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— 32. par. 3. l. 8. for *Guiccardin*, r. *Guicciardini.*
— 48. par. 5. l. 2. for *and the Appendix*, r. *and in the Appendix.*
— 52. l. 2. after *ſubject*, add, *with a little more preciſion, and leſs ſolemnity.*
— 67. the note, for *Mrs*, r. *Mr.*
— 145. l. 10. for *Mr. Francis Garden*, r. *Lord Gardenſton.*
— 405—407. for *Coſine*, r. *Coſire.*

THE
MONTHLY REVIEW,
For JULY, 1780.

Art. I. *Account of the Ruſſian Diſcoveries between Aſia and America; to which are added, the Conqueſt of Siberia, and the Hiſtory of the Tranſactions and Commerce between Ruſſia and China.* By William Coxe, A. M. Fellow of King's College, Cambridge, &c. 4to, 18s. Boards. Cadell. 1780.

THE Author of this performance *, during his reſidence at Peterſburg, particularly directed his inquiries to the diſcoveries that have lately been made by the Ruſſians in the ſea that ſeparates Aſia from America. For this purpoſe, he endeavoured to collect the reſpective journals of the different voyages ſubſequent to the expedition of Beering and Tſchirikoff in 1741, with which the celebrated Muller concludes his account of the firſt Ruſſian navigations in theſe parts.

Having been informed, in the courſe of his reſearches, that a treatiſe in the German language, publiſhed at Hamburg and Leipſic, in 1776, contained a full and exact narrative of the Ruſſian voyages from 1745 to 1770; and having been aſſured that this publication, though anonymous, had been actually compiled from the original journals; he could not avoid conſidering it as a work of the higheſt credit, and well worthy of being more generally known and peruſed. Its exactneſs as well as authenticity were ſufficiently aſcertained, in a letter written to Mr. Coxe by Mr. Muller; who, by order of the Empreſs, had arranged the journals from which the anonymous author of the German treatiſe is ſaid to have drawn his materials.

A tranſlation of this treatiſe, moulded however into a ſomewhat different and more convenient form, and illuſtrated by occaſional notes and references, conſtitutes the firſt part of the preſent performance. It commences with ſome preliminary obſervations relative to the diſcovery and conqueſt of Kamtchatka, its preſent ſtate, population, commerce, &c.; and is followed by an account of the various diſcoveries made in the ſea of Kamtchatka, from the time of Beering in 1741, down to the year 1770; particularly that of the *Aleutian Iſlands*, firſt diſcovered in 1745; and that of the ſtill more diſtant groupe of iſles, ſuppoſed to extend very near to the coaſt of America, and which have been denominated the *Fox Iſlands*. It is to be obſerved, that almoſt all the expeditions related in this treatiſe were undertaken by private adventurers, for commercial purpoſes.

---

* Mr. Coxe is likewiſe Author of "Sketches of the natural, civil, and political State of *Swiſſerland.*" See Rev. for May 1779, p. 342.

In an Appendix, Mr. Coxe has collected all the additional intelligence that he was able to procure at Peterſburg reſpecting theſe ſubjects; particularly three journals never before given to the public. The moſt material of theſe is an extract from the journal of a voyage made by Captain Krenitzin, and Lieutenant Levaſheff, to the Fox Iſlands, by order of the Empreſs, in the years 1768 and 1769. This journal, together with the chart of the voyage which accompanies it, were ſent by order of the Empreſs to Dr. Robertſon, and were by him communicated to the Author.

Further to illuſtrate this treatiſe, Mr. Coxe has collected the beſt charts relative to the ſubject of it, that could be procured at Peterſburg; and from all theſe circumſtances he expreſſes his hopes, that the curious and inquiſitive Reader will not only find in it 'the moſt authentic and circumſtantial account of the progreſs and extent of the Ruſſian diſcoveries, which has hitherto appeared in any language; but be enabled hereafter to compare them with thoſe more lately made by that great and much to be regretted navigator, Captain Cook, when his journal ſhall be communicated to the Public.'

The diſcovery of Beering's Iſle, where its diſcoverer was wrecked in 1741, and which is ſituated due eaſt from Kamtchatkoi *Noſs* (or Cape) in the 185th degree of eaſt longitude *, was ſoon followed by that of *Copper Iſland*; which indeed lies in ſight of it, and acquired its name from the large maſſes of *native* copper that are found upon the beach. The ſcarcity of land and ſea animals, and of furs, the numbers of which in theſe two iſlands had been greatly diminiſhed by the Ruſſian hunters, gave occaſion to numerous expeditions from Kamtchatka, undertaken by private merchants. Several of the veſſels having been driven by ſtormy weather to the ſouth-eaſt, the *Aleutian Iſles* were thus accidentally diſcovered, ſituated about ten degrees ſomewhat to the ſouthward of the eaſt from the cape above-mentioned, or in longitude 195, and latitude 54.

In 1761 a groupe of new iſlands was diſcovered, lying to the north-eaſt of theſe laſt, at the diſtance of 600 or 800 *verſts*;—[three *verſts* are about equal to two Engliſh miles] and were called the *Andreanoffſky* Iſles.

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* Here and elſewhere in this Article the longitude is always reckoned from *Faro.*

Somewhat before this time, however, a conſiderable Archipelago had been diſcovered; beginning at the diſtance of about 15 degrees from the laſt mentioned iſlands, and lying about ſouth-eaſt, or eaſt-ſouth-eaſt, from them: extending between the 56th and 61ſt degrees of north latitude, and from 211 degrees of longitude moſt probably to the continent of America.

Notwithſtanding theſe diſcoveries, it does not appear that the main land of America has been touched at by any of the veſſels in the late expeditions; though poſſibly, ſays our German Author, ‘ the time is not far diſtant when ſome of the Ruſſian adventurers will fall in with that coaſt. More to the north perhaps, at leaſt as high as 70 degrees latitude, the continent of America may ſtretch out nearer to the coaſt of the Tſchutſki; and form a large promontory, accompanied with iſlands which have no connection with any of the preceding ones. That ſuch a promontory really exiſts, and advances to within a very ſmall diſtance from Tſchukotſkoi Noſs, can hardly be doubted; at leaſt it ſeems to be confirmed by all the lateſt accounts which have been procured from theſe parts. That prolongation therefore of America, which by Deliſle is made to extend weſtward, and is laid down juſt oppoſite to Kamtchatka, between 50 and 60 degrees latitude, muſt be intirely removed; for many of the voyages related in this collection lay through that part of the ocean, where this imaginary continent was marked down.’

Treating of this ſubject in his Appendix, Mr. Coxe offers ſome conjectures concerning the proximity of the Fox Iſlands to the continent of America. The firſt intelligence, he obſerves, concerning the ſuppoſed vicinity of the coaſts of Aſia and America was derived from the reports of the Tſchutſki in their intercourſe with the Ruſſians.—‘ Vague and uncertain accounts, drawn from a barbarous people, cannot deſerve implicit credit; but as they have been uniformly and invariably propagated by the inhabitants of theſe regions, from the middle of the laſt century to the preſent time, they muſt merit at leaſt the attention of every curious enquirer.’

Theſe reports were firſt related in Muller's account of the Ruſſian diſcoveries, and have been lately thought worthy of notice by Dr. Robertſon, in his Hiſtory of America. Their probability ſeems ſtill further increaſed by the following circumſtances.

Pleniſner, Commander of Ochotſk, received expreſs orders from the court of Ruſſia to proceed to Anadirſk, and to procure all poſſible intelligence concerning the north-eaſtern part of *Siberia, and the oppoſite* continent. Not content with collecting all the information in his power, from the Koriacs, who have frequent intercourſe with the Tſchutſki; he alſo ſent one Daurkin into their country. This perſon was a native Tſchutſki, who had been taken priſoner, and bred up by the Ruſſians. He continued two years with his countrymen, and made ſeveral expeditions with them to the neighbouring iſlands, which lie off the eaſtern coaſt of Siberia. The ſum of his intelligence was as follows:

'—That Tſchukotſkoi Noſs (the north-eaſtern cape of Aſia) is a very narrow peninſula; that the Tſchutſki carry on a trade of barter with the inhabitants of America; that they employ ſix days in paſſing the ſtrait which ſeparates the two continents: they direct their courſe from iſland to iſland; and the diſtance from one to the other is ſo ſmall, that they are able to paſs every night aſhore. More to the north he deſcribes the two continents as approaching ſtill nearer to each other, with only two iſlands lying between them.'

'This intelligence remarkably coincided with the accounts collected by Pleniſner himſelf among the Koriacs. Pleniſner returned to Peterſburg in 1776, and brought with him ſeveral maps and charts of the north-eaſtern parts of Siberia, which were afterwards made uſe of in the compilation of the general map of Ruſſia, publiſhed by the Academy in 1776. By theſe means, the country of the Tſchutſki has been laid down with a greater degree of accuracy than heretofore. Theſe are probably the late accounts from thoſe parts which the anonymous Author alludes to.'

We ſhould add, that Mr. Coxe has, in his Appendix, given us ſome further intelligence on this ſubject; which, how imperfect ſoever, is all that he has yet been enabled to procure, and is accompanied with an authentic chart. It relates to a voyage of diſcovery, begun by Lieutenant Synd, in 1764, and finiſhed in 1768. He ſteered a courſe more to the north-eaſt than any of his predeceſſors; and conſequently, as appears from the preceding relations, had a much better chance of falling in with the continent of America; which undoubtedly approaches neareſt to that of Aſia to the northward.

This navigator fell in with a cluſter of iſlands (moſt probably thoſe above-mentioned, to which the Tſchutſki reſort) ſtretching between 61 and 62 degrees of latitude, and 195° and 202° longitude. Theſe iſlands lie ſouth-eaſt and eaſt of the coaſt of the Tſchutſki; and ſeveral of them are ſituated very near the ſhore. Beſides theſe ſmall iſlands, he diſcovered alſo a mountainous coaſt lying within one degree of the coaſt of the Tſchutſki, between 64 and 66 degrees north latitude; its moſt weſtern extremity was ſituated in longitude 199° 1'. This coaſt is laid down in his chart as part of the continent of America; but it cannot be known on what proofs he grounds this determination, until a more circumſtantial account of his voyage is communicated to the public.

For a recital of the various adventures of our Ruſſian navigators and diſcoverers, or rather *fox-hunters*—(for ſuch was their principal object and occupation) who have explored the ſea between Kamtchatka and America, ſince the time of Beering, we muſt refer the Reader to the work itſelf. He will there meet with a ſeries of diſaſters, particularly ariſing from repeated inſurrections of the natives of the new diſcovered iſlands; which might indeed naturally be expected by a ſet of ſtrangers ſucceſſively invading the territories of others, and not only eſtabliſhing themſelves upon them, and killing their game, but in a ſhort time exacting tribute from them, for the uſe of a certain unknown potentate. This laſt claim muſt appear the more extraordinary to theſe iſlanders; who do not pay any tribute, and ſcarce any reſpect, to their own nominal chiefs. It appears a difficult taſk, and not to be accompliſhed without blows, to perſuade ſuch people to contribute to the revenue of a diſtant Empreſs; and yet, in ſome of the iſlands, ſuch a revenue has been eſtabliſhed.

From the account of the laſt expedition to the Fox Iſlands in 1769, undertaken by order of the Empreſs, we ſhall ſelect a few particulars relative to the inhabitants, and the proceedings of their new viſitants.

Theſe iſlanders are of a middle ſtature, a tawny brown colour, and have black hair. Their ſummer dreſs is a kind of ſhirt made of birds ſkins; over which, in bad weather, and in their boats, they throw cloaks made of thin whale guts. To ornament their countenances, they thruſt a pin four inches long, made of bone, through the partition of the noſtrils; from the ends of which, in fine weather, and on high feſtivals, they ſuſpend rows of beads, one below the other. To render themſelves ſtill more charming, they perforate their under-lips, and thruſt into the holes either beads, or bits of pebble, cut in the ſhape of teeth. According to the account of a preceding voyager, they make three inciſions in the under-lip; placing in the middle one a flat bone, or a ſmall coloured ſtone, and, in each of the two other perforations, a long pointed piece of bone, that bends and reaches almoſt to the ears. Men and women indiſcriminately adorn themſelves with theſe noſe and lip pins; nor do the dreſſes of the ſexes materially vary in other particulars.

They are very fond of Ruſſian oil, or butter, but not of bread. They could not be prevailed upon to taſte any ſugar, until the *Commander ſhewed* the example; and then finding it *ſweet, they put it up to carry* it home to their wives; of whom 'it is common for them,' ſays the Author of the account, 'to have two, three or four, and ſome have alſo *an object of unnatural affection*, who is dreſſed like the women.' The Author alludes to, but without clearing up, this laſt obſcure circumſtance; when he afterwards obſerves, that though their boats are like thoſe of the Americans, their cuſtoms and way of life ſeem to indicate that they are of Kamchatdal origin.—'Their huts,' he adds, 'their manner of kindling fire, and their *objects of unnatural affection*, lead to this conjecture.'—On being aſked concerning their origin, they ſaid that they had always inhabited theſe iſlands, and knew nothing of any other country beyond them.

In each village there is a kind of Chief called *Tookoo*, who is not diſtinguiſhed by any very particular authority, or marks of rank; nor is his office hereditary. He decides their differences; and the only mark of his dignity is, that when he goes out to ſea, he is exempted from working, and has a ſervant for the purpoſe of working the canoe. At all other times he works like the reſt.

The Ruſſians frequent theſe iſlands on account of furs, of which they have impoſed a tax on the inhabitants. The traffick is thus conducted. They go in autumn to Beering's and Copper Iſland, and there winter; employing themſelves in catching what are here called the ſea-cat and ſea-lion. The fleſh of the latter is repreſented as very delicate food. They carry the ſkins of theſe animals to the Eaſtern or Fox Iſlands, where they are uſed in conſtructing the boats of the iſlanders. Theſe iſlands they viſit the next ſummer, and there lay up their ſhips for the winter.—'They then endeavour to procure, either by perſuaſion or force, the children of the inhabitants, particularly of the *Tookoos*, as hoſtages. This being accompliſhed, they deliver to the inhabitants fox-traps, and ſkins, for which they oblige them to bring furs and proviſions during the winter. After obtaining from them a certain quantity of furs, by way of tax, for which they give them quittances; the Ruſſians pay for the reſt in beads, falſe pearls, goat's wool, copper kettles, hatchets, &c. In the ſpring they get back their traps, and deliver up their hoſtages.'

'They dare not hunt alone, nor in ſmall numbers, on account of the hatred of the natives. Theſe people could not, for ſome time, comprehend for what purpoſe the Ruſſians impoſed a tribute of ſkins, which were not to be their own property, but belonged to an abſent perſon; for their *Tookoos* have no revenue. Nor could they be made to believe, that there were any more Ruſſians than thoſe who came among them: for *in their own country*, all the men of an iſland go out together. *At preſent they* comprehend ſomething of Kamtchatka, by means of the Kamtchadals and Koriacs who come along with the Ruſſians; and on their arrival love to aſſociate with people whoſe manner of life reſembles their own.'

As all the furs that are brought from the new diſcovered iſlands, and which are of conſiderable value, are ſold to the Chineſe, Mr. Coxe was naturally led to make inquiries concerning the commerce between Ruſſia and China. The conqueſt of Siberia opened a communication with this laſt mentioned country; and paved the way to the diſcoveries related in the preſent work. The ſecond part of the preſent performance is appropriated to this ſubject. It contains a ſhort account of the conqueſt of Siberia by the Ruſſians, and the hiſtory of the tranſactions between Ruſſia and China, together with the preſent ſtate of the commerce between the two countries. The materials of which it is formed have been chiefly compiled from the works of Mr. Muller, and Mr. Pallas; augmented by additional circumſtances, relative to the Ruſſian commerce with China, which the preſent Author collected during his reſidence at Peterſburg. In this narrative are contained accounts of the tranſactions relative to the firſt irruption of the Ruſſians into Siberia, in the ſixteenth century; and of the final conqueſt and colonization of that country, towards the middle of the ſeventeenth; when their progreſs was checked by the Chineſe, with whom the diſputes concerning the limits of the two empires were finally terminated by the treaty of *Kiachta*, in 1728; by which it was ſtipulated, that the commerce between the two countries ſhould be tranſacted at the Ruſſian and Chineſe frontier towns of *Kiachta* and *Maimatſchin*, nearly adjoining to each other.

A view of the latter, or of the Chineſe frontier town, is here given; together with a particular account of its buildings, pagodas, &c. Though it contains about 1200 inhabitants, it is a very remarkable circumſtance, and is perhaps the only inſtance of its kind in the world, that there is not a ſingle woman among them. This circumſtance, we are told, is occaſioned by the policy of the Chineſe government; which totally prohibits the women from having the ſlighteſt intercourſe with foreigners.

To give the Reader ſome idea of the immenſe tract of country, through which the merchandize is tranſported by land carriage, in the trade carried on between Ruſſia and China; the Author gives a liſt of diſtances between various places ſituated in this tract. From this it appears, that the diſtance from Peterſburg to Kiachta, by the way of Moſcow, Tobolſk, and Irkutſk, is no leſs than 6508 verſts; and from Kiachta to Pekin, 1532 verſts: ſo that the whole of the route from Peterſburg to Pekin amounts to more than 5300 Engliſh miles.

One of the moſt intereſting ſubjects of which the Author treats, in the Appendix ſubjoined to this treatiſe, is the poſſibility, or rather practicability, of a north-eaſt paſſage. From the facts here brought together it is rendered very probable that ſuch a paſſage exiſts; but it ſeems to be ſtill more deciſively proved that it can never be uſefully applied to the purpoſes of general commerce. At leaſt, it ſeems clear to us, from his repreſentation, that much more would be loſt, in *time*, than could be gained with reſpect to *ſpace*, by attempting a paſſage through the *Frozen* into the *Pacific* ocean. We ſhall recite the principal facts, on which this propoſition is founded; extracted from the Author's more full account of the attempts of the Ruſſians to aſcertain the reality of this paſſage:—ſuppoſing the Reader to have a map of the northern parts of Europe and Aſia before him.

The advocates for the north-eaſt paſſage, the Author obſerves, have divided that navigation into three principal parts; and by endeavouring to ſhew that theſe three parts have been paſſed at different times, they conclude from thence that the whole, taken collectively, is practicable.

Theſe three parts are, 1. From *Archangel* to the river *Lena*; 2. From the *Lena*, round *Tſchukotſkoi Noſs* (or the north-eaſtern promontory of Aſia), to *Kamtchatka*; and 3. From *Kamtchatka* to Japan.

No one ever aſſerted that the firſt part, from Archangel to the Lena, was ever performed in one voyage; but ſeveral perſons having advanced that this navigation has been made by the Ruſſians at different times, the Author gives a ſummary view of the voyages that have been made in theſe ſeas. From this it appears, that there is a cape between the rivers *Chatanga* and *Piaſida* that has never yet been doubled. Accordingly the *whole* ſpace between *Archangel* and the *Lena* has never yet been navigated:—‘for in going eaſt from the Yeniſei, the Ruſſians could get no farther than the mouth of the Piaſida; and in coming weſt from the Lena, they were ſtopped, according to Gmelin, north of the Piaſida; and according to Muller, eaſt of the Taimura. This cape, to the eaſt of Nova Zembla, and lying north of the river Piaſida, is laid down in the Ruſſian charts in about 78 degrees latitude.

With reſpect to the ſecond diviſion of the North-eaſt paſſage, or that from the river *Lena* to *Kamtchatka*; it has been affirmed that a paſſage has been effected by ſeveral veſſels, which have at different times ſailed round the north-eaſtern extremity of Aſia. But from the Ruſſian accounts the Author collects that, though frequent expeditions have unqueſtionably been made from the *river Lena to the Kovyma*; yet the voyage from the Kovyma, round the north-eaſtern promontory of Aſia, into the Eaſtern ocean, has been performed but once. According to Mr. Muller, this formidable cape was doubled in the year 1648, by one Deſhneff; who ſet ſail with ſix other veſſels, from the mouth of the Kovyma, in order to penetrate into the Eaſtern ocean. A particular account of this remarkable expedition is here given; at the cloſe of which we are told that no other navigator, ſubſequent to Deſhneff, has ever pretended to have paſſed the north-eaſtern extremity of Aſia; notwithſtanding all the attempts that have been made to accompliſh this paſſage, as well from Kamtchatka, as from the Frozen Ocean. Indeed Beering thought that he had paſſed it, on meeting with a deep bay, in about the latitude of 67°, as he was failing northward along the coaſt of the Tſchutſki, and which he miſtook for the Northern ocean. The coaſt which here turns round to the weſt, afterwards takes a northerly direction; as he would have found, had he perſiſted ſomewhat longer in a northern courſe.

Of the third, or remaining part of this paſſage, no doubt can be entertained. That there is a connection between the ſeas of Kamtchatka and Japan, firſt appeared from ſome Japaneſe veſſels, which were wrecked upon the coaſt of Kamtchatka, in the beginning of this century; and this communication has been unqueſtionably proved from ſeveral voyages made by the Ruſſians from Kamtchatka to Japan.—We ſhall conclude our account of the preſent work, by tranſcribing the Author's obſervations on the whole of the evidence relative to this ſubject.

'In reviewing the ſeveral accounts of the Ruſſian voyages in the Frozen ſea, as far as they relate to a North-eaſt paſſage, we may obſerve, that the cape which ſtretches to the north of the Piaſida has never been doubled; and that the exiſtence of a paſſage round Tſchukotſkoi-Noſs reſts upon the ſingle authority of Deſhneff. Admitting however a practicable navigation round theſe two promontories, yet when we conſider the difficulties, and dangers which the Ruſſians encountered, in thoſe parts of the Frozen ſea which they have unqueſtionably ſailed through; how much time they employed in making an inconſiderable progreſs; and how often their attempts were unſucceſsful; when we reflect at the ſame time that theſe voyages can only be performed in the midſt of a ſhort ſummer, and even then only when particular winds drive the ice into the ſea, and leave the ſhores leſs obſtructed; we ſhall reaſonably conclude that a navigation, purſued along the coaſts in the Frozen ocean, would probably be uſeleſs for commercial purpoſes.

'A navigation therefore in the Frozen ocean, calculated to anſwer any end of general utility, muſt (if poſſible) be made in an *higher latitude, at ſome diſtance* from the ſhores of *Nova Zembla and Siberia*. And ſhould we even grant the poſſibility of ſailing N. E. and Eaſt of Nova Zembla, without meeting with any inſurmountable obſtacles from land or ice; yet the final completion of a N. E. voyage muſt depend upon the exiſtence of a free paſſage between the coaſt of the Tſchutſki and the continent of America.' 'I have ſaid a *free paſſage*, [the Author adds in a note] becauſe if we conclude from the narrative of Deſhneff's voyage, that there really does exiſt ſuch a paſſage; yet if that paſſage is only occaſionally navigable (and the Ruſſians do not pretend to have paſſed it more than once), it can never be of any general and commercial utility.'

ART. II. *A new Hiſtory of Glouceſterſhire.* Compriſing the Topography, Antiquities, Curioſities, Produce, Trade and Manufactures of that County; the Foundation-charters and Endowments of Abbeys, and other religious Houſes; the Foundation of the Biſhopric, &c. with a ſhort biographical Account of the Biſhops and Deans; the Names of the Patrons and Incumbents, and the ancient and preſent Value of all the eccleſiaſtical Benefices; Charters of Incorporation, and Civil Government of the ſeveral Boroughs; Deſcriptions of the principal Seats; Deſcent of the Manors; Genealogies of Families, with their Arms, Monumental Inſcriptions, &c. Alſo, the Eccleſiaſtical, Civil, and Military Hiſtory of the City of Glouceſter, from its firſt Foundation to the preſent Time. With a Copy of Domeſday-book for Glouceſterſhire, now firſt printed in the Language, and after the Manner of the Original. Illuſtrated with a Map of the County, Views of Gentlemen's Seats, &c. &c. Folio. 3 l. 3 s. Boards. Cirenceſter, printed by Samuel Rudder. 1779. Sold by Crowder in London.

THE *ancient and preſent State of Glouceſterſhire* was publiſhed by Sir Robert Atkyns in 1712. That edition becoming ſcarce, and dear, gave riſe to the preſent performance; but ſoon after the propoſals for this *New Hiſtory* were delivered out, ſome perſon republiſhed Sir Robert's book, without the leaſt addition or improvement, 'This, ſays Mr. Rudder, is a fact very neceſſary to be ſtated, but it wants neither comment nor remark.'

Sir Robert Atkyns's work is undoubtedly the foundation of this, and the Editor, accordingly, acknowledges, that he has adopted that gentleman's method of alphabetical arrangement, and availed himſelf of whatever was uſeful: but he has made many additions and improvements. We ſhall give a few extracts from Mr. Rudder's Preface, for the information of our Readers.

The preliminary and introductory part, we are told, is drawn from various ſources. The monaſtic hiſtory is chiefly taken from Stevens's Supplement to Dugdale's Monaſticon, and *Dr. Burnet's Hiſtory* of the Reformation, The other introductory materials are ſelected from Camden, Selden, Lord Lyttelton,

telton, and various writers on the ancient ſtate of affairs in Britain. This introduction gives a brief but very proper account of abbeys, priories, colleges, guilds, &c. of religious orders; of the alterations introduced by the Reformation; of advowſons, patronages, preſentations, tithes, firſt-fruits, &c. and of the names of places, perſons, titles and dignities;—and acquaintance with which will naturally be expected in a publication of this kind. Some of our Readers may perhaps be entertained in peruſing the following account of a popiſh miracle, which we find in this introductory part.

'At Hayles, in Glouceſterſhire, the pretended blood of Chriſt was ſhewed in a phial, and it was taught, that none could ſee it who were in mortal ſin. But good preſents being made, the deluded pilgrims went away well ſatisfied with the ſight of it. This was the blood of a duck, renewed every week, put into a phial, very thick on one ſide, and thin on the other; and either ſide turned toward the pilgrim, as the prieſts were ſatisfied with their oblations.'—This is only one among numerous inſtances of Popiſh prieſtcraft on the one hand, and ignorant credulity (which is the very baſis of Popery) on the other. But we return to the Preface, in which we are farther informed, that

'The hiſtory of the county, in the three grand diviſions of Coteſwold, Vale, and Foreſt, with the account of its trade, is new; and that part of *Domeſday* which relates to Glouceſterſhire, and concludes the general hiſtory, is now firſt printed in the language, and after the contracted manner, of the original, ſo far as with common printing types could be effected.—The hiſtory of the city and dioceſe of Glouceſter, making together 129 pages, is newly drawn up from materials collected by the late Rev. Mr. Furney, archdeacon of Surrey, and communicated by Mr. Rogers of Glouceſter. The parochial hiſtory follows next in order; and the Editor, to be correct, and note every thing obſervable, has viſited the ſeveral pariſhes, and made diligent enquiries. He has given an account of their antiquities and natural curioſities, and has attempted alſo to add the etymology of the names of places, agreeing with or diſſenting from Sir Robert Atkyns occaſionally.

In this part of his work he deſcribes the market towns and moſt remarkable places where the former hiſtory was defective; though, he obſerves, to deſcend to a *minute* deſcription of every little village would have been ridiculous.

The deſcent of manors is attended to with great care; to which are added, in each pariſh, the account of eccleſiaſtical benefices, names of patrons, value of livings, ſome monuments and inſcriptions in churches, benefactions to the poor, the rate of the *public taxes, and the* comparative ſtate of population in each pariſh, between the time when Sir Robert Atkyns made his collections and the preſent.

In reſpect of the latter article, we find the following remarks; 'The alarm lately ſpread of the nation's depopulating, induced the Editor to compare the average of births and burials about ſeventy years ago, with thoſe of the preſent time, taking the authority of the regiſters in both inſtances.—The reſult of the compariſon is, that the inhabitants of Glouceſterſhire are very conſiderably increaſed during that period, but not uniformly ſo. In ſome places their numbers are more than doubled, while in others they continue nearly the ſame. This is owing to different cauſes: the growth of trade, and improvements in agriculture, encourage population, and the decline of manufactures produces a contrary effect. During the before-mentioned period, agriculture has been much improved, particularly in the Hill country; and in the clothing and manufacturing parts, trade has equally increaſed; but in the Vale moſt of thoſe incloſures that in the former part of this period were corn-fields, have ſince been laid down to paſture, which very ſenſibly affected population; and though even ſome of thoſe places where that has happened, are more populous than they were before, yet the alteration has prevented them from increaſing ſo much as they would have done; for dairy and grazing farms furniſh leſs employment than tillage, and many of the younger people have migrated to the Hill country or to market-towns.'

'Another impediment to population has crept in, during the latter part of this period, which is, the laying of two or three farms into one. The little pariſh of Aſton Subedge is chiefly in tillage, and Sir Robert Atkyns reports it to have conſiſted of 24 houſes, and 104 inhabitants. By an exact account taken in 1773, the houſeholders were 20, and the inhabitants only 63; and on inquiry into the cauſe of this ſtrange declenſion, it was given for a reaſon, that the pariſh had juſt then been incloſed, and ſeven farms, of which it conſiſted before, being laid into four, the occupiers of three little farms, with their families, had left the place. There are two or three other inſtances in the county, beſides this, of a like decreaſe.'

'Here ſome notice ſhould be taken of a practice prevailing in ſome places, leſt it become more general, and produce a train of evil conſequences to the community. It is ſaid, that in ſome pariſhes the lords of manors, and the principal landholders, conſidering it as a piece of refined policy, have pulled down their cottage-houſes, or ſuffered them to fall, on purpoſe to drive away the poor miſerable inhabitants, and to prevent the younger ſort from marrying and ſettling in their own pariſhes. Miſerable indeed! to be deſerted and abandoned by thoſe whoſe lands they have cultivated, and whoſe granaries they have filled. Miſerable! to be expelled from the place of their nativity, as unworthy to breathe the air in common with their lords and maſters; who deaf to the calls of humanity, and inattentive to their own real intereſt, ſeem not to be ſenſible, that without the labourer's hand their ample fields would be of no value, and that rents advance from labour and improved cultivation. If the poor are burthenſome, they ſhould be relieved, and not extirpated. The induſtrious part of them are the moſt profitable members of the community; the idle ſhould be reclaimed; but that will never be effected by penal laws, while our towns and villages ſwarm with ale-houſes. It is there they ſpend their time and money; there their morals are corrupted; there the ſot, the poacher, the petty thief and highwayman are gradually formed; and to thoſe ſeminaries of vice we chiefly owe the evils complained of among the lower claſs of people. Strike at the root of them; put down the ale-houſe, not the cottage, in your village; ſo ſhall you ſoon find the poor more induſtrious, more honeſt, and leſs burthenſome.

'This is a matter highly deſerving the attention of the magiſtrate, on whoſe conduct in the execution of his office, the morals of the people, and the well-being of the ſtate, ſo much depend. It is a vulgar error, that the drunkard injures nobody but himſelf: hundreds are connected with him; and the community ſuffers more from one character of that ſort, than it is benefited by two ſober perſons.'

The Editor further obſerves, that 'he has been led as it were inadvertently into theſe reflections, though they may not be peculiarly applicable to Glouceſterſhire, yet as a general well-wiſher to his country, he hopes they are not altogether unſeaſonable.' For the ſame reaſon, it may be added, we have thought it proper to inſert the above extract.

The Appendix, which follows the parochial hiſtory, conſiſts of a variety of charters, and papers of conſiderable length: a copious and uſeful index finiſhes the volume.

The prints in this large volume are not numerous; we meet with a view of Barrington-park, the ſeat of the Counteſs of Talbot; Berkely caſtle, one of thoſe few ancient buildings which are ſuffered by their proprietors to remain much in their original form; a plan of the Home Park at Cirenceſter, with two ſmall views of the houſe; a plan of Oakley Great-park, belonging, as well as the former, to Earl Bathurſt; two ſmall views of Alfred's-hall; a view of Fairford church; Lydney-park, the ſeat of Thomas Bathurſt, Eſq; Wallſworth-hall, belonging to Samuel Hayward, Eſq; Sudley-caſtle, a ſeat of Lord Rivers; two ſections of Pen-park Hole, rendered more remarkable *by the moſt melancholy* and fatal accident which befel a clergyman in the year 1775 who approached too near it. An advertiſement at the beginning of the volume informs us, that ſeveral gentlemen have ordered plates of their ſeats to be engraved, which could not be finiſhed in time; but the impreſſions as ſoon as procured will be delivered *gratis*, and guards are placed in the proper places to receive them.

Some entertaining particulars might be drawn from this volume; but it will not comport with the limits of this Review to ſelect them. We may, however, inſert the following:

In the map of the county is given an engraving of the Cotham ſtone, a natural production in the pariſh of Weſtbury. ‘ It lies in a detached manner, within the ſurface of the ground. The upper ſide of it is full of nodules and bunches, and the prominencies on ſome of theſe ſtones reſemble the interlacings of ivy, growing over each other, as it is ſometimes ſeen againſt old walls. The largeſt of them are about two feet and a half long, and ſeven or eight inches thick. They are uſed rough in the ruſtic work of gateways and other buildings, in which they have a good effect. Cut longitudinally through the thickneſs, and poliſhed, they exhibit a beautiful landſcape, like a drawing in Indian ink, and are often uſed in chimney-pieces. That part which in its native bed lies undermoſt, has the exact appearance of a river; beyond that there is a margin of trees and ſhrubs; next, another river; and a fertile fancy may very well imagine a high-bank on the further ſide, covered with ſhrubs and hanging woods. The Cotham ſtones that I have ſeen have in them all the appearance of one or more rivers; but the other objects admit of variety in form and order in different ſtones.’

In the deſcription of St. George’s, a newly erected pariſh not very diſtant from the city of Briſtol, the Editor, among other things concerning the church, farther remarks; ‘ It was conſecrated Sept. 6, 1756. A revel is conſtantly kept on the anniverſary of the church’s conſecration, in pious commemoration of the divine goodneſs, in cauſing this fabric at a great expence, to be founded and endowed, for the accommodation of the inhabitants in their weekly attendance on divine worſhip: which revel is moſt devoutly celebrated by great numbers of the pariſhioners, and others, in the adjacent ale-houſes, with all the ſolemnities of an old pagan feſtival; that is, drunkenneſs, gluttony, riot, debauchery, curſing and ſwearing, ſcolding and fighting, fiddling and dancing, Bacchanalian ſongs, and midnight impurities!’ Mr. Rudder alſo expreſſes his ſurprize, that the worthy perſons concerned in erecting this church ſhould have given it the name of St. George, ‘ a ſaint not to be found in the calendar of the church of England ſince the Reformation.’ *He adds in a note* the ſtory of St. George, ‘ as it is related in an ancient manuſcript feſtival, written about the time of King Henry VI. and in the poſſeſſion of a particular friend, which may, he ſays, ſerve as a ſpecimen of our language, of the credulity of the people, and of the ſtate of religion at that time.'

We have particularly mentioned the above reflections relative to St. George's church, as manifeſting, among other things, a good ſpirit in the Editor of this work, and alſo as declaring a fact which ought to be generally known and cenſured.

We ſhall finiſh our account with obſerving, that the Editor of this volume appears to us to have been very induſtrious in preparing it for the public eye, and we eſteem it a work in its kind which juſtly merits notice and approbation.

Art. III. *Political Annals of the preſent United Colonies, from their Settlement to the Peace of* 1763. Book I. By George Chalmers, Eſq. Concluded. See our laſt.

AFTER the free ſtrictures which we have paſſed on the deſign and ſpirit of this work, it would be injuſtice to take leave of it without informing our Readers, that it is of great value as a collection of authentic materials, many of which had not before been brought to light. Beſides the information which the Author has obtained from Acts of Aſſemblies, and State Papers already publiſhed, he has collected many valuable papers from the records preſerved in the Plantation-office. Some of theſe we ſhall lay before our Readers.

The following depoſition given to Charles II. againſt certain New-Englanders, with their defence, are too curious, both in matter and manner, to be omitted.

'John Crown, gentleman, maketh oath, that, while he was at Boſton, in New-England, ſoon after his Majeſty's happy Reſtoration, Goffe and Whaley, two of the execrable murderers of his Majeſty's royal father, of bleſſed memory, landed there; and, at their landing, were conducted to the houſe of John Endicot, then Governor of the Maſſachuſets colony, and that it was reported by all the deponent converſed with, that the ſaid Governor embraced them, bade them welcome to New England, and wiſhed more ſuch good men as they would come over. That, after the ſaid Goffe and Whaley reſided ſome time at Boſton, viſiting and being viſited by the principal perſons in the town, and that, among others, they viſited Mr. John Norton, the teacher of the principal independent church in the ſaid town, and one of thoſe who came over with the addreſs and letter of the ſaid colony to his Majeſty: That the deponent then boarded in the houſe of Mr. Norton, and was preſent when they viſited him, and that he received them with great demonſtrations of tenderneſs; that, after this the ſaid Goffe and Whaley went and reſided in Cambridge, (the univerſity of New-England, of which the deponent was a member,) and that, having acquaintance with many of that univerſity, he inquired of them how the ſaid Goffe and Whaley were received; and that it was reported to him by all perſons, that they were in exceeding great eſteem for their parts; that they held meetings in their houſe, where they preached and prayed, and gained univerſal applauſe and admiration, and were looked upon as men dropped down from heaven; that this was the phraſe of all the deponent heard diſcourſe about them, but that penitence for the horrid murder for which they fled did not appear to be any part of that piety, which ſainted them in their eſteem, for that Whaley ſaid openly, almoſt in all places where he came, that, if what he had done againſt the King were to be done, he would do it again; and that it was the general report of the place, that he was frequently heard to ſay theſe words: That in the aforeſaid town Whaley and Goffe reſided, until commands came from his Majeſty to the Governor of Maſſachuſets for their apprehenſion; but that thoſe commands were neither executed, nor, to the beſt of the deponent's remembrance, publiſhed, nor any proclamation or order, by their own authority, iſſued out for it; otherwiſe it had been almoſt impoſſible for the murderers to eſcape as they did, by reaſon of their living and converſing ſo publicly, and their having no places to fly to, beſides there being ſeveral loyal perſons in Boſton, (though no members of the church or ſtate,) who, if they might have had permiſſion from the government, would have ventured to ſeize them: and the deponent doth likewiſe remember, that, being afterwards in company of ſeveral merchants at Boſton, and diſcourſing of Hugh Peters and his execution, ſome perſons did there ſay, that there were many godly in New-England that dared not condemn what Hugh Peters had done.

[c] REMARK. Lord Say and Seal, when his glaſs was almoſt run out, informed the Governor of Maſſachuſets, in July, 1661; "I "muſt ſay, for Mr. Crown, he hath appeared both here, in the "Council, and to the Lord Chamberlain and others, as really and "cordially for you as any could do, and hath allayed the ill opinion "of your cruelty againſt the Quakers.—I muſt requeſt you will ac-"cordingly requite Mr. Crown his love, care, and pains, for you." —See the letter in Hutch. Hiſt. 1 vol. 220.

[i] Hutch. Hiſt. 1 vol. 210-11.—Candour requires, that, as all men ſhould be allowed to ſpeak their own juſtification, the people of Maſſachuſets ſhould be permitted to tell their own ſtory their own way: the addreſs of the General-court is therefore ſubjoined.—From N. Eng. Papers, 4 vol. p. 490.

"Moſt gracious and dread Sovereign,

"May it pleaſe your Majeſty (in the day wherein you happily ſay, you now know, that you are again King over your Britiſh Iſrael) to caſt a favourable eye upon your poor Mephiboſeths now, and by reaſon of lameneſs, in reſpect of diſtance, not until now appearing in your preſence, we mean New-England, kneeling, with the reſt of your ſubjects, before your Majeſty, as her reſtored King. We forget not our ineptneſs as to theſe approaches. We at preſent own ſuch impotency, as renders us unable to excuſe our impotency of ſpeaking unto our Lord the King: yet, contemplating ſuch a King, who hath alſo ſeen adverſity, that he knoweth the hearts of exiles, who hath been himſelf an exile, the aſpect of Majeſty, thus extraordinarily circumſtanced, influenceth and animateth exanimated outcaſts

caſts, (yet outcaſts as we hope for the truth) to make this addreſs unto their prince, hoping to find grace in his ſight: we preſent this ſcrip, the tranſcript of our loyal hearts, into your royal hands, wherein we crave leave:

"To ſupplicate your Majeſty for your gracious protection of us, in the continuance both of our civil privileges, according to (and of our religious liberty, the grantees known end of) the patent conferred upon the Plantation by your royal father. This, this, viz. our liberty to walk in the faith of the goſpel, with all good conſcience, according to the order of the goſpel, (unto which the former, in theſe ends of the earth, are but ſubſervient,) was the cauſe of our tranſporting ourſelves, with our wives, our little ones, our ſubſtance, from that pleaſant land, over the Atlantic Ocean, into this vaſt and waſte wilderneſs; chuſing rather the pure ſcripture worſhip, with a good conſcience, in this poor remote wilderneſs, among the heathens, than the pleaſures of England, with ſubjection to the then ſo diſpoſed and ſo far prevailing hierarchy, which we could not do without an evil conſcience. For this cauſe we are this day in a land, which lately was not ſown, wherein we have conflicted with the ſufferings thereof much longer than Jacob was in Syria. Our witneſs is in heaven, that we left not our country upon any diſſatisfaction, as to the conſtitution of the civil ſtate: our lot, after the example of the good old non-conformiſt, hath been only to act a paſſive part, through theſe late viciſſitudes and ſucceſſive overturnings of ſtate; our ſeparation from our brethren in this deſert hath been, and is, a ſuffering, bringing to mind the application of Joſeph; but providential exceptions of us thereby from the late wars, and temptation of either party, we account as a favour from God; the former clothes us with ſackcloth, the latter with innocency.

"What reception, courteſy, and equanimity, thoſe gentlemen and other adherers to the royal intereſt, who in adverſe changes viſited theſe parts, were entertained with amongſt us, according to the meanneſs of our conditions, we appeal to their own reports.

"Touching complaints put in againſt us, our humble requeſt only is, that, for the interim wherein we are dumb, by reaſon of abſence, your Majeſty would permit nothing to make an impreſſion upon your royal heart againſt us, until we have opportunity and licence to anſwer for ourſelves. Few will be nocent, ſaid that impleader, if it be enough to deny; few will be innocent, replied the then Emperor, if it be enough to accuſe.

"Concerning the Quakers, open capital blaſphemers, open ſeducers from the glorious Trinity, the Lord's Chriſt, our Lord Jeſus Chriſt, the bleſſed goſpel, and from the holy ſcriptures, as the rule of life, open enemies to government itſelf, as eſtabliſhed in the hands of any but men of their own principles, malignant and aſſiduous promoters of doctrines directly tending to ſubvert both our church and ſtate: after all other means, for a long time uſed in vain, we were at laſt conſtrained, for our own ſafety, to paſs a ſentence of baniſhment againſt them, upon pain of death; ſuch was their dangerous, impetuous, and deſperate turbulency to religion and to the ſtate, civil and eccleſiaſtical, as that, how unwilling ſoever, could it have been avoided, the magiſtrate at laſt, in conſcience both to God and man, judged himſelf called, for the defence of all, to keep the paſſage with the point of the ſword held towards them: this could do no harm to him that would be warned thereby; their willingly ruſhing themſelves thereupon was their own act, and, we with all humility conceive, a crime, bringing their bloods upon their own heads. The Quakers died not becauſe of their other crimes, how capital ſoever; but upon their ſuperadded preſumptuous and incorrigible contempt of authority, breaking in upon us notwithſtanding the ſentence of baniſhment made known to them: had they not been reſtrained, ſo far as appeared, there was too much cauſe to fear that we ourſelves muſt quickly have died, or worſe; and ſuch was their inſolency, that they would not be reſtrained but by death; nay, had they at laſt but promiſed to depart the juriſdiction, and not to return without leave from authority, we ſhould have been glad of ſuch an opportunity to have ſaid they ſhould not die.

"Let not the King hear mens words; your ſervants are true men, fearers of God and the King, and not given to change, zealous of government and order, orthodox and peaceable in Iſrael: we are not ſeditious as to the intereſt of Cæſar; nor ſchiſmatics as to matters of religion; we diſtinguiſh between churches and their impurities; between a living man, though not without ſickneſs and infirmities, and no man. Irregularities, either in ourſelves or others, we deſire may be amended; we could not live without the worſhip of God; we were not permitted the uſe of public worſhip without ſuch a yoke of ſubſcription and conformity as we could not conſent unto without ſin. That we might, therefore, enjoy divine worſhip without human mixtures, without offence either to God or man or our conſciences; we, with leave, (but not without tears,) departed from our country, kindred, and fathers houſes, into this Patmos; in regard whereunto, we do not ſay our garments are become old by reaſon of a very long journey, but that ourſelves who came away in our ſtrength, are, by reaſon of very long abſence, many of us become grey-headed, and ſome of us ſtooping for age. The omiſſion of the prementioned injunctions, together with the walking of our churches, as to the point of order in the congregational way, is all wherein we differ from our orthodox brethren.

"Sir, we lie not before your ſacred Majeſty: the Lord of Gods, the Lord God of Gods, he knoweth, and Iſrael he ſhall know, if it were in rebellion or ſchiſm that we willingly left our dwelling in our own, or continue our dwellings in a ſtrange, land, ſave us not this day.

"Royal Sir, if, according to our humble petition and good hope, the God of the ſpirits of all fleſh, the Father of mercies, (who comforteth the abject,) ſhall make the puniſhment of the bereavement of that all, for which we do leave and do ſuffer the loſs of all, precious, ſo precious, in your ſight; or that your royal heart ſhall be inclined to ſhew unto us that kindneſs of the Lord in your Majeſty's protection of us in theſe liberties, for which we hither came, and which hitherto we have enjoyed, upon Hezekiah's ſpeaking comfortably to us as to ſons; this orphan ſhall not continue fatherleſs, but grow up *as a revived infant* under its nurſing-father: theſe churches ſhall be *comforted in a door* of hope opened by ſo ſignal a pledge of the lengthening of their tranquillity; theſe poor and naked gentiles, not a few of which through grace are come and coming in, ſhall ſtill ſee their wonted teachers, with encouragement of a more plentiful increaſe of the kingdom of Chriſt among them; and the bleſſing of your poor afflicted (and yet we hope truſting in God) ſhall come upon the head and heart of that great King, who was ſometime an exile as we are. With a religious ſalutation of our prayers, we (proſtrate at your royal feet) beg pardon for this our boldneſs; craving finally that our names may be enrolled among your Majeſty's moſt humble ſubjects and ſuppliants.

JOHN ENDICOT, Gov.—In the name and
with the conſent of the General-court."

The ſtate of Connecticut, and of Virginia, after the former had been ſettled 44 years, and the latter 64 years, may be learned from the following anſwers to the enquiries of the Lords of the Committee for the Colonies in 1680.

Of Connecticut. '1. We have two yearly general-courts, as they are ſtated in his Majeſty's moſt gracious charter.—We have two courts of aſſiſtants, which conſiſt of the Governor and Aſſiſtants, which are for the trial of capital offenders, and for the hearing of all appeals with a jury.—Our colony is divided into four counties; and in each there are two county-courts annually, of magiſtrates and jury, to hear and determine all actions of debt, and the caſe, and criminal matters of a leſs nature.—As there is any ſpecial occaſion the Governor calls his Aſſiſtants, who are of his council, and meet and conſider of ſuch matters, as fall in the interval of the general-courts, and determine the ſame.

'2. The legiſlative power is only in the general-court; the executive is in thoſe courts appointed, as before.

'3. We have little traffic abroad; and ſo, little occaſion for a Court of Admiralty, diſtinct from the Court of Aſſiſtants.

'4. We have ſent one of our law-books: wherein are what laws were of force when we printed them, ſince which ſome few have been made which are not yet printed, and ſo have not ſent them. Your Lordſhips may pleaſe to take notice, that, in our preface to our laws, we ſay we have been careful not to make any repugnant to the ſtatute-laws of England, ſo far as we underſtand them: profeſſing ourſelves always willing to receive light for emendation; what we then ſaid is our preſent purpoſe, and ſhall be our conſtant practice.

'5. As to the number of our forces: we have, for the preſent, only one troop, which conſiſts of about ſixty horſe, but we are upon raiſing three more. Our forces are train-bands: in each county there is a Major, who commands its militia under the General.

In Hartford county there are 835. In Newhaven, 623.
New-London, - 509. Fairfield, 540.
The whole militia, 2507.

'6. We have one ſmall fort at the mouth of Connecticut river. Good towns we have; one eſpecially, called New-London, formerly Pequot: near which the Engliſh obtained a memorable victory over the Pequots; the firſt and moſt ſignal blow the Indians received. It *greatly needs fortifications*, but we want eſtates to raiſe them, and to purchaſe artillery: and we ſhould thankfully acknowledge the favour of any good benefactors that would contribute to ſo good a work.

'7. It is rare that any privateers or pirates come on theſe dangerous coaſts; only, two years ago, a French one wintered at New-London, and went away in the ſpring.

'8. As for our Indian neighbours; we compute them to be about 500 fighting men: we are ſtrangers to the French, and know nothing of their ſtrength or commerce. Our chief trade for procuring clothing is by ſending what proviſions we raiſe to Boſton, where we buy goods. The trade with our Indians is worth nothing, becauſe their frequent wars hinder their getting peltry.

'9. We have neighbourly correſpondence with New-Plymouth, with Maſſachuſets, ſince Major Andros came to New-York with him, but not like what we had with his predeceſſor: with Rhode-Iſland we have not ſuch good correſpondence as we deſire.

'10. Our boundaries are as expreſſed in the charter: we cannot gueſs the number of acres ſettled or manurable; the country being mountainous, full of rocks, ſwamps, hills and vales; what is fit is taken up; what remains muſt be gained out of the fire, by hard blows, and for ſmall recompence.

'11—13. Our principal towns are Hartford, New-London, New-haven, and Fairfield: our buildings are generally of wood; ſome are of ſtone and brick; and ſome of them are of good ſtrength, and comely, for a wilderneſs. We have twenty-ſix ſmall towns already ſeated; and in one of them there are two churches.—Our rivers are numerous and navigable.

'14—15. The commodities of the country are, proviſions, lumber, and horſes; but we cannot gueſs the yearly value: the moſt are tranſported to Boſton, and bartered for clothing; ſome ſmall quantity is ſent to the Caribbee iſlands, and there bartered for products and ſome money: and now and then (rarely) veſſels are laden and ſent to Madeira and Fyal, and the cargoes bartered for wine. We have no need of Virginia trade; as moſt people plant ſo much tobacco as they need. We have good materials for ſhip-building. The value of our annual imports probably amounts to 9000 l. We raiſe no ſalt-petre.

'16—20. We have about twenty petty merchants; ſome trade to Boſton, ſome to the Indies, and other colonies: but few foreign merchants trade here. The number of our planters is included in our train-bands; which conſiſt of all from 16 to 60 years of age. There are but few ſervants, and fewer ſlaves; not above 30 in the colony. There are ſo few Engliſh, Scotch, or Iriſh, come in, that we can give no account of them: there come ſometimes three or four blacks from Barbadoes, which are ſold for 22 l. each. We do not know the exact number of perſons born; nor of marriages; nor of burials: but the increaſe is as follows: the numbers of men, in the year 1671, were 2050; in 1676, were 2303; in 1677, were 2362; in 1678, were 2490; in 1679, were 2507.

'21—25. We cannot gueſs the eſtates of the merchants; but the *property of the* whole corporation doth not amount to 110,788 l. *ſterling. Few veſſels* trade here but from Boſton and New-York, which carry off our produce. Twenty-four ſmall veſſels belong to the colony. The obſtruction of trade is owing to want of eſtates, and to the high price of labour. Commerce would be improved, were New-London, Fairfield, and New-haven, made free ports for 15 or 20 years; this would increaſe the trade and wealth of this poor colony. There are no duties on goods, exported or imported, except on wines and liquors; which, though inconſiderable, are appropriated to maintain free-ſchools.

‘ 26—27. The people are ſtrict Congregationaliſts; a few more, large congregationaliſts; and ſome, moderate Preſbyterians: but the Congregationaliſts are the greateſt number. There are about four or five Seven-day men, and about as many Quakers. Great care is taken of the inſtruction of the people in the Chriſtian religion, by miniſters catechizing and preaching twice every ſabbath, and ſometimes on lecture-days; and alſo by maſters of families inſtructing their children and ſervants, which the law commands them to do. We have 26 towns, and there are 21 churches in them; and in every one there is a ſettled miniſter, except in two newly planted. The ſtipend, which is more or leſs according to duty, is from 50 l. to 100 l. Every town maintains its own poor: but there is ſeldom any want, becauſe labour is dear; being from 2 s. to 2 s. 6 d. a day for a labourer; becauſe proviſions are cheap; wheat is 4 s. a buſhel Wincheſter, peaſe 3 s. Indian corn 2 s. 6 d. pork 3 d. a pound, beef 2 ½ d. a pound, butter 6 d. and ſo other matters in proportion: beggars and vagabonds are not ſuffered, but, when diſcovered, they are bound out to ſervice; vagabonds, who paſs up and down, are puniſhed by law.

15 July, 1680. Wm. Leate, Governor.
Jno. Allyn, Secretary.’

Of Virginia. ‘ 1—3. There are a Governor and ſixteen Counſellors, who have from his ſacred Majeſty a commiſſion of oyer and terminer, and who judge all cauſes that are above 15 l. ſterling. For what is under that value there are particular courts in every county, which are twenty in number. Every year at leaſt the aſſembly is called; before whom lie appeals: and this aſſembly is compoſed of two burgeſſes out of every county. Theſe lay the neceſſary taxes, as the neceſſity of the war with the Indians, or other exigencies, require. —In twenty-eight years there has not been one prize brought into this country; ſo that there is no need of a particular court of Admiralty.—The legiſlative and executive powers are ſeated in the governor, council, and aſſembly, and officers ſubſtituted by them.

‘ 4. The Secretary of this country ſends every year to the Lord Chancellor, or one of the principal Secretaries of State, what laws are yearly made; which, for the moſt part, concern only our private exigence. For, contrary to the laws of England, we never did, nor dare, make any; only this, that no ſale of land is good and legal, unleſs, within three months after the conveyance, it be recorded in the general-court or county-courts.

‘ 5. All our freemen are bound to be trained every month in their particular county; which, we do ſuppoſe, and do not much miſtake in the calculation, are near 8000. Horſe we have none; becauſe they would be too chargeable for the poor people.

‘ 6, 7. There are five forts: but, God knows, we have neither ſkill nor ability to make or maintain them. For there is not, nor, as far as my inquiries can reach, ever was, one engineer in the country; ſo that we are at continual charge to repair inartificial buildings. There are not above thirty ſerviceable great guns; which we yearly ſupply with powder and ſhot, as our ability will permit. We have no privateers ſince the late Dutch war.

‘ 8. We have no European neighbours ſeated nearer to us than St. Chriſtopher's or Mexico, that we know of; except ſome few French that are beyond New-England. The Indian neighbours are abſolutely ſubjected; ſo that there is no fear of them. We have no correſpondence with any European ſtranger, nor is there a poſſibility to have it with our own nation, farther than our traffic concerns.

‘ 9, 10. When I came into the country, I found only one ruinated fort, with eight unſerviceable great guns diſmounted, and ſituated in a moſt unhealthy place, and where any enemy, if he knew the ſoundings, might keep out of the reach of the beſt guns in Europe. Before, or ſince, we never had one great or ſmall gun ſent us, ſince my coming hither, nor, I believe, in twenty years before; all that were ſent by his ſacred Majeſty are ſtill in the country, with a few more that we bought. Beſides theſe guns, we never had any money of his Majeſty towards the buying of ammunition or building of forts: but what can be ſpared out of the public revenue we yearly lay out in it.

‘ 11. As for the boundaries of our land: they were once great; ten degrees at leaſt: but now it hath pleaſed his Majeſty to confine us to half a degree; knowingly I ſpeak this: pray God it may be for his Majeſty's ſervice; but I much fear the contrary.

‘ 12—14. Commodities of the growth of this country, we never had any, till of late, but tobacco; which yet is conſiderable, and yields his Majeſty a great revenue. But of late we have begun to make ſilk; and ſo many mulberry-trees are planted, that, if we had ſkilful men from Naples or Sicily to teach us the art of making it, in leſs than half an age we ſhould make as much ſilk, in a year, as England did yearly expend threeſcore years ſince; but now we hear it is grown to a greater exceſs, and of more common and vulgar uſage.—Now, for ſhipping, we have admirable maſts, and very good oaks; but, for iron ore, I dare not ſay there is ſufficient to keep one iron-mill going for ſeven years.—Saltpetre we have none.—Rivers we have four; all able to harbour ſafely a thouſand ſhips of any burden.

‘ 15, 16. We ſuppoſe, and I am very ſure we do not much miſcount, that there is in Virginia above 40,000 perſons, men, women, and children: of which there are 2000 black ſlaves; 6000 Chriſtian ſervants for a ſhort time; and the reſt have been born in the country, or have come in to ſettle or ſerve, in hope of bettering their condition in a growing country. Yearly, we ſuppoſe, there comes in of ſervants about 1500; of which moſt are Engliſh, few Scotch, and fewer Iriſh; and not above two or three ſhips of negroes in ſeven years.

‘ 17. All new plantations are, for an age or two, unhealthy till they are thoroughly cleared of wood; but unleſs we had a particular regiſter-office, for the denoting all that die, I cannot give a particular anſwer to this query; only this I can ſay, that there are not ten unſeaſoned hands (as we term them) that die now: whereas, heretofore not one of five eſcaped the firſt year.

' 18. Engliſh ſhips, near eighty, come out of England and Ireland every year for tobacco; ſome few New-England ketches; but of our own we never yet had more than two at a time, and thoſe not more than twenty tons burden.

' 19, 20. Mighty and deſtructive have been the obſtructions to our trade and navigation by that ſevere act of parliament which excludes us from having any commerce with any nation in Europe but our own; ſo that we cannot add to our plantation any commodity that grows out of it; as olive-trees, cotton, or vines: beſides this, we cannot procure any ſkilful men for our now hopeful commodity of ſilk: and it is not lawful for us to carry a pipe ſtave, or a buſhel of corn, to any place in Europe out of the King's dominions. If this were for his Majeſty's ſervice, or the good of the ſubject, we ſhould not repine, whatever were our ſufferings: but, on my ſoul, it is the contrary for both; and this is the cauſe why no ſmall or great veſſels are built here. For we are moſt obedient to all laws, whilſt the New-England men break through them, and trade to any place that their intereſt leads them to. I know of no improvement that can be made in trade, unleſs we had liberty to tranſport our pipe ſtaves, timber, and corn, to other places beſides the king's dominions.'

REMARK. The law did not prohibit what made Sir William ſo unhappy.

' 21, 22. No goods, either imported or exported, pay any duties here, only the 2 s. a hogſhead on tobacco exported, which is to defray all public charges: and this year we could not get an account of more than 15,000 hogſheads. But of this revenue the King allows me 1000 l. yearly; with which I muſt maintain the port of my place, and a hundred extraordinary charges that cannot be put into any public account: and I can knowingly affirm, that there is no government of ten years ſtanding but is allowed thrice as much; but I am ſupported by my hopes that his Majeſty will one day conſider me.—There is no revenue ariſing to his Majeſty, but out of the quit-rents: and this he hath given away to a deſerving ſervant, Colonel Henry Norwood.

' 23. The ſame courſe is taken here, for inſtructing the people, as there is in England: Out of towns every man inſtructs his own children according to his ability. We have forty-eight pariſhes, and our miniſters are well paid, and by my conſent ſhould be better, if they would pray oftener and preach leſs: but, as of all other commodities, ſo of this, the worſt are ſent us, and we have few that we can boaſt of, ſince the perſecution in Cromwell's tyranny drove divers worthy men hither. Yet I thank God, there are no free ſchools, nor printing; and I hope we ſhall not have theſe hundred years. For learning has brought diſobedience, and hereſy, and ſects into the world, and printing has divulged them and libels againſt the beſt government: God keep us from both!

Virginia, 20 June, 1671. WILLIAM BERKELEY."

If there be any ſpirits, ſtill remaining, congenial with that of Sir William Berkeley, who are diſpoſed to ſay Amen to this wiſe and pious prayer; let them no longer deſpair of ſuppreſſing "ſects, hereſies, and diſobedience:" they have nothing more to do, than to make ſufficient intereſt in Parliament for paſſing an Act—to aboliſh ſchools, and prohibit the uſe of the art of printing.

This volume brings down the hiſtory of the United Colonies to the time of the Revolution: in the next, the Author propoſes to continue it to the Peace in 1763.

ART. IV. *Obſervations made during a Tour through Parts of England, Scotland, and Wales.* In a Series of Letters. 4to. 10s. 6 d. Boards. Becket. 1780.

IN this tour-making age, different travellers are excited by different motives. One is prompted by curioſity; another is urged by buſineſs, or the purſuit of health; others ſet out in ſearch of that amuſement which they cannot meet with by ſtaying at home; and there are, who induſtriouſly *go forth* in ſearch of materials *to make a book.*

In the firſt of theſe claſſes we muſt rank the Author of the Obſervations now before us. We are informed that he is a man of fortune, who, very laudably, wiſhed to ſee, and to know, what is worth ſeeing and knowing, in his own country,—a part of the globe which the young Engliſh Traveller generally overlooks in peruſing the map of the GRAND TOUR.

To go, to *ſee*, and to *forget*, is commonly the ſum total of what is performed by thoſe who travel for amuſement; but our Obſerver, unwilling to loſe the advantages which he might derive from his excurſions, reſolved to treaſure up whatever was worthy of remembrance: in order to which, he has thrown his remarks, as they occurred, into the form of a Series of Letters, addreſſed to a friend, who had enjoined him to communicate, in detail, the fruit of his reſearches.—"But here, then," our Readers will ſay, "is *a book* produced, Mr. Reviewer! which may bring the Author to rank with your laſt mentioned claſs—the Tour-maker by profeſſion, or trade."—True, this may ſeem to be the caſe; but we know that it is not ſo, in fact: the publication before us owes its exiſtence, not to lucrative views, but to a motive of pure benevolence; the profits ariſing from the ſale being appropriated to anſwer a purpoſe, pointed out to the generous Author by the finger of Humanity.

With regard to the literary abilities of our Obſervator, we have to commend his vivacity, his ſentimental turn, and his good taſte. He writes, as moſt Gentlemen-travellers will write, not having the buſineſs of publication in view,—whoſe end is their own entertainment,—and who put down their obſervations as they flow—*currente calamo*, and *currente vehiculo*, at the inn, or on the road.

In his *manner*, this agreeable but not very *profound* writer ſeems akin to the Shandy-family: lively, good-humoured, and benign,—an happy mixture of mirth with the milk of human kindneſs.

But though the ſtyle of this ſentimental deſcriber is pleaſant, he gives us, as Critics, much cauſe of complaint, on account ſometimes of his *frivolity*, but much oftener of his *incorrectneſs*; in which laſt reſpect he is faulty, even to an extreme. It is, indeed, ſurpriſing, that a perſon of education, reading, and taſte, could be ſo inattentive to his native language, as this gentleman appears to have been; or that, if he was himſelf averſe to what he might deem the drudgery of filing and poliſhing, he did not employ ſome friend, or *poliſher by profeſſion*, to do the work for him! but more of this in the note *.

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* A Correſpondent, who ſeems, indeed, to have too ſeriouſly taken offence at our Author's inadvertencies and ſlips of expreſſion, has noted ſome defects in the following terms:——'It is ſurpriſing, ſays he, that his [the Author's] own ear ſhould not be hurt by ſuch expreſſions as, *every here and there*;—*from here*; or by the continual repetition of the word *however*, which occurs in almoſt every page, ſometimes four times in twenty lines. We *next* came to—we *next* arrived at—*next* aſcended, are favourite expreſſions. *Having concluded—having arrived—being arrived*—follow one another in quick ſucceſſion. Wardour is firſt *magnificent*, then *too low*, then *heavy*, and at laſt, *void of elegance*. Groves *erect themſelves*. A little building is placed *round the head of* (the river) *Stour*, which *building* is afterwards ſaid to be a *pump*. i. e. A pump is placed round the head of the Stour. Stourton is a *lordſhip of very old creation*. They advanced upon *a bridge of one arch*, *wonderfully eaſy of aſcent*. Saliſbury cathedral is in form of a lanthorn, Southampton is a village, Longleat and Haddon are caſtles.

'Of the tender and pathetic take the following: "Hail gentle courteſy!—Thy dimpled ſmile *doſt* beckon us as we journey *it* along —*Thou ſcattereſt roſes to the ſhorn lamb*."

'A picture of Jane ſhore is "admirable not ſo much *for its execution or deſign*, as for its beauty, humility and reſignation, which are divinely *worked into the countenance*."

'Rembrandt's fine picture of Daniel before Nebuchadnezzar, at Lord Scarſdale's, is "a moſt highly finiſhed picture, *eſpecially the drapery*, though Daniel's hair and the *apparel in general is prepoſterous*."

'A catalogue of the buſtos, &c. at Wilton takes up eleven pages; the journey from Belford (or Belfort as he calls it) in Northumberland to Edinburgh is deſcribed in eight lines.

'Lumley Caſtle, the venerable ſeat of Lord Scarborough, is converted *into Ludlow Caſtle*, and is ſaid to contain nothing worthy ob-

ſervation

As a ſpecimen of this performance, we ſhall give the ingenious though careleſs Author's account of his adventure in exploring a vaſt cavern in Derbyſhire, ſeldom mentioned by thoſe who have deſcribed "the wonders of the Peake."—After relating what he ſaw in Poole's Hole, and in the cavern vulgarly called "the D—l's A—e in the Peake," but here ſtyled *Peake's Hole*, our *Author and Co.* were tempted to viſit *The three Mile Cavern*, which is ſuppoſed to communicate, at leaſt by the ſtream of water, with Peake's Hole; this we gather from the deſcription before us,—if we have not miſtaken it. We ſhall here give the 18th letter entire.

Auguſt 1778.

'The laſt place I parted with you from was Peake's Hole, and there you will naturally have concluded that our underground workings had been at an end. But alas! my friend, fate had otherwiſe ordained it; the ſpirit of curioſity had warped our rational faculties; danger had become familiar to us, and we therefore determined upon a plan that wiſer men would have ſhuddered at the idea of. This was no leſs than the exploring the three-mile cavern which I have already mentioned. Summoning therefore a poſſe-comitatus of all the miners of the place, we in brief told them our intention. Aſtoniſhment at firſt prevented them from anſwering us; none but two or three had ever ventured upon a trial; cuſtom even had not reconciled the others to ſo hazardous an enterprize. A promiſe of reward, however, prevailed upon the whole, and they accordingly agreed to attend us in the morning. In the mean time a meſſenger being diſpatched to Sheffield for torches, we began ſeriouſly to prepare for our deſcent; this was ſoon accompliſhed. A paper of memorandums was left in our eſcrutores, and a card, in caſe of an accident, telling who our friends were, and where they were to be found, was left upon our table in the inn. Thus guarding againſt the worſt that could befal us, at leaſt ſo far as it reſpected matters

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ſervation except*ing* a paint*ing* of Sir Thomas More. The judicious, the informing, Mr. Pennant ſays, "it is a noble repoſitory of portraits."

'*Netherby*, changed into *Leatherby*, was not viſited (by travellers of curioſity too who were ſo near as Carliſle), and the owner is dignified with a peerage. Would this ſummons intitle him to take his ſeat in the Houſe of Peers, there is no doubt he would receive the travellers in their next tour, with the *dimpled ſmiles* of *gentle courteſy*.

'Mr. Duncomb's collection of pictures is known to be a fine one; this gentleman ſays, *the pictures are in general good.* The terrace at Duncomb Park is ſlightly mentioned, but Rivers Abbey totally omitted ——'

So far our Correſpondent, who, unluckily for this performance, does not ſeem to have peruſed it when he was *in the humour to be eaſily pleaſed*. We have not printed the whole of his letter: not chuſing to give too much "way and room," as Shakeſpear ſays, to any man's aſperities but our own.

which we might leave behind, we early the next morning, accompanied by a choſen ſet of our new guides, repaired to the top of the mountain, where the fiſſure opened itſelf about three feet in diameter. Provided by the miners with proper dreſſes, we then ſtripped ourſelves of our own outward apparel, and putting on each a pair of canvas trowſers, a flannel jacket, and over that a canvas frock, with a handkerchief round our heads, and a miner's cap, we all proceeded one by one down this dread abyſs, for the diſtance of about four hundred and twenty feet perpendicular. Imagination can ſcarcely form a deſcent more perilous than this was. The only ſteps to tread on, or things to hold by, were bits of oak ſtuck into the ſides, inhabitants of that place ſince it was firſt diſcovered, and which from want of uſe, it was natural to ſuppoſe might have either rotted or looſened themſelves in the earth; moreover, a falſe ſtep hurled one inevitably to deſtruction: fortunately all was firm, and we arrived at the bottom unhurt. From hence, ranging ourſelves in order, with a large bundle of candles and torches, independent of the candles we each of us carried, we proceeded on with tolerable facility through two or three lofty and moſt beautifully enamelled caverns of ſpar. This we conceived an earneſt of future delight, and the tablets were accordingly ſet at work; but, alas! how great was our miſtake! Here our difficulties were to commence. Following the guide, who beſides another who was with us, were the only two of the party who had ever penetrated before, we forced our way with infinite ſtruggles, through a narrow ſpace, between two rocks, and thence getting on our hands and knees, were, for the full diſtance of a mile, obliged to crawl without ever daring to lift up our heads, the paſſage being too low. Filled with mud, dirt, and a multitude of bits of rocks, our progreſs was painful indeed: we ſtill, however, hoped for ſomething better. On we accordingly proceeded, till a dreadful noiſe, rumbling along the horrible crevices of the cave, gave us to underſtand that we were near a river: to this then we accordingly hurried. But deſcription is inadequate to any thing like a repreſentation of this ſcene. A vaſt ocean ſeemed roaring in upon us; in ſome places burſting with inconceivable impetuoſity, and at others falling through dreadful chaſms, naturally formed to give it vent: through this our journey was to continue. A cry of light, however, alarmed us: the confinement of the air, and the narrowneſs of our track, had extinguiſhed all our torches; the candles too, all but one ſmall end, were totally expended. We knew not what to do. In vain the miners hallooed for the ſupply which was to have come behind; no anſwer was to be heard. Our fate ſeemed now inevitable; but we, who were the principals, fortunately expreſſed no fear. In this extremity a gallant fellow, who yet was ignorant of the place, but from experience knew the danger we were in, ſuddenly diſappeared, and after groping for a conſiderable time in the diſmal horrors of the place, at length returned to us with a ſupply of candles, having diſcovered his companions unto whom they were given in charge, almoſt petrified with fear, and unable to continue after us from their apprehenſion. Reprieved in this manner from a death which ſeemed to await us, in its moſt horrid form, we onward proceeded with a freſh recruit of *ſpirits; and plunging into the* river above our waiſts, ſcarce tenable from the impetuoſity of the torrent, we cautiouſly picked our ſteps, and, at length, after a four hours moſt unſpeakable fatigue, arrived at about three hundred yards beyond the ſpot, where the ſubterranean paſſage we had the day before explored, was expected to find an entrance into this dreadful place.

'Here then we were obliged to ſtop, a fall into a yawning gulph, in which I was providentially ſaved by a corner of a rock catching me by the knee, had hitherto given me an inconceivable degree of pain; but I had not ſpoke; it now became ſcarce bearable; out however I was to crawl, and that too upon this tortured limb. The retreat accordingly began; but no anguiſh could ſurpaſs the exceſs of torment I was in. Often did I wiſh to remain where I was; no ſuccour or aſſiſtance could be given me: every man was painfully buſied in the charge of his own ſafety. At length, having almoſt worn out the other knee, and torn both my ſides and back by forcing myſelf in thoſe poſitions, I was compelled to call out for help, as we happily came to the firſt opening where I could be raiſed. Languor and faintneſs from what I had ſuffered, had totally deprived me of my ſtrength: I was accordingly ſeated on a rock, but in a few minutes, having collected myſelf as much as poſſible, I tottered through the reſt of the cavern, helped where aſſiſtance could be given me, and in that manner got to the bleſſed ſunſhine of the day. All the reſt, however, were tolerably well, excepting two of our guides, one of whom had received a violent contuſion on his head from a rock; and another ſeveral bruiſes from a fall, in his climbing up the laſt aperture. Altogether, the depth we had deſcended was about one hundred and forty fathom, or nine hundred and eighty feet, and the length about three miles, according to the miners calculation. Neither at this diſtance were we at the end; a paſſage ſtill continued, but ſo filled with water, and ſo full of peril, that the miners themſelves were averſe to further trial. And here, my friend, I will take my leave of you for the preſent. The pains in my limbs are ſtill excruciating, but a little time will ſet ~~all~~ to rights again; all I have to ſay is, that I never wiſh even the greateſt enemy I have in the world to be ſo unpardonably led by curioſity as to tempt deſtruction, where, independent of the dangers of the place, the falling of a ſingle ſtone might bury him in eternity for ever.'

We have copied this under-ground excurſion at length, becauſe we look upon it as a curioſity; no deſcription of this three-mile cavern having, that we recollect, been given by preceding writers.

Many other entertaining extracts might be made, from various parts of this itinerary; but we have not room to enlarge.

We muſt not, however, bid adieu to this agreeable road-companion, without hinting to him a particular correction or two, beſide thoſe which are pointed out by our Correſpondent, in *the note.* Theſe may prove to be of ſome uſe to him, in caſe of a *ſecond edition*; and ſhould a new impreſſion be called for, the name of the Author affixed would certainly be of advantage, with regard to the reception which the Public might then give to the work. Anonymous productions have ſeldom an equal chance of ſucceſs: they have nothing to depend on, but real intrinſic *merit*; and even *that* may chance to be over-looked, in the crowd of unowned publications.

The paſſages we have marked for the Author's reconſideration, in the work before us, are the following:

P. 11, line 4. 'She, loved girl, was almoſt *equally as* ſenſeleſs.'—P. 21, l. 14. 'His incitements to virtue are *equally as* ſtrong.' P. 23. Speaking of Cliefden Houſe, and Buckingham Houſe in St. James's Park, our Author miſtakenly ſays, they were both built by George Villiers, Duke of Buckingham. We believe, that the firſt mentioned ſtructure was raiſed by the celebrated Villiers, but the latter, now called the Queen's Palace, was undoubtedly built by John Sheffield, Duke of Bucks. P. 30, l. 10. 'Within a ſmall diſtance are ſome tolerable coal-pits:' we are at a loſs to gueſs in what reſpects a coal-pit can be deemed *tolerable* or *intolerable*. P. 33. The windows of the chapel in Wells Cathedral are ſaid to be too much *darkened* by the profuſion of *glaſs*: this is an effect which we apprehend few readers of theſe Obſervations will be able to conceive, without ſome explanation. P. 36, l. 21, '*hung pendant*': here is an explanation of one word by another, which was not wanted. P. 40, l. 12, 'the *number* of travellers *have* [for *hath*] of late years decreaſed.' P. 42. Speaking of the Glaſtonbury thorn, we are told, that this tree 'is of a remarkable ſpecies in this country; but that it is common to *a degree* in the Levant and Aſia Minor. This cant phraſe gives us no idea to *what degree* the tree in queſtion is common in the Levant, &c. P. 91, 'The *counties* of Somerſet and Glouceſter*ſhire*. P. 93, The proſpect from Clifton-hill 'romantic and delightful *to a degree*.' We recollect no inſtance of *ſmall talk* looking well in print, but in the volume of Swift's *Polite Converſation*. P. 101, we read of a ſmall room '*erected by itſelf*.' By this, no doubt, we are only to underſtand that no other buildings were very near.

P. 118, The inſide of Glouceſter cathedral is '*clumſy to a degree*. P. 125, l. 18, for pairing, ſhould we not read *pareing?* P. 140, Birmingham, it is ſaid, was, *a few years ago*, 'but an inconſiderable dirty village.' Camden would have told our Author, that, two hundred years ago, "Bremicham was ſwarming with inhabitants, and echoing with anvils, &c." Our Author adds, that 'its ſituation in Warwickſhire, and on the borders of Staffordſhire, gives it conſiderable advantages;' but of what kind thoſe advantages are, we are left to gueſs, without the ſmalleſt clue to guide us. P. 149, for Akover, read *Okeover:* by the country people pronounced *Oker*. P. 152, 'Proceeded on to Buxton, through a country as barren and deſolate as one can well be conceived.'—Perhaps ſome of the above are mere *ſlips of the preſs*.

Art. V. *An Eſſay on Hiſtory*; in Three Epiſtles to Edward Gibbon, Eſq. By William Hayley, Eſq. With Notes. 4to. 7s. 6d. Dodſley. 1780.

WE are happy to find this new ſtar in the poetical hemiſphere, whoſe appearance we noted with ſo much pleaſure, continues to ſhine, if poſſible, with increaſing ſplendor. The province of literature affords hardly any ſubject of critical diſcuſſion that is of higher dignity and importance than that to which Mr. Hayley has now directed his attention. Simple and obvious as the rules of hiſtory may appear to a ſuperficial obſerver, there are difficulties in the application of them that are in a great meaſure inſurmountable; otherwiſe a perfect hiſtorian would not have been ſo long conſidered as a literary prodigy. It will be found, however, if the matter be minutely examined into, that to be qualified for the compoſition of hiſtory will require talents and accompliſhments that rarely are united: there is ſcarcely, indeed, any quality by which the human mind can be dignified or adorned, any excellence intellectual or moral, but will in ſome degree, either immediately or remotely, be requiſite in the man who ſhall aſpire to the title of a complete hiſtorian. To delineate this character, and to point out the rules and precepts of his art, is the buſineſs of this admirable didactic Eſſay.

The firſt Epiſtle opens, after a few introductory lines applicable to the gentleman to whom it is addreſſed, with the connection between hiſtory and poetry. The ſubject of the preſent poem, he obſerves, has been but ſlightly touched by the ancients; Dionyſius of Halicarnaſſus and the inimitable Lucian being the only writers who have profeſſedly treated of it. Having remarked the importance and advantage of hiſtory, he then traces its origin and progreſs from Ægypt into Greece. In his account of the Pyramids he has adopted, as he acknowledges in a note, the idea of Mr. Bryant; but the ſublime and magnificent imagery, in which he has clothed it, is his own.

> ‘ But in the center of thoſe vaſt abodes,
> Whoſe mighty maſs the land of Egypt loads;
> Where, in rude triumph over years unknown,
> Gigantic Grandeur, from his ſpiry throne,
> Seems to look down diſdainful, and deride
> The poor, the pigmy toils of modern Pride;
> In the cloſe covert of thoſe gloomy cells,
> Where early Magic fram'd her venal ſpells,
> Combining prieſts, from many an ancient tale,
> Wove for their hallow'd uſe Religion's veil;
> A wondrous texture! ſupple, rich, and broad,
> To dazzle Folly, and to ſhelter Fraud!
> *This, as her* cæſtus, Superſtition wore;
> *And ſaw th'* enchanted world its powers adore:

For in the myſtic web was every charm
To lure the timid, and the bold diſarm;
To win from eaſy Faith a blind eſteem,
And lull Devotion in a laſting dream.
The Sorcereſs, to ſpread her empire, dreſt
Hiſtory's young form in this illuſive veſt,
Whoſe infant voice repeated, as ſhe taught,
The motley fables on her mantle wrought;
Till Attic Freedom brought the Foundling home
From the dark cells of her Egyptian dome;
Drew by degrees th' oppreſſive veil aſide,
And, ſhewing the fair Nymph in nature's pride,
Taught her to ſpeak, with all the fire of youth,
The words of Wiſdom in the tone of Truth;
To catch the paſſing ſhew of public life,
And paint immortal ſcenes of Grecian ſtrife.'

At the cloſe of this Epiſtle, the hiſtorians of Italy and Greece are characterized with ſingular ſpirit and diſcernment. Of theſe, the laſt whom he mentions is Anna Comnena, eldeſt daughter of the Emperor Alexius Comnenus and the Empreſs Irene, who flouriſhed at the latter end of the eleventh century. She wrote the Hiſtory of her Father in 15 books, firſt publiſhed in 1610, and afterwards reprinted in the collection of the Byzantine hiſtorians. As this fair hiſtorian, who, Mr. Hayley obſerves, may juſtly be regarded as a ſingular phenomenon in the literary world, is not generally known, we ſhall ſubjoin the compliment which he has here paid to her memory.

' But while Monaſtic Night, with gathering ſhades,
The ruin'd realm of Hiſtory invades;
While, pent in CONSTANTINE's ill-fated walls,
The mangled form of Roman Grandeur falls;
And, like a Gladiator on the ſand,
Props his faint body with a dying hand;
While ſavage Turks, or the fierce ſons of Thor,
Wage on the Arts a wild Titanian war;
While manly Knowledge hides his radiant head,
As Jove in terror from the Titans fled;
See! in the lovely charms of female youth,
A ſecond Pallas guards the throne of Truth!
And, with COMNENA's royal name impreſt,
The zone of Beauty binds her Attic veſt!
Fair ſtar of Wiſdom! whoſe unrival'd light
Breaks thro' the ſtormy cloud of thickeſt night;
Tho' in the purple of proud miſery nurſt,
From thoſe oppreſſive bands thy ſpirit burſt;
Pleas'd in thy public labours, to forget
The keen domeſtic pangs of fond regret!
Pleas'd to preſerve from Time's deſtructive rage,
A Father's virtues in thy faithful page!
Too pure of ſoul to violate or hide
Th' Hiſtorian's duty in the Daughter's pride!

Tho' baſe Oblivion long with envious hand
Hid the fair volume which thy virtue plann'd,
It ſhines, redeem'd from Ruin's darkeſt hour,
A wond'rous monument of female power;
While conſcious Hiſt'ry, careful of thy fame,
Ranks in her Attic band thy filial name,
And ſees, on Glory's ſtage, thy graceful mien
Cloſe the long triumph of her ancient ſcene!'

The Preface to her Hiſtory, in which "ſhe feelingly diſplays the misfortunes of her life, and the character of her mind," is truly curious and valuable. Of this Mr. Hayley has given a tranſlation in his Notes.

The ſecond Epiſtle is chiefly appropriated to the moderns. After conſidering our obligations to the more rational of the Monkiſh hiſtorians, and the indulgence due to writers of the dark ages, he contemplates the twilight of knowledge during the period of chivalry and romance, of which the principal luminary was Froiſſart. He then adverts to the revival * of ancient learning, the day-break of literature, under Leo X. The characters that now come in review are Machiavel, Guiccardin, Davila, Father Paul, the claſſical Portugueſe Biſhop Oſorius, the Spaniſh hiſtorian Mariana, the Preſident De Thou, and Voltaire, whoſe portrait we ſhall exhibit.

'Delighted Nature ſaw, with partial care,
The lively vigour of the gay VOLTAIRE;
And fondly gave him, with ANACREON's fire,
To throw the hand of Age acroſs the lyre:
But mute that vary'd voice, which pleas'd ſo long;
Th' Hiſtorian's tale is clos'd, the Poet's ſong!
Within the narrow tomb behold him lie,
Who fill'd ſo large a ſpace in Learning's eye!
Thou Mind unweary'd! thy long toils are o'er;
Cenſure and Praiſe can touch thy ear no more:
Still let me breathe with juſt regret thy name,
Lament thy foibles, and thy powers proclaim!
  On the wide ſea of letters 'twas thy boaſt
To croud each ſail, and touch at every coaſt:
From that rich deep how often haſt thou brought
The pure and precious pearls of ſplendid Thought!
How didſt thou triumph on that ſubject-tide,
Till Vanity's wild guſt, and ſtormy Pride,
Drove thy ſtrong bark, in evil hour, to ſplit
Upon the fatal rock of impious Wit!
But be thy failings cover'd by thy tomb!
And guardian laurels o'er thy aſhes bloom!
  From the long annals of the world thy art,
With chemic proceſs, drew the richer part;

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* It may not be foreign to remark, that a copious and well-*written hiſtory of the* Revival of Letters would be a valuable acqui*ſition to Engliſh* literature.

To Hiſt'ry gave a philoſophic air,
And made the intereſt of mankind her care;
Pleas'd her grave brow with garlands to adorn,
And from the roſe of Knowledge ſtrip the thorn.'

The Engliſh hiſtorians are next introduced.

'Hail to thee, Britain! hail! delightful land!
I ſpring with filial joy to reach thy ſtrand:
And thou! bleſt nouriſher of Souls, ſublime
As e'er immortaliz'd their native clime,
Rich in Poetic treaſures, yet excuſe
The trivial offering of an humble Muſe,
Who pants to add, with fears by love o'ercome,
Her mite of Glory to thy countleſs ſum!
With vary'd colours, of the richeſt die,
Fame's brilliant banners o'er thy Offspring fly:
In native Vigour bold, by Freedom led,
No path of Honour have they fail'd to tread:
But while they wiſely plan, and bravely dare,
Their own atchievements are their lateſt care.
Tho' CAMDEN, rich in Learning's various ſtore,
Sought in Tradition's mine Truth's genuine ore,
The waſte of Hiſt'ry lay in lifeleſs ſhade,
Tho' RAWLEIGH's piercing eye that world ſurvey'd.
Tho' mightier Names there caſt a caſual glance,
They ſeem'd to ſaunter round the field by chance,
Till CLARENDON aroſe, and in the hour
When civil Diſcord wak'd each mental Power,
With brave deſire to reach this diſtant Goal,
Strain'd all the vigour of his manly ſoul.
Nor Truth, nor Freedom's injur'd Powers, allow
A wreath unſpotted to his haughty brow:
Friendſhip's firm ſpirit ſtill his fame exalts,
With ſweet atonement for his leſſer faults.
His Pomp of Phraſe, his Period of a mile,
And all the maze of his bewilder'd Style,
Illum'd by Warmth of Heart, no more offend:
What cannot Taſte forgive, in FALKLAND's friend?
Nor flow his praiſes from this ſingle ſource;
One province of his art diſplays his force:
His Portraits boaſt, with features ſtrongly like,
The ſoft preciſion of the clear VANDYKE:
Tho', like the Painter, his faint talents yield,
And ſink embarraſs'd in the Epic field,
Yet ſhall his labours long adorn our Iſle,
Like the proud glories of ſome Gothic pile:
They, tho' conſtructed by a Bigot's hand,
Nor nicely finiſh'd, nor correctly plan'd,
With ſolemn Majeſty, and pious Gloom,
An awful influence o'er the mind aſſume;
And from the *alien eyes of every Sect,*
Attract obſervance, and command reſpect.

In following years, when thy great name, NASSAU!
Stampt the bleſt deed of Liberty and Law;
When clear, and guiltleſs of Oppreſſion's rage,
There roſe in Britain an Auguſtan age,
And cluſter'd Wits by emulation bright,
Diffus'd o'er ANNA's reign their mental light;
That Conſtellation ſeem'd, tho' ſtrong its flame,
To want the ſplendor of Hiſtoric fame:
Yet BURNET's page may laſting glory hope,
Howe'er inſulted by the ſpleen of POPE.
Though his rough Language haſte and warmth denote,
With ardent Honeſty of Soul he wrote;
Tho' critic cenſures on his work may ſhower,
Like Faith, his Freedom has a ſaving power.
Nor ſhalt thou want, RAPIN! thy well-earn'd praiſe;
The ſage POLYBIUS thou of modern days!
Thy Sword, thy Pen, have both thy name endear'd;
This join'd our Arms, and that our Story clear'd:
Thy foreign hand diſcharg'd th' Hiſtorian's truſt,
Unſway'd by Party, and to Freedom juſt.
To letter'd Fame we own thy fair pretence,
From patient Labour, and from candid Senſe.
Yet Public Favour, ever hard to fix,
Flew from thy page, as heavy and prolix.
For ſoon, emerging from the Sophiſts' ſchool,
With Spirit eager, yet with Judgment cool,
With ſubtle ſkill to ſteal upon applauſe,
And give falſe vigour to the weaker cauſe;
To paint a ſpecious ſcene with niceſt art,
Retouch the whole, and varniſh every part;
Graceful in Style, in Argument acute;
Maſter of every trick in keen Diſpute!
With theſe ſtrong powers to form a wi[illegible]ing tale,
And hide Deceit in Moderation's veil,
High on the pinnacle of Faſhion plac'd,
HUME ſhone the idol of Hiſtoric Taſte.
Already, pierc'd by Freedom's ſearching rays,
The waxen fabric of his fame decays.—
Think not, keen Spirit! that theſe hands preſume
To tear each leaf of laurel from thy tomb!
Theſe hands! which, if a heart of human frame
Could ſtoop to harbour that ungenerous aim,
Would ſhield thy Grave, and give, with guardian care,
Each type of Eloquence to flouriſh there!
But Public Love commands the painful taſk,
From the pretended Sage to ſtrip the maſk,
When his falſe tongue, averſe to Freedom's cauſe,
Profanes the ſpirit of her ancient laws.
As Aſia's ſoothing opiate Drugs, by ſtealth,
Shake every ſlacken'd nerve, and ſap the health;
Thy Writings thus, with noxious charms refin'd,
Seeming to ſoothe its ills, unnerve the Mind.

While the keen cunning of thy hand pretends
To ſtrike alone at Party's abject ends,
Our hearts more free from Faction's Weeds we feel,
But they have loſt the Flower of Patriot Zeal.
Wild as thy feeble Metaphyſic page,
Thy Hiſt'ry rambles into Sceptic rage;
Whoſe giddy and fantaſtic dreams abuſe
A HAMPDEN's Virtue, and a SHAKESPEAR's Muſe.
With purer Spirit, free from Party ſtrife,
To ſoothe his evening hour of honour'd life,
See candid LYTTELTON at length unfold
The deeds of Liberty in days of old!
Fond of the theme, and narrative with age,
He winds the lengthen'd tale thro' many a page;
But there the beams of Patriot Virtue ſhine;
There Truth and Freedom ſanctify the line,
And laurels, due to Civil Wiſdom, ſhield
This noble Neſtor of th' Hiſtoric field.'

To point out, to Readers of taſte, the maſterly touches of the pencil and the ſtrength of colouring that are obſervable in theſe, and indeed all his portraits, would be needleſs. The characters of Hume and Clarendon are of peculiar excellence. The compariſon between the labours of the latter hiſtorian and

—The proud glories of ſome Gothic pile

is ſingularly happy. He avoids entering into the merits of any living hiſtorian, for reaſons that are obvious.

In the laſt Epiſtle, the Author, confining himſelf more cloſely to his ſubject, conſiders the ſource from whence are derived the chief defects of hiſtory. Theſe are vanity, national and private flattery, party ſpirit, ſuperſtition and falſe philoſophy. The influence of national vanity is exemplified in the application of prodigies and portents to the purpoſes of hiſtory.

' To ſeize this foible, daring Hiſt'ry threw
Illuſive terrors o'er each ſcene ſhe drew;
Nor would her ſpirit, in the heat of youth,
Watch, with a Veſtal's care, the lamp of Truth;
But, wildly mounting in a Witch's form,
Her voice delighted to condenſe the ſtorm;
With ſhowers of blood th' aſtoniſh'd earth to drench,
The frame of Nature from its baſe to wrench;
In horror's veil involve her plain events,
And ſhake th' affrighted world with dire portents.
Still ſofter arts her ſubtle ſpirit try'd,
To win the eaſy faith of Public Pride:
She told what Powers, in times of early date,
Gave conſecration to the infant State;
Mark'd the bleſt ſpot by ſacred Founders trod,
And all th' atchievements of the guardian God.
Thus while, like Fame, ſhe reſts upon the land,
Her figure grows; her magic limbs expand;

Her tow'ring head, towards * Olympus toſt,
Pierces the ſky, and in that blaze is loſt.

In a note on this paſſage, Mr. Hayley obſerves, 'there is a curious treatiſe of Dr. Warburton's on this ſubject, which is become very ſcarce; it is entitled, "A critical and philoſophical "Enquiry into the cauſes of prodigies and miracles, as related by "Hiſtorians, with an Eſſay towards reſtoring a method and "purity in Hiſtory." It contains, like moſt of the compoſitions of this dogmatical Writer, a ſtrange mixture of judicious criticiſm and entertaining abſurdity, in a ſtyle ſo extraordinary, that I think the following ſpecimens of it may amuſe a Reader who has not happened to meet with this ſingular book.—Having celebrated Raleigh and Hyde, as writers of true hiſtoric genius, he adds: "Almoſt all the reſt of our Hiſtories want Life, Soul, Shape, and Body: a mere hodge-podge of abortive embryos and rotten carcaſes, kept in an unnatural ferment (which the vulgar miſtake for real life) by the rank leven of prodigies and portents. Which can't but afford good diverſion to the Critic, while he obſerves how naturally one of their own fables is here mythologized and explained, *of a church-yard carcaſe, raiſed and ſet a ſtrutting by the inflation of ſome helliſh ſuccubus within.*" He then paſſes a heavy cenſure on the antiquarian publications of Thomas Hearne; in the cloſe of which he exclaims—"Wonder not, Reader, at the view of theſe extravagancies. The Hiſtoric Muſe, after much vain longing for a vigorous adorer, is now fallen under that indiſpoſition of her ſex, ſo well known by a depraved appetite for traſh and cinders."—Having quoted two paſſages from this ſingular Critic, in which his metaphorical language is exceedingly groſs, candour obliges me to tranſcribe another, which is no leſs remarkable for elegance and beauty of expreſſion. In deſcribing Salluſt, at one time the loud advocate of public ſpirit, and afterwards ſharing in the robberies of Cæſar, he expreſſes this variation of character by the following imagery:—" No ſooner did the warm aſpect of good fortune ſhine out again, but all thoſe exalted ideas of virtue and honour, raiſed like a beautiful kind of froſt-work, in the cold ſeaſon of adverſity, diſſolved and diſappeared."

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* We apprehend the emphaſis is improperly thrown upon the laſt ſyllable: analogical propriety, as well as general cuſtom, pointing out a different mode of pronunciation than that which is here adopted. In all prepoſitions, compounded as this is, the emphaſis is univerſally laid on the firſt ſyllable; and the reaſon ſeems to be, that the word, when thus compounded, takes its peculiar and determinate meaning from that ſyllable. *Forward, onward, upward, downward, backward,* &c. or, as they are alſo written, *forwards, onwards,* &c.; to theſe may be added alſo, *froward* and *toward*, in their moral acceptation. A liberty of the ſame kind has been taken with another word, about which, indeed, writers are more divided.

And blazons virtue in her bright *record.* E. I. l. 96.
The tuneful *record* of her oral praiſe. E. I. l. 117.
Has drawn diſtinctly in her clear *record* E. II. l. 67.
Would thus pollute the *records* of our iſle. E. III. l. 328.

Analogy and cuſtom in this inſtance ſeem to be at variance. Whichever authority is preferred, we think it ſhould be adhered to; for a writer to uſe different modes of pronunciation promiſcuouſly, adds much to the confuſion and uncertainty of language.

The manly ſtrain of virtuous indignation which breaks out in the following paſſage merits at this time particular attention: it is ſuch as every one muſt join in, who is not actuated by the ſame mean and contemptible ſervility which it is intended to reprobate.

But arts of deeper guile, and baſer wrong,
To Adulation's ſubtle Scribes belong:
They oft, their preſent idols to exalt,
Profanely burſt the conſecrated vault;
Steal from the buried Chief bright Honour's plume,
Or ſtain with Slander's gall the Stateſman's tomb:
Stay, ſacrilegious ſlaves! with reverence tread
O'er the bleſt aſhes of the worthy dead!
See! where, uninjur'd by the charnel's damp,
The Veſtal, Virtue, with undying lamp,
Fond of her toil, and jealous of her truſt,
Sits the keen Guardian of their ſacred duſt,
And thus indignant, from the depth of earth,
Checks your vile aim, and vindicates their worth:
" Hence ye! who buried excellence belied,
" To ſooth the ſordid ſpleen of living Pride;
" Go! gild with Adulation's feeble ray
" Th' imperial pageant of your paſſing day!
" Nor hope to ſtain, on baſe Detraction's ſcroll,
" A TULLY's morals, or a SIDNEY's ſoul!"— *

Towards the concluſion, he pays a very juſt and elegant compliment to Mr. Gibbon, not without a ſevere cenſure on his polemical opponents. The irreligious ſpirit, however, of his friend's writings he by no means defends or approves: he has hinted at it with a delicacy of reproof that is likely to ope-

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* *Nor hope to ſtain, on baſe Detraction's ſcroll,*
A Tully's morals, or a Sidney's ſoul!] Dion Caſſius, the ſordid advocate of deſpotiſm, endeavoured to depreciate the character of Cicero, by inſerting in his Hiſtory the moſt indecent Oration that ever diſgraced the page of an Hiſtorian. In the opening of his 46th book, he introduces Q. Fuſius Galenus haranguing the Roman ſenate againſt the great ornament of that aſſembly, calling Cicero a magician, and accuſing him of proſtituting his wife, and committing inceſt with his daughter. Some late hiſtorical attempts to ſink the reputation of the great Algernon Sidney, are ſo recent, that they will occur to the remembrance of almoſt every Reader.

rate upon an ingenuous mind much more than the ruſty cudgels of a thouſand *ſturdy Polemics.*

'But O! what foes beſet each honour'd Name,
Advancing in the path of letter'd fame!
To ſtop thy progreſs, and inſult thy pen,
The fierce Polemic iſſues from his den.
Think not my Verſe means blindly to engage
In raſh defence of thy profaner page!
Tho' keen her ſpirit, her attachment fond,
Baſe ſervice cannot ſuit with Friendſhip's bond;
Too firm from Duty's ſacred path to turn,
She breathes an honeſt ſigh of deep concern,
And pities Genius, when his wild career
Gives Faith a wound, or Innocence a fear.
Humility herſelf, divinely mild,
Sublime Religion's meek and modeſt child,
Like the dumb Son of CROESUS, in the ſtrife,
Where Force aſſail'd his Father's ſacred life,
Breaks ſilence, and, with filial duty warm,
Bids thee revere her Parent's hallow'd form!'

After the very ample ſpecimens that have been given of this excellent performance, it ſeems in a great meaſure ſuperfluous to ſay what are our ſentiments of it. In the diſpoſition and conduct of his poem, Mr. Hayley has ſhewn conſummate knowledge of his ſubject; and his language, though not only figurative and glowing, but oftentimes daringly metaphorical, has all the eaſe and elegant familiarity of epiſtolary compoſition. The choice and application of ſimiles has ever been conſidered as one great teſt of the poet's art: if by this criterion we examine the poem before us, it will be found to poſſeſs almoſt unrivaled excellence; and the ſentiments and imagery are ſuch as could only be expected from an imagination truly creative, regulated by a judgment critically exact.

The notes, with which this poem is enriched, are learned and valuable.

ART. VI. *A Tour in Ireland; with general Obſervations on the preſent State of that Kingdom: made in the Years* 1776, 1777, *and* 1778. *And brought down to the end of* 1779. By Arthur Young, Eſq; F.R.S. Honorary Member of the Societies of Dublin, York and Mancheſter; the Oeconomical Society of Berne; the Palatine Academy of Agriculture at Manheim, and the Phyſical Society at Zurich. 4to. 1 l. 1 s. Boards. Cadell, 1780.

WHETHER we conſider the volumes that Mr. Young has written, or the miles that he has travelled, we ſhall find no Author whoſe labours can any way come in competition with thoſe of this indefatigable Compiler; and if, as he himſelf acknowledges, he has been reproached for being tedious, it muſt at the ſame time be confeſſed, that had he treated his ſubject leſs circumſtantially, and in detail, 'his works would but indifferently anſwer the end, to accompliſh which, he has travelled, practiſed, and written.'

There is no doubt but in his *Tours* (certainly his moſt valuable publications) many things appear which might have been omitted, and others are related in ſuch terms as, in the cooler moments of enquiry, are found to have been exaggerated; there is, nevertheleſs, more information to be collected from them than from any other books on the ſubject that are extant; nor can there be the leaſt doubt but they have already proved of very conſiderable benefit, in introducing many improvements into general uſe, which were before confined to a particular province, or individual.

Though the country through which we are now attending this intelligent and communicative traveller be ſome centuries behind us in agricultural improvement, we ſhall, no doubt, meet with many things worth obſervation, there being, as he juſtly remarks, no people exiſting ſo backward but have ſome good practices to copy, as well as errors to avoid.

Mr. Young's narrative commences at Dublin; which city having been frequently deſcribed, our attention will be more particularly directed to that part of his itinerary which ſpeaks of places and cuſtoms not ſo generally known.

Not only as a matter of curioſity, but alſo to ſhew what thoſe gentlemen have to contend with who attempt to introduce more improved ſyſtems of farming, we ſhall inſert the following picture of Iriſh agriculture, which though poſſibly not general, does not at the ſame time appear, as we learn from different parts of this work, to be ſingular.

> ' The farms around Weſtport, the ſeat of Lord Altamont, are in general large, from 400 acres to 4 or 5000, all which are ſtock farms; and the occupiers re-let the cultivated lands, with the cabbins, at a very increaſed rent, to the oppreſſion of the poor, who have a ſtrong averſion to renting theſe tierney begs. The ſoil in general is a cold, ſpewy, ſtoney clay and loam; the beſt lands in the country are the improved moors. Rents riſe from 2 s. for heath, to 16 s. for good land. Average 8 s. about three-fifths of the country unimproved mountains, bog and lake. Great tracts of mountain, but bogs not very extenſive. Clara iſland 2,400 acres, at 300 l. a year; Achill 24,000 acres, at 200 l. a year; Boſin 100 l. a year, and is above 1200 acres. It belongs to Lord Clanrickard. The courſe of this country, 1. Potatoes, manured with ſea-weed: this is ſo ſtrong that they depend entirely on it, and will not be at the trouble to carry out their own dunghills. On the ſhore, towards Joyce's country, they actually *let their dunghills accumulate, till they become ſuch a nuiſance, that they move their cabbins in order to get from them.* A load of wrack is worth, at *leaſt, ſix loads* of dung. They do not take half *what is thrown in,* *On the ſhore,* open to the Atlantic, there is a

leather ſort of Alga, which comes in in the ſpring. The kelp weed grows only where it is ſheltered. The coaſt of Lord Altamont's domain and iſlands let for 100 l. a year for making kelp.

1. Potatoes. 2. Barley. 3. Oats. 4. Oats.
1. Potatoes. 2. Barley. 3. Oats. 4. Flax.
1. Potatoes. 2. Barley. 3. Oats.

‘ Potatoes they meaſure by the barrel of 12 cwt. and in each barrel 16 pecks of three quarters each. They plant 10 buſhels, of 3 cwt. each, at the average price of 12 s. a barrel, or 1 s. per cwt.

Expence of an acre.	*l.*	*s.*	*d.*
Manuring with ſea weed	1	1	0
Rent	0	8	0
County ceſs and pariſh charges	0	1	0
Seed	1	10	0
Planting, 30 men a day	0	15	0
Shovelling, 10 ditto	0	5	0
Weeding, 3 ditto	0	1	6
Taking up, and carrying home, 60 men	1	10	0
Sorting, &c. 3 men	0	1	6
	£. 5	13	0
They will not carry ſea weed above a mile; if dung is uſed, the expence will be	2	2	0

PRODUCE.

Twenty barrels, or twelve tons, at 12 s.	12	0	0
Expences	5	13	0
Profit	£. 6	7	0

‘ A man, his wife, and four children, will eat a buſhel of 3 cwt. every week: in 39 weeks, therefore, they eat 117 cwt. or 5 ton 17 cwt. this is juſt half an acre for the family. Of oatmeal, the common allowance is a quart of oatmeal a day for a labourer. A mower that is fed is allowed that quantity, and 6 quarts of butter milk a day, or as much *bonny clobber*. To explain what this is, I muſt obſerve, that they ſet the milk three days for the cream to riſe, and having then ſkimmed it, the milk that remains is as thick as blamange, and as ſour as vinegar, and this is bonny clobber.

‘ Of barley they ſow 6 pecks, each 21 quarts, and the crop is generally from 20 to 30 fold, or at 25 it is 150 pecks. Of oats they ſow a barrel of 24 ſtone per acre, and they get 6 ſuch barrels. Of flax they ſow 40 gallons, and it will ſell in common *on the foot* at 8 l. they find that it enriches the land. No wheat ſown but by gentlemen for their own conſumption. *They burn their corn, inſtead of threſhing it.* The grazing ſyſtem is generally the ſucceſſion, buying in at year olds, or if the lands are very bad, two year olds; keep them till four year olds, and then ſell them lean at Ballinaſloe. They give 10 s. 6 d. to 3 l. 10 s. for yearlings; average 40 s. For two-year olds, they give 3 l. They ſell for 6 l. what they gave 2 l. *and for thoſe they gave* 3 l. they will ſell at four-year olds for 6 l. *They keep but few* ſheep, but generally buy year-old wethers; bog-

gerills in May, 8 s. to 10 s. each, ſhear them and turn to the mountains; bring them on to their arable lands in Winter, ſhear them again the following year, and ſend them to the mountain again; and in the following Summer ſhear again, putting them on their beſt paſtures, and ſelling fat at Ballinaſloe, at 15 s. or 16 s. their fleeces 5 lb. at 1 s. a pound. There are ſome dairies, as far as ten or twelve cows, which are employed for butter. Twenty years ago cows were lett for 1 cwt. of butter for the year, and rearing the calf. Very few ſwine kept, and of a bad kind. They plough all with horſes, four in a plough, directed by a man, walking backwards, who, to make them move forward, ſtrikes the beaſts in the face. Young colts they harrow with by the tail. Twelve horſes are neceſſary for one hundred acres in tillage. They winnow their corn in the road, and let the wind blow away the chaff.

‘ Lord Altamont mentioned deſcriptive of Mayo huſbandry, Acts of Parliament to prevent their pulling the wool off their ſheep by hand; burning their corn; ploughing by the tail, &c.’

In another place, ſays he, they have three cuſtoms which I muſt begin with; firſt, They harrow by the tail. Item, The fellow who leads the horſes of the plough, walks backwards before them the whole day long, and, in order to make them advance, ſtrikes them in the face: their heads, I trow, are not apt to turn. Item, They burn the corn in the ſtraw, inſtead of threſhing it.

Poor Mr. Young! what muſt you have felt in contemplating ſuch management as this! You, who was more delighted in ſeeing two large compoſt dunghills turning over and mixing, than if they had been palaces! You, who, when ſaluted by four turnep-hoers at Shanes Caſtle, was more tranſported than if you had been received by four Emperors!

It is no wonder that in a country in which the general ſtate of agriculture is ſo wretched, gentlemen of fortune and enterprize ſhould attempt a reform. Mr. Young has been very careful to note whatever of this kind has fallen within his knowledge. Many are the gentlemen to whom their country is indebted for very great and valuable improvements, both in agriculture and manufactures; and that too upon a ſcale which, from leſs reſpectable authority, might ſeem incredible. Among theſe, are Mr. Baron Forſter, Lord Shannon, Mr. French, Mr. Jeffries, Lord Altamont, Mr. Fitzmaurice, Lord Kingſborough, &c.

We ſhall conclude this Article for the preſent with Mr. Young's account of the place and improvements of the laſt of theſe liberal benefactors to their country.

‘ It is not to be expected that ſo young a man as Lord Kingſborough, juſt come from the various gaiety of Italy, Paris, and London, ſhould, in ſo ſhort a ſpace as two years, do much in a region ſo wild as Mitchelſtown; a very ſhort narrative, however, will convince the Reader, that the time he has ſpent here, has not been thrown away. He found his immenſe property in the hands of that ſpecies of tenant which we know ſo little of in England, but which in Ireland have flouriſhed almoſt to the deſtruction of the kingdom, the *middle man*, whoſe buſineſs and whoſe induſtry conſiſts in hiring great tracts of land as cheap as he can, and re-letting them to others as dear as he can, by which means that beautiful gradation of the pyramid, which connects the broad baſe of the poor people with the great nobleman they ſupport, is broken; he deals only with his own tenant, the multitude is abandoned to the humanity and feelings of others, which to be ſure may prompt a juſt and tender conduct; whether it does or not, let the miſery and poverty of the lower claſſes ſpeak, who are thus aſſigned over. This was the ſituation of nine-tenths of his property. Many leaſes being out, he rejected the trading tenant, and let every man's land to him, who occupied it at the rent he had himſelf received before. During a year that I was employed in letting his farms, I never omitted any opportunity of confirming him in this ſyſtem, as far as was in my power, from a conviction that he was equally ſerving himſelf and the Public in it; he will never quit it without having reaſon afterwards for regret.'

The reflection with which he then introduces Lord K.'s embelliſhments of Mitchelſtown deſerves to be particularly remarked; it is truely philoſophical and juſt.

'In a country changing from licentious barbarity into civilized order, building is an object of perhaps greater conſequence than may at firſt be apparent. In a wild, or but half cultivated tract, with no better edifice than a mud cabbin, what are the objects that can impreſs a love of order on the mind of man? He muſt be wild as the roaming herds; ſavage as his rocky mountains; confuſion, diſorder, riot, have nothing better than himſelf to damage or deſtroy: but when edifices of a different ſolidity and character ariſe; when great ſums are expended, and numbers employed to rear more expreſſive monuments of induſtry and order, it is impoſſible but new ideas muſt ariſe, even in the uncultivated mind; it muſt feel ſomething, firſt to reſpect, and afterwards to love; gradually ſeeing, that in proportion as the country becomes more decorated and valuable, licentiouſneſs will be leſs profitable, and more odious. Mitchelſtown, till his Lordſhip made it the place of his reſidence, was a den of vagabonds, thieves, rioters, and white boys; but I can witneſs to its being now as orderly and peaceable as any other Iriſh town, much owing to this circumſtance of building, and thereby employing ſuch numbers of the people. Lord Kingſborough, in a ſhort ſpace of time, has raiſed conſiderable edifices; a large manſion for himſelf, beautifully ſituated on a bold rock, the edge of a declivity, at the bottom of which is a river, and commanding a large tract of country, with as fine a boundary of mountain as I have ſeen; a quadrangle of offices; a garden of five Engliſh acres, ſurrounded with a wall, hot-houſes, &c. Beſides this, three good ſtone and ſlate houſes upon three farms, and engaged for three others, more conſiderable, which are begun; others repaired, and ſeveral cabbins built ſubſtantially.

'So naked a country as he found his eſtate, called for other exertions. To invoke the Dryades, it was neceſſary to plant; and they *muſt be coy nymphs* indeed, if they are not in a few years propitious to him. He brought a ſkilful nurſeryman from England, and formed twelves acres of nurſery. It begins to ſhew itſelf. Above ten thouſand perch of hedges are made, planted with quick and trees; and ſeveral acres, ſecurely incloſed on advantageous ſpots, and filled with young and thriving plantations. Trees were given, gratis, to the tenantry, and premiums begun for thoſe who plant moſt, and preſerve them beſt, beſides fourſcore pounds a year offered for a variety of improvements in agriculture the moſt wanted upon the eſtate.

'Men, who from long poſſeſſion of landed property, become gradually convinced of the importance of attending to it, may at laſt work ſome improvements without meriting any conſiderable portion of praiſe; but that a young man, warm from pleaſure, ſhould do it, has a much ſuperior claim. Lord Kingſborough has, in this reſpect, a great deal of merit; and for the ſake both of himſelf and his country, I heartily wiſh he may *ſteadily* perſevere in that line of conduct which his underſtanding has once told him, and muſt continue to tell him, is ſo greatly for the advantage of himſelf, his family and the Public.

'It is not uncommon, eſpecially in mountainous countries, to find objects that much deſerve the attention of travellers intirely neglected by them. There are a few inſtances of this upon Lord Kingſborough's eſtate, in the neighbourhood of Mitchelſtown; the firſt I ſhall mention, is a cave at Skeheenrinky, on the road between Cahir and that place: the opening to it is a cleft of rock in a lime-ſtone *hill*, ſo narrow as to be difficult to get into it. I deſcended by a ladder of about twenty ſteps, and then found myſelf in a vault of a hundred feet long, and fifty or ſixty high: a ſmall hole, on the left, leads from this a winding courſe of I believe not leſs than half an Iriſh mile, exhibiting a variety that ſtruck me much. In ſome places the cavity in the rock is ſo large, that when well lighted up by candles (not flambeaux, Lord Kingſborough once ſhewed it me with them, and we found their ſmoke troubleſome), it takes the appearance of a vaulted cathedral, ſupported by maſſy columns. The walls, cieling, floor, and pillars, are by turns compoſed of every fantaſtic form: and often of very beautiful incruſtations of ſpar, ſome of which glitters ſo much, that it ſeems powdered with diamonds, and in others the cieling is formed of that ſort which has ſo near a reſemblance to a cauliflower. The ſpar formed into columns by the dropping of water has taken ſome very regular forms; but others are different, folded in plaits of light drapery, which hang from their ſupport in a very pleaſing manner. The angles of the walls ſeem fringed with icicles. One very long branch of the cave, which turns to the North, is in ſome places ſo narrow and low, that one crawls into it, when it ſuddenly breaks into large vaulted ſpaces, in a thouſand forms. The ſpar in all this cave is very brilliant, and almoſt equal to Briſtol ſtone. For ſeveral hundred yards in the larger branch, there is a deep water at the bottom of the declivity to the right, which the common people call the river. A part of the way is over a ſort of potter's clay, which moulds into any form, and is of a brown colour: a very different ſoil from any in the neighbouring country. I have ſeen the *famous cave* in the Peak, but think it very much inferior to this: and Lord Kingſborough, who has viewed the Grot d'Aucel in Burgundy, ſays that it is not to be compared with it.

'But the commanding region of the Galties deſerves more attention. Thoſe who are fond of ſcenes in which nature reigns in all her wild magnificence, ſhould viſit this ſtupendous chain. It conſiſts of many vaſt mountains, thrown together in an aſſemblage of the moſt intereſting features, from boldneſs and height of the declivities, freedom of outline, and variety of parts; filling a ſpace of about ſix miles by three or four. Galtymore is the higheſt point, and riſes like the lord and father of the ſurrounding progeny. From the top you look down upon a great extent of mountain, which ſhelves away from him to the South, Eaſt, and Weſt; but to the North, the ridge is almoſt a perpendicular declivity. On that ſide the famous golden vale of Limerick and Tipperary ſpreads a rich level to the eye, bounded by the mountains of Clare, King's and Queen's counties, with the courſe of the Shannon, for many miles below Limerick. To the South you look over alternate ridges of mountains, which riſe one beyond another, till in a clear day the eye meets the ocean near Dungarvon. The mountains of Waterford and Knockmaldown fill up the ſpace to the South-eaſt. The Weſtern is the moſt extenſive view; for nothing ſtops the eye till Mangerton and Macgilly Cuddy's Reeks point out the ſpot where Killarney's lake calls for a farther excurſion. The proſpect extends into eight counties, Corke, Kerry, Waterford, Limerick, Clare, Queen's, Tipperary, King's.

'A little to the Weſt of this proud ſummit, below it in a very extraordinary hollow, is a circular lake of two acres, reported to be unfathomable. The deſcriptions which I have read of the craters of exhauſted volcanoes, leave very little doubt of this being one; and the conical regularity of the ſummit of Galtymore, ſpeaks the ſame language. Eaſt of this *reſpectable* hill, to uſe Sir William Hamilton's language, is a declivity of about one quarter of a mile, and there Galtybeg riſes in a yet more regular cone, and between the two hills is another lake, which from poſition ſeems to have been once the crater which threw up Galtybeg, as the firſt mentioned was the origin of Galtymore. Beyond the former hill is a third lake, and eaſt of that another hill; I was told of a fourth, with another correſponding mountain. It is only the mere ſummit of theſe mountains which riſe above the lakes. Speaking of them *below*, they may be ſaid to be on the tops of the hills; they are all of them at the bottom of an almoſt regularly circular hollow. On the ſide, next the mountain top, are walls of perpendicular rocks, in regular ſtrata, and ſome of them piled on each other, with an appearance of art rather than nature. In theſe rocks the eagles, which are ſeen in numbers on the Galties, have their neſts. Suppoſing the mountains to be of volcanic origin, and theſe lakes the craters, of which I have not a doubt, they are objects of the greateſt curioſity, for there is an unuſual regularity in every conſiderable ſummit, having its correſponding crater; but without this circumſtance the ſcenery is intereſting in a very great degree. The mountain ſummits, which are often wrapped in the clouds, at other times exhibit the freeſt outline; the immenſe ſcooped hollows which ſink at your feet, declivities of ſo vaſt a depth as to give one terror to look down; with the unuſual forms of the lower region of hills, particularly Bull hill and Round hill, each a mile over, yet riſing out of circular vales, with the regularity of ſemi-globes, unite upon the whole, to exhibit a ſcenery to the eye, in which the parts are of a magnitude ſo commanding, a character ſo intereſting, and a variety ſo ſtriking, that they well deſerve to be examined by every curious traveller.

‘ Nor are theſe immenſe outlines the whole of what is to be ſeen in this great range of mountains. Every Glen has its beauties; there is a conſiderable mountain river, or rather torrent, in every one of them; but the greateſt are the Funcheon, between Seſang and Galtymore; the Limeſtone river, between Galtymore and Round hill; and the Grouſe river, between Coolegarranroe, and Mr. O'Callaghan's mountain; theſe preſent to the eye, for a tract of about three miles, every variety that rock, water, and mountain can give, thrown into all the fantaſtic forms which art may attempt in ornamented grounds, but always fails in. Nothing can exceed the beauty of the water, when not diſcoloured by rain, its lucid tranſparency ſhews, at conſiderable depths, every pebble no bigger than a pin, every rocky baſon alive with trout and eels, that play and daſh among the rocks, as if endowed with that native vigour which animate in a ſuperior degree, every inhabitant of the mountains, from the bounding red deer, and the ſoaring eagle, down even to the fiſhes of the brook. Every five minutes you have a waterfall in theſe glens, which in any other region, would ſtop every traveller to admire it. Sometimes the vale takes a gentler declivity, and preſents to the eye, at one ſtroke, twenty or thirty falls, which render the ſcenery all alive with the motion; the rocks are toſſed about in the wildeſt confuſion, and the torrent burſts by turns from above, beneath, and under them; while the back ground is always filled up with the mountains which ſtretch around.

‘ In the weſtern Glen is the fineſt caſcade in all the Galties; there are two falls, with a baſon in the rock between, but from ſome points of view they appear one; the rock over which the water tumbles is about ſixty feet high. A good line in which to view theſe objects is either to take the Killarney and Mallow road, to Mitchelſtown, and from thence, by Lord Kingſborough's new one, to Skeheenrinky, there to take one of the Glens, to Galtybeg and Galtymore, and return to Mitchelſtown by the Wolf's track, Temple hill, and the Waterfall: or, if the Corke road is travelling, to make Dobbin's inn, at Ballyporeen, the head quarters, and view them from thence.

[*To be continued.*]

Art. VII. *Letters from an Engliſh Traveller*, Martin Sherlock, Eſq. Tranſlated from the French Original printed at Geneva. With Notes. 4to. 3 s. ſewed. Cadell, &c. 1780.

WE have already delivered our opinion of theſe letters, on their publication in the original French, at Geneva *;

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* *See our preceding vol. p. 562.*

and this our Engliſh Readers have now the opportunity of applying to the tranſlation, which appears to be well executed. Our former account has left us very little to add on the preſent occaſion; the letters, as we before hinted, are but ſcanty morſels, and are proportionally ſlight and deſultory in the deſcriptions and remarks: though what they want in length ſeems to be ſomewhat compenſated by a ſtudied ſententiouſneſs in the language. If the whole collection, from whence theſe letters are ſelected, amount, as we are informed, to two hundred; we apprehend the preſent number, by a little compoſition, might have been rendered more ſatisfactory and amuſing than they now appear. But from an advertiſement, at the end, we ſuſpect theſe detached ſpecimens may have been ſent out to prepare the way for more elaborate performances of an itinerary nature.

Among the letters that we apprehend might have been enriched from Mr. Sherlock's reſerved ſtores, is the enſuing one dated from Vienna.

'There are here a German theatre and an Italian one, both bad. There is only one woman * who has merit. Though ſhe has neither beauty nor air, ſhe plays with ſuch judgment, and has ſuch an expreſſion in her looks, her actions, and her cadence, that ſhe even intereſts thoſe who are unacquainted with the language.

'You will here ſee ſome ſingular ſights; the proceſſion of the knights of the Golden Fleece is ſuperb; the Hungarian guards, who come to court on New-year's day, are the moſt brilliant troop in Europe; but the moſt ſtriking ſight, and which is really beautiful, is the courſe of ſledges. The Archducheſs of Milan, the Archducheſs Mary-Elizabeth, and the Princeſs Schwarzenberg, were led by the Archduke of Milan, the Archduke Maximilian, and Prince Albert of Saxony: they were followed by twenty-five ladies, all in crimſon velvet with a very broad gold lace; the dreſſes of the knights were of a ſky-blue velvet, laced like thoſe of the ladies. There were ſome equipages that coſt 1000 louis. On each ſide of the horſe were two running-footmen, dreſſed with an elegance ſuitable to the equipage.

'This is one of the happy moments in the life of a Vienneſe lady; it is the moment in which ſhe makes the moſt pompous diſplay of her riches and of her charms. Embelliſhed with all her graces, her head ſtudded with diamonds, her boſom open, ſhe ſeems a Venus in her car; and knowing that ſhe is the object of the admiration of ſome thouſands of perſons, ſhe ſhews her heart's content by a perpetual ſmile. In every country the fair go dreſſed out to public places to be ſeen; but here the women make the ſhow, and the pleaſure with which this idea inſpires them is ſo lively, that it makes them entirely forget the rigours of the ſeaſon. It is not ſo with the poor knight; having no enjoyment, but that of admiring the nape of his fair one's neck, he periſhes with cold: in fact, ſome men have been frequently obliged to retire before the expiration of theſe two hours,

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* *La Sacco.*

on account of the ſeverity of the cold; but no woman was ever known to complain of it.

'The courſe begins in the great ſquare before the Imperial palace; they take ſeveral turns there, and after traverſing the principal ſtreets of the city, they return thither to finiſh it by other turns. The ground of ſnow, on which this moving picture winds, relieves its ſplendor extremely, and makes the ſight the richeſt and moſt dazzling that can be conceived.

'But the ſight that gives a foreigner the moſt pleaſure at Vienna, is that which he ſees in the anti-chamber of Prince Kaunitz, once a week after dinner: it is a concourſe of all the indigent who are in need of protection, and who come thither aſſured of finding it: the ear of that Prince is never ſhut to the complaints of the poor, and his hand is always ready to give them aſſiſtance.'

If our memory does not miſlead us, this German diverſion on the ſnow in ſledges of various fanciful deſigns is the ſubject of one of Hollar's prints: and the engraver is rather more explanatory than the relator.

The following character of Rome and its inhabitants, is ſtrongly marked.

Rome, October 1, 1778.

'Magnificence, hypocriſy, and ſadneſs, reign here; the number of fine palaces, of beautiful churches, of ſuperb fountains, of treaſures of art, and venerable remains of antiquity, give an air of grandeur to Rome which is not found in any other country.

'The want of public entertainments, the little population in proportion to the extent of the city, and its ſituation, ſurrounded by hills which prevent a free circulation of air, added to the oppreſſive weight of the *Scirocco*[*] wind, ſeem to me the chief cauſes of its real ſadneſs; but what increaſes this apparent gloom, is the air of ſanctity which the Romans affect, and the general dreſs of the country, which is black. The habit of an Abbé is the court dreſs; and as it is alſo the cheapeſt, every one wears it.

'Every court is the abode of diſſimulation; at Rome there are as many courts as Cardinals; every Cardinal is a kind of Prince, and may become a ſovereign; this reaſon alone may convince you that this country muſt have more men in maſks than any other.

'Of all the ſovereigns whom I have ſeen, the Pope acts majeſty the beſt; the Cardinals are like Martial's epigrams; there are ſome good, ſome bad, and many indifferent. Almoſt all of them derive honour from their rank; the Cardinal de Bernis is an exception; he does honour to the purple by his virtues and his talents.

'The women are reſerved in public, and wanton in private; the prelates, effeminate; the nobility, illiterate; and the people, wicked.

'The ſtudies generally purſued are, the laws, antiquities, and divinity, becauſe theſe are the three principal roads that here lead to fortune. A poet is conſidered as a dangerous, or at leaſt an uſeleſs, being, and for this reaſon a poetical talent is rather oppreſſed than encouraged. Metaſtaſio could not there find bread.

'You would often have occaſion to admire the genius of Corneille for the *truth with which he has* drawn the Roman women.

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[*] *Mr. Sherlock thinks this is the Plumbeus Auſter* of Horace.

The aſſurance of their eye, the firmneſs of their ſtep, every turn of their form, and every motion of their body, declare the courage of their ſouls. They have a very noble look, which is heightened by trailing robes, which they all wear, down to the women of the third degree.

‘ The nation has ſomething like pride, which does not diſpleaſe me; it is the haughtineſs of a man of an ancient family fallen to decay. But it has a deſire of concealing itſelf, which pleaſes no one. The firſt proverb of the country is, *He who knows not how to diſſemble, knows not how to live*; and they all know how to live. They love obſcurity in every thing, and though this idea may ſeem to you trifling, it is not ſo: Rome is the worſt lighted city in Europe; the ſervants do not carry flambeaux, and the firſt princes of the country, in other reſpects extremely luxurious, only carry a ſmall dark lanthorn behind their coaches.

‘ The Roman has naturally a profound genius and a ſtrongly marked character; he is eaſily moved, and when he is moved, he is violent to an extreme. If the dreſs of the country were military, as you walk the ſtreets you would think yourſelf in ancient Rome; the faces that you meet ſo much reſemble the characters that hiſtory has tranſmitted to us. This idea has often ſtruck me among the men, and it is ſtill more ſtriking in the women. You will often ſay, “ There is a woman who might well be the mother of a Gracchus, and there is another who might produce a Sylla!” The number of Meſſalinas is ſmall, that of Lucretias leſs, and of Sempronias you will find ſome rather at Naples than at Rome.

‘ The following is a mark of national diſtinction between a Roman and a Neapolitan woman: a woman of Naples is leſs modeſt than one of Rome, and more baſhful; Neapolitan women have been often ſeen to bluſh, but it is not poſſible to put a Roman woman out of countenance.’

Having already expatiated ſo freely on the merits of this Author, in the *foreign* article above referred to, and the Appendix to our laſt volume, we have left ourſelves nothing to add on the preſent occaſion.

Art. VIII. *Philoſophical Inquiries into the Laws of Animal Life. In Six Chapters.* By Hugh Smith, M. D. of Hatton Street. *With a View to ſhew the Probability of* Air *being the firſt Cauſe of Motion in Animal Life; to point out the mechanical Cauſes that concur in producing the Circulation of the Blood; and to explain the Laws of Reſpiration,* &c. &c. 4to. Chap. I. and II. 1 s. each. Davis. 1780.

As the numerous diſcoveries of Dr. Prieſtley have induced us, for ſome years paſt, to pay a very particular attention to the ſubject of Air, the title-page of this performance, of which however two chapters only have yet been publiſhed, excited our curioſity in a high degree; as we there found ‘ Philoſophical Inquiries’ announced, ‘ ſupported by experiments,’ and produced ‘ with a view to ſhew the probability of air being the firſt cauſe of motion in animal life.’—We had long known, as well as our forefathers, in the earlieſt ages, that air was a neceſſary ingredient in the compound called *life*; and that men and animals, *for ſome reaſon or other*, never did, or could long, ſubſiſt without it *. We accordingly expected to find that reaſon here aſſigned; and that the Author, availing himſelf of the lights thrown on the philoſophy of the air by modern inquirers, had experimentally diſcovered ſome new affections or properties of that fluid, and the particular manner in which it acts, in ſupporting the life of animals.

Our curioſity was no leſs excited by the term, *vital air*, which, in the *contents* of the Author's firſt chapter, is particularly announced as 'the firſt material cauſe of motion in animal life.' Though, thanks to Dr. *Prieſtley and Co.*, our acquaintance with *the airs* was pretty extenſive, we knew not what idea to form of this ſuppoſed new branch of the family: and we fully expected that our *experimental* inquirer would give us a ſatisfactory definition, or a chemical analyſis of this fluid; or at leaſt, give us ſome aſſurance that he had caught and exhibited it in an inverted jar; as other *air-mongers* have always thought themſelves bound to do, whenever they have had occaſion to introduce a new individual into the tribe of *airs*.

We have ſometimes thought, that by this appellation, the Author intended to deſign *dephlogiſticated* air, diſcovered, and thus named, by Dr. Prieſtley;—but neither do we find in this performance, any criterion by which this *vital air* is to be diſtinguiſhed, nor any proceſs deſcribed by which it is produced, or may be obtained: nor does the term *dephlogiſticated air*, (either uſed as a ſynonym or otherwiſe) or the name of its inventor, or that of any one of the many excellent philoſophers who have cultivated the *aërial* branch of philoſophy, even once occur in the courſe of this performance. No ſpecies of air is there mentioned, except *atmoſpherical* air, and this ſame *vital* air †; which, though the firſt cauſe of animal motion, is ſometimes claſſed by the Author, among the excrementitious fluids that are continually paſſing off through the ſkin. But that our readers may have their ſhare of the darkneſs in which we find ourſelves involved, with reſpect to this fluid, which appears to be common air, and yet ſeems greatly to differ from it; let them hear the Author ſpeak for himſelf.

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* That neither ſparrows nor men can ſubſiſt without air, is well known: but this old truth was never perhaps ſo pompouſly declared to the world, as in the following quotation; which will ſerve as a ſpecimen of the ſtyle that our *experimental* Inquirer has choſen to adopt throughout the greateſt part of this treatiſe.—'The little ſparrow on the houſe-top,' ſays he, 'has a natural common right to the atmoſpheric air equally with the great lord that inhabits the ſtately manſion: place this ſmall bird under a receiver, and exhauſt the atmoſpheric air, then *vital* air will ſoon loſe its ſpring and power, the blood will ceaſe to circulate, and death follows.—Exclude the external atmoſphere, and thereby cut off the common tenure of life from man, and, like the diminutive ſparrow, he too muſt fall to the ground.'

'In the courſe of lectures, delivered the beginning of the year 1778, on the philoſophy of phyſic, which may juſtly be called the ſtudy of nature, this was laid down as the leading aphoriſm: *in all living animals, life, heat, and motion, are inſeparable.* To prove this point, I began with conſidering air as matter, and by progreſſive ſteps advanced to the thirty-fourth and laſt principle, which runs thus—VITAL AIR, *heat, and motion, appear to be inſeparable in animal life.* It is therefore meant to be inſiſted on, that *air* is the firſt material cauſe of every motion proper to life.'

Vital air is accordingly exhibited as the firſt material cauſe of the circulation of the blood, and of the other motions in living animals.—'Its *proper ſtandard* was fixed,' ſays our Inquirer, 'by the Author of Nature, when he firſt created man; and *we* hope to ſhew that ſtandard is regularly and uniformly maintained by means of the atmoſpheric air.'——'*We* endeavoured to ſhew,' ſays he afterwards, 'that the nerves themſelves were primarily indebted to *vital air* for their power.'—'By the propelling power of *vital* air, *we* preſume all glandular ſecretions to be performed, for the purpoſe of nutrition; and the lymphatic circulations to be ſupported by the ſame power: and alſo, by means of the glands, *we* preſume the laws of generation to be maintained.'

Amidſt all this darkneſs and declamation, a ray of light ſeemed to dart in upon us, when we ſaw the Author formally preparing to give us what he calls a *definition* of his vital air.—'It is endowed,' ſays he, 'with power ſufficient to produce a *circulating* motion in the fluids contained in an animal body. On this baſis *our definition* is eſtabliſhed. "Air rarefied, in motion, detained in animal bodies by glandular ſecretions, or circulating with the fluids in the vaſcular ſyſtem, permit us to call VITAL AIR."'

Any further quotations on this dark ſubject, or even a tranſcript of all that the Author has ſaid with reſpect to the nature of this vital air, would not, in our opinion, furniſh the reader with the leaſt additional information on the nature of it, or on the manner in which it is manufactured in the bodies of living animals. We never more fully experienced the truth of what a poet has ſaid—that

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† The only difference announced between theſe two airs, that can ſtrike an experimental philoſopher, is, that common or atmoſpheric air is here repeatedly ſaid to be ſomewhat colder and heavier than vital air: *but whether,* and in what manner, our Inquirer aſcertained *their reſpective* temperatures and weights, is not declared.

“ *True*, no meaning *puzzles more than wit.*”

Whether our preſent puzzle proceeds from the want of diſcernment in us, or the lack of meaning in the Author, we may ſafely leave to the deciſion of his and our readers. To them, likewiſe, we muſt refer the expreſſion ſo frequently occurring throughout this performance, of ‘ atmoſpheric air being the means of *ſupporting the ſtandard* of vital air.’

We have framed to ourſelves, however, ſome kind of an idea; or rather ſomething approaching towards one, with reſpect to the Author's notions of the manner in which he ſuppoſes that his vital air puts the animal fluids in motion. It is well known that, in many hydraulic machines, air rarefied by heat gives motion to fluids contained in tubes. The Author inſtances in ‘ the pump, ventilator, fire engine, and *pulſe-glaſs*.’ In like manner, it ſeems, the colder and heavier external air, entering through the lungs, paſſes to the heart, and into the vaſcular ſyſtem; where, being rarefied by heat, it gives motion to the blood, in ſome manner or other, not here deſcribed.

Without condeſcending to beſtow even an epithet on this *reverie*, we ſhall only obſerve, that our *experimental* Inquirer is peculiarly unfortunate in pitching on the inſtrument called the *pulſe-glaſs*, to illuſtrate his doctrine, that the blood is kept in motion, in the animal tubes, by means of the propelling force of *vital*, or any other *air*.—‘ By the *pulſe-glaſs*,’ he ſays, ‘ it is clearly proved, that *air*, rarefied by heat, is capable of giving motion to fluids confined in tubes.’—On the contrary, ſuch is the nature of that inſtrument, and ſo far is the fluid contained in it from owing its motion to *air*; that, in the very act of conſtructing it, air is neceſſarily excluded: nor will it exhibit the uſual phenomena, if the operator has not been adroit enough to ſeal it at the time when the air has been expelled from it, by the elaſtic vapour of the included liquor; which he has kept in a boiling ſtate for ſome time, for that very purpoſe. On turning to our forty-ſecond volume [March, 1770, p. 207, &c.] the Author will find one of Dr. Franklin's conjectures, concerning the immediate cauſe of the phenomena preſented by this inſtrument, confirmed by us: and having failed in an attempt to account for the motions exhibited in ſo ſimple an inſtrument, conſiſting only of a glaſs tube with a little liquor included in it; he may begin to entertain ſome modeſt doubts of his powers to aſcertain the cauſe of motion in that complicated machine, the heart; and may be induced, in future, to preſent his notions on this ſubject.

The Author's reaſonings are ſaid, in the title-page, to be ſupported by experiments. We here meet with only one regular ſet, produced with a view to ſtrengthen his opinion, that air is the firſt cauſe of motion in animal life; and that it poſſibly may ſupply the place of antagoniſt muſcles, in the heart, and other parts of the animal œconomy. Theſe notable experiments relate to the motion of the heart only.—Here follows all that the moſt inquiſitive reader need to know concerning theſe experiments, in number ſeven.

The heart of an eel or tench, ſeparated from the body, beats a certain number of ſtrokes in a minute. Being put under a receiver, from which the *air* is afterwards exhauſted, its pulſations diminiſh in number and ſtrength. On admitting the air, the motion of the heart returns, with equal vigor as at firſt; and on exhauſting the receiver, its pulſations are again diminiſhed, &c.

In like manner, were we diſpoſed to miſ-ſpend our time, in drawing ſuch inferences from ſuch premiſes, might we conclude that VITAL FIRE is the firſt cauſe of motion in animal life; and aſcertain the truth of our propoſition, by ſhewing that the pulſations of the heart of an eel or a tench are ſlackened, and grow weaker, on its being laid upon ſnow, or plunged in a frigorific mixture; and become ſtronger and quicker on its being afterwards dipped into warm water: the abſence of *vital fire* diminiſhing the moving power in the firſt caſe, and its preſence reſtoring it in the ſecond. Inſtead of appealing to a dead tench, in confirmation of our hypotheſis, we might ſtrengthen it with the living and reſpectable teſtimony of Dr. Solander, the motions of whoſe heart and vaſcular ſyſtem had once been well nigh irrecoverably ſtopped, by the gradual flight of his *vital fire*; while he was herboriſing with Mr. Banks, on the frozen coaſts of *Terra del Fuego* [*].

We have already ſaid perhaps more than is neceſſary of this performance: it may be deemed unfair, however, not to acknowledge, that we have not had the advantage of ſeeing a certain *ſyllabus* to which the Author frequently refers. We ought likewiſe to add a declaration of his, where he ſays,—'*We* wiſh it, therefore, to be fully underſtood, it is not any experiment, *ſingly*, nor any number of ſuch experiments, however they may appear to ſtrengthen *our* opinions, on which *we* mean to build *our* new doctrine concerning the circulation of the blood.—To comprehend the full force of our arguments, the reader muſt condeſcend to examine the chain of principles ſet forth in the *ſyllabus*, together with the experimental proofs; otherwiſe he cannot, however learned, enter with *us* philoſophically into this ſubject.'—How far the obſcurities of which we complain may be cleared up by the Author's ſyllabus, and the experimental proofs to which he here alludes, we can only conjecture.

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[*] See Hawkeſworth's Voyages.

Before we take our leave of the Author, we would adviſe him to lay down, in his four ſucceeding chapters, the *plural* character, and the dignified ſtyle, which he has thought proper to aſſume in the two firſt: unleſs, indeed, his remaining diſcoveries and reaſonings ſhould, by their importance, juſtify the ſolemn and magnificent diction he has employed in this firſt part of his performance. WE Reviewers, it is true, conſtantly promulgate our high judgments and opinions in the plural number, and that too very properly—for *Nos* NUMERUS *ſumus:* and *we* can plead, beſides, the authority derived from long preſcription: but we cannot perceive on what grounds the preſent Author can found his aſſumption of this ſtyle; in a work, eſpecially, where the utmoſt humility of language would ſcarce be ſufficient to preſerve him from cenſure.

ART. IX. *The People's Barrier againſt Undue Influence and Corruption:* or, The Commons Houſe of Parliament according to the Conſtitution, in which the Objections to an Equal Repreſentation and new Parliaments once in every Year at leaſt are anſwered, and a digeſted Plan for the whole is ſubmitted to the Public. By John Cartwright. 8vo. 2 s. 6 d. Almon. 1780.

AN equal repreſentation, and annual elections, are in this publication, with great boldneſs of language, and with much ſtrength of argument, maintained to be agreeable to the Engliſh conſtitution, and the moſt effectual ſecurities againſt the undue influence of the crown. After recommending theſe objects to the attention of the aſſociators, the Author proceeds to prove, that annual parliaments have the authority of ancient and general cuſtom in this country; that prorogation was a thing not known in the original conſtitution of parliaments; and that they were aſſembled at certain fixed times (not to be diſpenſed with at the pleaſure of the crown), at leaſt once a-year, beſides being liable to be occaſionally ſummoned by the King for extraordinary buſineſs. He next eſtabliſhes the natural right of the people to a voice in the election of their repreſentatives, and traces the progreſs of the innovations which have, from time to time, ariſen, to infringe the right of perfect repreſentation, and protract the duration of parliaments. After this, he ſhews, *that thoſe* acts which introduced firſt *triennial and afterwards ſeptennial* parliaments, were fundamental violations of the conſtitution, and invaſions of the eſſential rights of Engliſhmen, and that they have been attended with conſequences exceedingly deſtructive to the intereſts of this country.

Having thus prepared the way for his main deſign, Major Cartwright urges, with great warmth and energy, an immediate reformation in the two great articles which are the ſubject of his very elaborate work; and offers to the attention of the public a draught of two acts, which, he ſays, would doubtleſs reconcile the preſent jarrings between the crown and the people, terminate every jealouſy, and produce a thorough reconciliation. The object of the firſt bill, which he calls *declaratory*, is to annul thoſe acts of parliament which preſcribe qualifications both to electors and repreſentatives, and aboliſh all borough elections. The ſecond bill appoints the number of repreſentatives to be elected in each county and great city; and propoſes, that the places of election ſhall be fixed by a grand inqueſt of the ſheriffs and magiſtrates of the county; that each county ſhall be divided into as many diſtricts of election as it ſends members to parliament, each to elect one, and no more; that the act ſhall be ſufficient authority for electing repreſentatives annually, on one certain day, without iſſuing writs of election; that the poll be taken in each pariſh ſeparately, by the pariſh-officers, after public proclamation; that an exact roll be kept in every pariſh of the competent men; that the report of the pariſh-officers ſhall be delivered to the ſheriff, and from him to the clerk of the crown, and the names of the elected perſons to be publiſhed in the Gazette; that every candidate ſhall declare upon oath, that he neither holds, nor will hold during his continuance in parliament, any place or penſion from the crown, that he will in no form whatever bribe the electors, and that he will not vote for or conſent to the prolongation of parliament beyond the annual term; that the poll ſhall be taken by ballot; that not more than five candidates ſhall be admitted; that where no candidate offers, three perſons ſhall be nominated by the electors of the diſtrict, ſummoned by the ſheriff, and the perſon returned ſhall be obliged to ſerve, and be intitled to one guinea a-day, and travelling expences, to be paid by the diſtrict; that all members ſhall be intitled to the like ſalary, in aid of which the fees for private acts ſhall be paid as uſual; and that the parliament thus elected ſhall meet at certain ſtated times, without ſummons, and be liable to be called together, but not diſſolved, by the crown. —Theſe, with ſeveral other particulars, form the complicated bill which Major Cartwright ſubmits to the public attention. Whether this plan be on the whole a good one, may be queſtioned; but it is a ſtill more difficult queſtion, how this, or any other ſcheme of reformation can be carried into execution.

However conſtitutional the idea of annual parliaments may be, and however partial we are to that ſcheme, it muſt be acknowledged, that the execution, in the preſent times, would probably be attended with inconveniences. There might (it may be objected) be ſome danger, leſt this important truſt ſhould fall into the hands of men of low education, and inferior abilities; ſince it is not to be expected, that a ſufficient number of gentlemen of independent fortunes, and adequate accompliſhments, would think a ſeat in parliament for a ſingle ſeſſion an object worthy of their attention. If on an annual election there were frequent changes, the nation would perhaps be kept in a ſtate of continual ferment, and the greater part of the Houſe of Commons might be at all times unexperienced in parliamentary buſineſs. If changes were not frequent,—if public tranquillity, and a general ſpirit of inattention to national concerns, ſhould give the ſame perſons a ſeat in parliament for ſeveral ſucceſſive ſeſſions, they would ſoon become liable to all that undue influence at preſent ſo juſtly complained of:—and the ſame objections would perhaps, in ſome degree, lie againſt triennial parliaments; with this additional circumſtance, that a ſeat for three years being of more value than for one, conteſts would be carried on with greater warmth, and probably with more corruption. One of our ableſt and moſt independent ſenators has ſaid, That in triennial parliaments the firſt ſeſſion would be ſpent in ſettling diſputes about conteſted elections, and the third in canvaſſing; ſo that only one year in three would remain for the undiſturbed tranſaction of public buſineſs.——Theſe are objections which we have frequently heard ſuggeſted; and they certainly merit conſideration.

ART. X. *An Eſſay on Intellectual Liberty,* addreſſed to the Rev. Mr. David Williams, occaſioned by his Charges in a Letter to Sir George Saville, Bart. * ſubmitted to the Conſideration of the Legiſlature, and to all free Inquirers into Philoſophical, Political and Moral Truths, particularly among the Diſſenters and Papiſts, reſpecting an univerſal Toleration. By M. Dawes, of the Inner Temple, Eſq; 8vo. 2 s. 6 d. Cadell. 1780.

WE may apply to this Writer what Anthonio, in the Merchant of Venice, ſays of Gratiano,—"He ſpeaks an infinite deal of *nothing*, more than any man;"—at leaſt more than any man who ever profeſſed, in the fulneſs of ſelf-conſequence, to talk and reaſon, forſooth, like a philoſopher.——A philoſopher!——Yes, indeed, this "pert Templar" lays claim to the character, with all the freedom of a Bacon or a Locke; and not ſuſpecting the validity of his claim, he appeals to his philoſophic character, as a matter abſolutely determined by indiſputable authority, in order to excuſe the very free manner in which he hath thought proper to treat religion. 'You will be ſenſible (ſays he to Mr. W.) that I have written my ſentiments (if I ſhould be ſo fortunate as to be clearly underſtood), *as one philoſopher writing to another.*' PAR NOBILE FRATRUM!

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* *See Rev. for May* 1779, p. 402.

Now, if we clearly underſtand this *philoſopher*, all his reaſonings (ſuch as they are!) amount to theſe very important and precious concluſions. Firſt, That he himſelf alſo, like *ſome other wiſe* folks, is juſt *wiſe* enough to be a *Deiſt!* and moreover, that 'he feels himſelf ſuch (to uſe his own language) in ſpite of prejudice;'—that 'he is, furthermore, of the opinion of Lord Shafteſbury, that the Chriſtian doctrine and proteſtantiſm are capable of doing great good or harm.' And what then? *If*—(to uſe an admirable argument in behalf of Providence, againſt the objections of captious and half-witted infidels, which Shakeſpear puts into the mouth of Hamlet) *if the ſun breed maggots in a dead dog*, is any man ſo weak, or ſo ungrateful, as to deny its uſefulneſs, or degrade its influence? We leave it to the candid and ingenious Reader to extend the argument farther, and draw from it the concluſion we wiſh.

But to proceed with this Letter-Writer. He is, with Mr. Williams, an enemy to martyrdom in every ſenſe in which it hath been heretofore extolled by its ardent votaries. He aſſures us—and we believe him—that 'he will not ſuffer at the ſtake for *any* opinions;' for, according to his ſyſtem of ethics, it is the chief part of wiſdom to conſult *intereſt* in all its determinations, profeſſions, and purſuits; ſo that in conſequence of this *noble* and *generous* maxim, 'a *wiſe* man, ſays he, is a Turk in Turkey, a Jew in Jeruſalem, a Mahometan * in Mecca, a Papiſt in Portugal, and a Proteſtant in England; and ALL and *any* of theſe as regards his public welfare as a citizen of all or either of theſe places, or of the world at large.'

This philoſopher is angry becauſe all have not the ſame verſatile and commodious conſcience with himſelf. Mr. Williams, with whatever favourable eye he may regard this Writer's *œconomical* theology, yet differs from him in ſome points of polity. Mr. Williams wiſhes to ſee the ſtate accommodate itſelf, univerſally and without reſerve, to the ſcruples of conſcience; he would even extend toleration ſo far, ſo very far, as to give full indulgence to principles and *declarations* that have no pretenſions to the moſt diſtant alliance with conſcience. Mr. Dawes, on the contrary (ſcouting the laſt idea as abſurd and intolerable in every view), oppoſes what we think perfectly juſt in the former, and wiſhes to ſee the ſcruples of conſcience accommodated to the pleaſure of the ſtate. Hence his ſcheme of toleration, founded on the worſt part of Hobbiſm, partakes in its conſequences of all the illiberal prejudices of the hierarchy. He hath *no* religion, and therefore would, for *intereſt's ſake*, conform to *any*. The bigot hath no charity for any religion but *his own*, and therefore would force the conſciences of *all* to ſubmit to *one*. Thus the infidel-ſtateſman and the bigotted eccleſiaſtic, though they differ in principle, agree in the concluſion, while the views of each are alike unfriendly to the great intereſts of truth and freedom.

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* Is not a Turk a Mahometan as well as the Arabian? If a Jew conſulted his *intereſt*, more than his conſcience, he would *not* be a Jew, but a Mahometan, at Jeruſalem. *Rev.*

This performance is, as the Author himſelf juſtly confeſſeth, a 'deſultory' thing. There is ſomewhat of an appearance of a *ſort* of philoſophizing in it; but it is a mere ſhadow—an "unreal mockery" of logic, philoſophy, and politics. In ſome places it is unintelligible; in many ambiguous; and in all ſuperficial.

Art. XI. *The Meſſiah.* Being the Prophecies concerning him methodized, with their Accompliſhments. By Thomas Barker. 8vo. 2 s. 6 d. ſewed. White. 1780.

WE cannot more properly give our Readers a view of this worthy Author's deſign and method, than by inſerting the following quotation from his Preface:

'The prophecies here attempted to be explained are thoſe concerning the Meſſiah, as proper in this age of infidelity: for if it appears that Jeſus was the Meſſiah, it follows, that what he commands muſt be obeyed, and conſequently the vices of the world avoided. My deſign in drawing up this at firſt, was to confirm myſelf and family in the true, firm, and rational belief of Chriſtianity; and with a like intention it is now publiſhed. And if by methodizing the prophecies in a new manner, by ſetting things in a freſh light, or by giving men's minds another call to attend to the ſubject, any unbelievers ſhall be convinced, or any who are miſtaken about any circumſtance be ſet right, my deſign will be anſwered. The method here taken, is to begin with the firſt general prophecy, that there ſhould be a Saviour; and proceed, by his nature, relation to us, the expectation of him, his offices, qualities, prophecies, ſufferings, death, reſurrection, exaltation, and the ſpreading of his goſpel, to his final kingdom and judgment. The ſeveral texts relating to each particular are ſet together in ſuch order as ſeemed to convey the cleareſt idea of the ſubject; and I have then extracted what ſeems to be the full and clear meaning of what is quoted under each head: and in the laſt chapter, I have ſummed up the ſubſtance of what is contained in all the *former*.'

This little Volume is divided into fifteen chapters, and each of theſe into ſeveral ſections. The Author's ſentiments on ſome occaſions are not congruous to what may be commonly deemed orthodox or Calviniſtical; but the firmneſs of his faith, the integrity of his heart, and his honeſt deſire to promote the intereſts of genuine Chriſtianity, are very apparent. We ſhall only add a few extracts from the Work itſelf as a ſpecimen.

‘ Chap. II. His nature, and his coming into the world. § 6. What he is in himſelf, *before and above all things.*’ After preſenting a number of texts from the Old and New Teſtament, Mr. Barker adds the following remarks. ‘ The Son of God *was before all things in glory with God,* ſo as to be himſelf *called God,* ſuperior to all angels, who are to worſhip him; and the wiſdom which Solomon and the ſon of Syrach ſpeak ſo exaltedly of, ſeems to be the divine wiſdom *in the perſon of the Meſſiah,* who was as one brought up with God, and by him when he made the heavens. He was *the likeneſs of the inviſible God,* the expreſs repreſentation of his perſon and glory, and like him has *the power of upholding all things,* and his power is ſaid to be for ever. His being is *derived from God,* for he is the *firſt-born of every creature,* the *beginning of the creation of God,* yet in time *before all,* and in nature *ſuperior to all.*’

‘ § 7.—*The Son and Word of God.*’ After enumerating the proper texts, our Author proceeds. ‘ The Meſſiah being the next in nature and dignity to the ſupreme God, is called the *Son of God,* his *only begotten and beloved Son.* And his *glory, grace,* and *truth* was above all others; by which he ſpake as never man ſpake, did ſuch works as were never ſeen in Iſrael, and was tempted, yet without ſin. And this teſtimony God bare to him by a voice from heaven at his baptiſm and transfiguration; John the Baptiſt was witneſs of the one, and the three apoſtles of the other. His words, by which he taught as one having authority, his works, which were beneficial miracles, and his virtues, by which he went about doing good, convinced his apoſtles and others that he was indeed the Meſſiah. He is alſo called the *Word of God,* becauſe it was by him God ſpake and revealed his will to mankind.’

‘ Chap. XII. § 94. Benefit of his death. *A ſacrifice for ſin.*’ The texts being produced as uſual, it is added, ‘ From the time of Adam ſacrifices had been appointed, as the means of forgiveneſs of ſins, and of reconcilement with God: ſo under the goſpel, God required, before he would pardon ſin, a ſolemn ſacrifice, to teſtify his hatred againſt it, and warn men of the danger of repeating it; and the offering he appointed was that of the Son of God on the croſs, which was the moſt precious that can be.’

‘ § 96.—*Pardon of ſin.*’ The texts of ſcripture are exhibited as uſual, and it is then obſerved, ‘ By this ſacrifice once offered, of Jeſus Chriſt, who died for us, is obtained the *forgiveneſs of ſins* that are paſt, more generally and effectually than by the ſacrifices under the law of Moſes, and for thoſe of all ages and all parts of the world. He is the Lamb of God, and by his blood men are cleanſed from ſin, and encouraged to repentance.’

‘ § 97.

'§ 97.——*He died for us.*——Mankind having ſinned were liable to puniſhment; and by the rule of the law, "without ſhedding of blood there is no remiſſion." The Son of God, therefore, gave himſelf as a ſacrifice for men, and laid down his life a ranſom for all who would become his diſciples. He was cut off, not for his own ſins, for he had none, but for our tranſgreſſions, that by his temporary ſufferings he might deliver man from utter deſtruction. This was the means God thought fit to appoint for delivering men from the puniſhment of their offences.'

The above quotations give a brief view of this Author's manner, and his ſentiments on particular points. It would be eaſy to collect juſt and ſenſible remarks on other ſubjects; but we ſhall only farther take notice of the 14th Chapter, intitled, 'His future kingdom and judgment.' A number of ſcriptures are here, as at other times, collected: Mr. Barker obſerves concerning them, 'Towards the end of the world, the kingdom of the Meſſiah is to be more fully eſtabliſhed in the earth. It is a kingdom exceeding all others in extent, power, excellence, peace, and duration: it is to be the kingdom of the Meſſiah, for he is *the righteous branch of David*; the extent of it is over *all people, nations, and languages*; the power of it is *higher than the kings of the earth*; its excellence, that he ſhall *execute judgment and juſtice*; its peace, that they *ſhall dwell ſafely*; and its duration, that it *ſhall never be deſtroyed*. In the New Teſtament it is called, giving Chriſt *the throne of his father David*; he is *Lord of lords and King of kings*; it is a kingdom *in this world*, and before the general reſurrection. It is called a reign of a thouſand years, whether that be meant to expreſs the real term, or as a general deſcription of an indefinitely long time.'

After other remarks on this part of the ſubject, it is added, 'The kingdoms of this world riſe and fall; many great monarchies who have deſolated and oppreſſed, rather than governed the earth, have been deſtroyed and broken to pieces, and become as though they had never been: but the kingdom of the Meſſiah is not like them; it is a kingdom of God; when once it is eſtabliſhed, it will not be governed by worldly policy, but by the eternal laws of juſtice; nor ſupported by the uncertain ſtrength of man, but the power of God; and the event will be accordingly, that it will never be deſtroyed by any outward power, but continue to the end of the world.

'I have here laid together what the prophets ſay of the Meſſiah's future kingdom; of which, however, as it is not yet come, we ſhould ſpeak with caution. The general fact, That toward the end of the world the Meſſiah ſhall rule; that all the twelve tribes of Iſrael in their own land will be ſubject to him; that all the other kingdoms of the world will alſo obey his laws; that it is a kingdom of righteouſneſs, both in the juſtice and mercy of the ruler, and the virtue, peace, and willing obedience of the governed; that it is a time of happineſs; and that it will laſt to the end of the world; ſeems to be foretold by the prophets; but as to the particular circumſtances of that kingdom, I would not be poſitive about them.

Many of the deſcriptions of it in the prophets ſeem to be highly figurative; and perhaps we cannot always know certainly which are ſo, and which are literal. The worldly proſperity and grandeur, the exaltation of Iſrael, and their ſuperiority to other nations, is chiefly enlarged on in the Old Teſtament, in compliance with the Jewiſh deſires, and conformity to their law, wherein preſent proſperity is propoſed as their reward. On this the New Teſtament lays little ſtreſs, as appears by the extracts (in the preſent work) being much larger from the prophets than from the apoſtles. The New Teſtament chiefly enlarges on the power being in the Meſſiah, and his communicating a part of it to his diſciples; and we find added, that he is to reign over the houſe of Jacob, the twelve tribes of Iſrael; that the kingdoms of this world, before the general reſurrection, are to become ſubject to him; and that he will be a good ruler over an obedient people.'

Such are our Author's reflections on this difficult part of ſacred writ. Some of our Readers will, no doubt, attend to them with pleaſure. However, the whole of this performance has an evident tendency to convince men of the truth of the Chriſtian revelation, and confirm them in the faith and practice which it teaches.

ART. XII. *Some Obſervations on the Origin, Progreſs, and Method of treating the Atrabilious Temperament and Gout.* By William Grant, M. D. 8vo. 1 s. 6 d. Cadell. 1779.

WE have peruſed this ſenſible, lively, practical treatiſe, with much more ſatisfaction than all the fine-ſpun ſpeculative ſtuff, on the ſame ſubject, which the preſs has of late ſo abundantly yielded. After giving an anatomical and phyſiological account of the gradual changes induced in the human body by indolence and high-living, Dr. Grant lays down the following as a true idea of the gout: ' People living in a thick, heavy air, eating the fleſh of ſtall-fed and diſeaſed animals, drinking ſpirituous and fermented liquors, indulging in eaſe, luxury, and exceſs, exhauſted by heavy mental concerns, and enervated by the debilitating paſſions of grief, fear, luſt, &c. are found liable to ſuch an alteration in the ſize, ſhape, texture, and ſolidity of their organs, as to render them unfit for the natural functions. Hence a particular relaxation of all the ſolids; hence a peculiar morbid matter is engendered, producing a fever *ſui generis*, which terminates by a ſingular ſort of criſis, called a fit of the gout, *i. e.* a critical depoſit on the ligaments of the joints, reſembling a true phlegmon in the beginning, but iſſuing differently, and always returning.'

The temperament thus formed, he calls *the atrabiliary*; and the diſeaſe being conſtitutional, he does not doubt that it is alſo hereditary. Indeed, it is ſurpriſing, that any phyſician can be ſo biaſſed by ſyſtem, as to deny ſo evident a fact, as the hereditary tranſmiſſion of the gout.

Dr. Grant's ſecond chapter treats on 'the proper means of rearing children, ſo as to prevent the atrabilious temperament.' Here is a curious and inſtructive parallel between the form and conſtitution of the country girl and the young lady of faſhion; much, as may be ſuppoſed, to the diſadvantage of the latter. We ſhould be tempted to inſert this paſſage, did we not think it better to appriſe our fair readers where they may meet with ſuch a picture, than to expoſe it to the common gaze, by hanging it up in our ſhop-window. Under this head, the Author candidly retracts an opinion he had once advanced, 'that every woman qualified to be a mother was alſo qualified to ſuckle her own child;' being now convinced, that the milk of a healthy wet-nurſe, from the labouring claſs, will lay a better foundation for ſtrength of conſtitution than that of a lady in faſhionable life.

The third chapter contains 'the ſimple method of curing the atrabilious temperament when recent.' From this, which is interſperſed with many uſeful remarks, and appoſite well-told caſes, we ſhall quote the concluſion, which he calls *The ſpecial Method of Cure abridged.*

'He that means to cure the gout radically, and what I call *ſecundum artem*, muſt ſtrictly obſerve the following rules:

'1. He muſt quit the flat, fertile, cultivated plains, during the ſummer ſeaſon, every year, and remove to the higheſt parts of the country, where the air is thin, pure, and piercing.

'2. Learn to amuſe himſelf with country diverſions, ſo as to fatigue himſelf every day. Of theſe, *fiſhing and wading in the clear ſtream is the beſt*, walking is next, riding is only a ſuccedaneum, and a carriage is not equal to the intention.

'3. Avoid populous towns and great cities, ſhun all occaſions of anxiety, debilitating paſſions, noxious diſſipations, exhauſting pleaſures, and heavy mental concerns, or intenſe thinking, even on agreeable ſubjects.

'4. Keep to regular hours of exerciſe, eating, and ſleeping; ſhort ſleep is beſt, on hard beds, in the early part of the night.

'5. Let his apartments be large, lofty, ill-finiſhed, and well warmed by ſtrong fires.

'6. He will ſoon feel the advantage of frequent bathing, much friction, and warm clothing.

'7. His diet muſt be in proportion to his exerciſe, both in quality and quantity; but he muſt never quite ſatisfy his hunger at any time. In general, it is proper to abſtain from butter, fat, high-ſeaſoned, ſalted, and ſmoked meats. Some forbid black fleſh and pork; but I do not find much difference, ſo *that the fat and ſkin are taken* away. Wild fowl, and game of all kinds, are proper; and ſo is fiſh without butter-ſauce. Animal food muſt not be uſed above once in the day; four days in the week he may eat meat, but never mix fiſh and fleſh in the ſame day, far leſs in the ſame meal. Butter-milk, whey, fruit, greens, roots, ſeeds, bread, and diſhes prepared from them, ought to conſtitute the greater part of his nouriſhment, eſpecially during the ſummer and harveſt. Tea and coffee, thin chocolate, and cocoa,' agree with moſt people, mixed with milk, provided they eat no butter along with them.

'8. The beſt common drink is cold water; but when he takes animal food, he may drink ſmall beer, cyder, wine, or ſpirits very much diluted.

'9. When he eats heartily at dinner, he ought to eat no ſupper, but ſuffer the ſtomach to be quite empty once in twenty-four hours.

'10. He muſt be well rubbed all over every night and morning; and although I wiſh him to be warmly clothed, yet I think he ought to walk out in the open air as much as may be.

'11. When he is quite free from all complaint, ſea bathing, or even cold bathing, will agree with moſt people, to reſtore the ſtrength.

'12. But in all ſituations he muſt take care to keep his body regular, by taking ſulphur at night when he is coſtive; and if he ſhould be tormented with wandering pains, the arum-root and ſcurvy-graſs will be of ſervice to him.'

The propriety of all the rules and precepts here ſuggeſted will probably be generally admitted; except perhaps that concerning fiſhing and paddling in cold water, which is more than once repeated in this pamphlet, and may be thought to ſavour too much of *Highland* origin. To this ſource likewiſe may be imputed the Writer's unreaſonable prejudice againſt *breeches*, which he will not allow to his nurſelings till they are *twelve* years old. A ſmile may perhaps be excited by the Doctor's deſcription of the ſtout, healthy ruſtic, undebauched by luxury and full living, whoſe "lean lank face, hollow belly, harſh, hairy ſkin, high cheek-bones, and hard prominent muſcles," ſeem very graphically to depicture the bonny northern ſwain, when juſt arrived on a viſit to his ſouthern neighbours.

On the whole, we candidly recommend this entertaining and inſtructive piece to thoſe perſons for whoſe uſe it is profeſſedly written; and who, if poſſeſſed of ſufficient firmneſs and ſelf-command, may receive great benefit from the precepts it inculcates.

MONTHLY CATALOGUE,

For JULY, 1780.

POLITICAL.

Art. 13. *Conſtitutionalis's Letters to the Electors and People of England*, preparatory to the approaching General Election. 8vo. 6d. Almon. 1780.

THIS apparently well meaning writer, with but humble pretenſions to authorſhip, repeats much of what has been ſaid upon the miſmanagement of public affairs for ſome years paſt. He lays particular ſtreſs upon the Butæan plan of tyranny, which he ſuppoſes to have been adopted at the commencement of the preſent reign; but we believe, he aſſigns a more certain cauſe of public calamity, when he ſpeaks of the corruption of Parliament, as ariſing from the inequality of repreſentation, and the too long continuance of parliamentary authority in the ſame hands. The remedies, he propoſes, do not ſeem to be of ſo radical a nature as thoſe which have been ſuggeſted by others; and lately, in particular, by an able member of the upper houſe. He recommends triennial elections, and that the repreſentation of ſmall boroughs be reduced from two members to one. The difference he would have to go in favour of the counties at large. In this particular, his plan is, in our opinion, to be preferred to that of adding an hundred members to the counties, without reducing the number for the boroughs; ſince ſuch an addition would augment the Houſe of Commons to 658 members, which is already, perhaps, too numerous an aſſembly for uſeful debate.

In p. 10. he ſays, ‘ From the time of paſſing that [the triennial] act, which then became a fundamental part of the conſtitution, no Parliaments could legally be continued for longer than three years; the people, from that time, elected their repreſentatives for three years only, and every parliament that ſat for a longer time were ſelf-elected, and not the true repreſentatives of the people.’

And again, p. 12. in ſpeaking of thoſe who paſſed the ſeptennial law, he ſays, ‘ They were not, I am bold to ſay, any longer the delegates and elected of the people, but became from that period ſelf-elected, and ſat and acted under an aſſumed, illegal, unauthoriſed power, little better than an uſurpation. I am bold to ſay, they ſat by an arbitrary power of their own creating; there was no free aſſent of the people at large to elect for four years longer; they ſat without the conſent or authority of the people, and the people were not, as I contend, bound by it. It was a groſs violation of a fundamental law, which the makers of that act of innovation had no power or authority to make; and the act was in itſelf, in my poor opinion, a nullity and an illegal act; and by the very ſame rule and principle that they enlarged their term of ſitting four years beyond the time for which they were elected by the people, they might, with equal juſtice, at the end of thoſe four years, have again enlarged it for their own lives, or for the life of the ſovereign.’

We are not, however, with this Author, convinced that a *triennial parliament ever* ‘ became a fundamental part of the conſtitution, *becauſe*, *we apprehend*, that parliament is limited by the conſtitution, and not the conſtitution by parliament. Every argument brought to prove, that the parliament of 1716 could not extend the period of its own exiſtence, equally applies againſt any parliament. It therefore follows, that thoſe whom this writer calls ‘ the greateſt, the wiſeſt, and moſt venerable ſet of patriots, that ever adorned a ſenate,’ and who paſſed the triennial bill in 1694, ‘ became from that period ſelf-elected, and ſat and acted under an aſſumed, illegal, unauthoriſed power, by which the people, ſo betrayed, were not bound. It has even been very juſtly obſerved of late, that they who paſſed the triennial bill, were even more criminal than they who introduced the ſeptennial law; becauſe, at the very time, they were mere uſurpers of legiſlative authority, and no parliament: for it is certain that, before that time, the people muſt needs have elected their repreſentatives for one ſeſſion only, according to the laws then in being. Thoſe who, in 1694, occupied the Houſe of Commons, had ſat there *againſt law*, for above three years before they paſſed that bill, by the arbitrary authority of which they continued themſelves in power for three years longer. What they overturned, was indeed a fundamental part of the conſtitution, and had been ſo declared in the written law of the land for more than a thouſand years. The laws of *Edward* III. confirming thoſe of *Alfred* the Great, ſo far as to ordain one new parliament at leaſt in every year, were then unrepealed and in full force. It is a miſtake in our Author, in repreſenting (p. 15.) the triennial bill of 1694, as a ‘ renewal and new declaration of the ancient law,’ and in that reſpect, comparing it with the ſtatute of 16 *Charles* I. That ſtatute acknowledged, confirmed, and celebrated the ancient law, as a law of wiſdom; and although it fell ſhort of renewing it, by only inforcing the holding one new parliament in three years, whereas the ancient law required three at leaſt, yet different indeed was its complexion from that of the triennial bill of 1694. The direct aim and operation of that fatal act, was to *aboliſh* the ancient law, whereby a new election was required for every new ſeſſion; and, inſtead of parliaments of a duration limited by the occaſion for which they were called, to give them a continuance, or a leaſe of the ſeats of legiſlation, for a term of years at the diſcretion of the legiſlature. Thus the inherent rights of the people were violated, and they were not even conſulted upon a meaſure of ſuch importance.

By giving the ſame appellation to three ſeveral ſtatutes, we ſeem deſirous of confounding them together as laws of the ſame tendency; whereas they eſſentially differ from each other. The two firſt triennial bills of *Charles* I. and *Charles* II. materially as they diſagreed in ſome particulars, were alike in this, that they both prevented the crown from *diſpenſing* with the laws of *Edward* III. for more than two years at a time, and inforced the holding of one parliament every third year; whereas the latter, of *William* and *Mary*, in order to anſwer the purpoſes of the crown and great families (for to the people it could anſwer no good purpoſe), did violence to the conſtitution another way ſtill more dangerous, by giving a three years continuance to one and the ſame parliament. Kings who governed *without* parliaments, manifeſted their deſigns ſo plainly that they were ſeen *by the people;* and when once a parliament was obtained, redreſs was looked for, and in the common courſe of things would naturally follow; but, as *prerogative*, after the Revolution, did not dare to ſhew any of its ugly features, it contrived to lengthen parliaments, in order that its deſigns might be compaſſed by *influence*. As *names* are found upon moſt occaſions to impoſe upon the multitude; ſo a *triennial* parliament, as being the ſame in *ſound* with what the patriots in the reign of *Charles* I. had contended for, was artfully introduced.

Thus was a precedent eſtabliſhed for parliament to extend its own power, and to circumſcribe the liberties of the people at its diſcretion. The miniſtry of 1716 ſaw clearly enough, that if the people might legally be debarred the exerciſe of their election-privileges for three years at a time, by parity of reaſon, this disfranchiſement might be extended to ſeven, or indeed to any term whatever which parliament ſhould declare to be expedient.

In p. 28. our Writer introduces a long note againſt annual parliaments, and calls the propoſers of them ‘ ſnakes in the graſs,’ who mean to deceive, or are themſelves deceived. He then expects of his reader to ſwallow a very ſtrange paradox—that annual parliaments would add to the ſtrength of miniſters, and the influence of the crown; but the reaſons adduced are extremely puerile, and have, in our opinion, been fully refuted by late writers. Among other arguments, it has been remarked with ſome ſhrewdneſs, That if ſuch would have been the conſequences, annual parliaments would have been long ſince eſtabliſhed. If the advocates for triennial parliaments deny this concluſion, they muſt neceſſarily acknowledge another, which, perhaps, they will be as little inclined to adopt, viz. That the Crown has no inclination to increaſe its influence. We ſhould, however, adviſe thoſe who wiſh to recommend *triennial* parliaments, to compare them with *ſeptennial* parliaments only; for when put in competition with *annual* parliaments, either for equity, facility, or ſound policy, they appear but as droſs in compariſon of pure ore.

We have beſtowed the more attention on this Article, as a parliamentary reformation ſeems to be the only event which can avert the impending ruin of our country: and too much pains cannot be taken to conduct it according to the genuine principles of the conſtitution, without regard to the prejudices or favourite ſchemes of any party. The well-directed efforts of wiſe and honeſt men to that end, will probably ſucceed far ſooner than deſponding politicians expect, or factious ones deſire. Truth, juſtice, and the happieſt policy ever known in civil ſociety, when properly held forth to the public, will ſooner or later be embraced. Apprehenſion is awake; inquiry is gone forth; and truth has made no ſmall progreſs in explaining to us our deviations from conſtitutional rectitude, and directing us in the right and only road for regaining it.

Art. 14. *Three Letters to Lord Viſcount Howe.* To which are added, Remarks on the Attack at Bunker's Hill. 8vo. 1s. Wilkie. 1780.

Theſe Letters, which (if our recollection does not deceive us) originally appeared in the London Chronicle, contain many ſtrong articles of impeachment of the conduct of Lord and Sir William Howe *during their command in America*. The particulars are too well known; and the ſilence of the noble brothers is, by many, conſidered as a ſtrong preſumption, that the charge implied in them *is not to be anſwered.*

Art. 15. *An Addreſs to the Gentlemen, Clergy, and Freeholders of Lancaſhire,* on the Choice of their Repreſentatives at the approaching Election for the County; wherein the Merits and Pretenſions of Sir T—— Eg——n, Mr. St——y, and Mr. L——r, the ſeveral Candidates for this great Truſt of Repreſentation, are fully examined and conſidered. 8vo. 1 s. 6 d. Kearſley. 1780.

This election-trumpeter is very aſſiduous in proclaiming his favourite candidate; at the ſame time that he beſtows no ſmall pains in diſplaying the faults, both real and imaginary we ſuppoſe, of the oppoſite party. There is no doubt but the trumpeters of Meſſ. St——y and L——r can be as loud in their praiſes as this gentleman is in the praiſes of Sir T. Eg——n. To do him juſtice, however, he has ablities that might qualify him for a more honourable poſt.

Art. 16. *Plain Truth:* or, A Letter to the Author of "Diſpaſſionate Thoughts on the American War." In which the Principles and Arguments of that Author are refuted, and the Neceſſity of carrying on that War clearly demonſtrated. By the Author of LETTERS TO A NOBLEMAN *on the Conduct of the American War;* and of COOL THOUGHTS *on the Conſequences of American Independence.* 8vo. 1 s. 6 d. Wilkie. 1780.

Of the *Cool Thoughts* we gave ſome account in our Review for January laſt, p. 88. and the anſwer to that piece, intitled, *Diſpaſſionate Thoughts,* was mentioned in our Number for February, p. 166. In the preſent tract, the Writer undertakes to refute all the arguments brought by the Diſpaſſionate Thinker in favour of the opinion, that we ought to acquieſce in the American claim of Independence. Our Cool Thinker contends, that the gentleman on the other ſide of the queſtion, though a ſenſible writer, is miſtaken in all his ideas on this ſubject; and he candidly ſuppoſes, that his miſtakes ariſe wholly from miſrepreſentation. Plain Truth, accordingly, endeavours to ſet his antagoniſt right with reſpect to the policy of giving independence to America. He ſhews, that Great Britain cannot, conſiſtently with her own ſafety, yield up North America, while the other powers of Europe ſhall retain *their* colonies. He ſtrongly recommends a ſpirited proſecution of the war, in which he has not the leaſt doubt of our complete ſucceſs; and he points out the policy by which America may be perfectly and firmly united with us.—This debate is carried on with calmneſs, decency, and good humour. It gives us real pleaſure to ſee ſo liberal a ſpirit prevailing in a controverſy, wherein THE PASSIONS have hitherto taken the lead. It looks as though the preſent diſputants had nothing in view but the laudable elucidation and eſtabliſhment of thoſe truths and facts in which the honeſt and diſpaſſionate of both parties are equally intereſted.

Art. 17. *A Letter from the Right Honourable Lord Caryſfort to the Huntingdonſhire Committee.* 8vo. 6 d. Almon. 1780.

The chief purport of this Letter is, to ſhew the legality, as well as neceſſity, of extending the right of election to the whole body of the people, and of abridging the duration of parliament. The Noble Author examines the origin of parliament, the principles on which it was framed, and the cauſes of the changes which it has undergone; conſiders the danger which ariſes to the conſtitution from the influence of the crown in the election of repreſentatives; and urges the moſt vigorous exertions, on the part of the people, for the renovation of the conſtitution. On theſe topics he writes with erudition, ability, and ſpirit. The Letter merits the attentive peruſal of all who wiſh to reform or improve the ſtate.

Art. 18. *A Short Sketch of the Conduct of Adminiſtration* towards the Borough of Portſmouth. 4to. 1 s. Kearby, in Stafford Street. 1780.

Relates to a conteſted election for mayor of Portſmouth; and complains of the influence of Lord Sandwich and his party, as 'a groſs inſtance of the abuſe of power.'

Art. 19. *The Phænomenon*; or Northern Comet: Proving that all the Evils and Misfortunes which have befallen this Kingdom, from the Cloſe of the laſt glorious War to the preſent ruinous and diſgraceful Period, originated in ONE SOLE INDIVIDUAL and IDENTICAL PERSON, and tracing the Gradations of his Scheme for introducing Popery into the Britiſh Dominions. 8vo. 2s. Richardſon.

The general ſpirit of this publication is ſufficiently apparent in its title. Whatever ground there may be for cenſuring the conduct of individuals, or of adminiſtration, it is not to be expected that virulent abuſe will produce reformation.

Art. 20. *An Argument on the Nature of Party and Faction*, in which is conſidered, the Duty of a good and peaceable Citizen at the preſent Criſis. 8vo. 1 s. Dilly. 1780.

This argument turns on the following queſtion, "Is it not a criminal indifference to be of no party in the preſent alarming and divided ſtate of the nation?" The Writer * reſolves this queſtion in the affirmative; though we cannot help thinking he evades rather than anſwers it in telling us, that "there is always a party to be formed for the general good; the *party* of truth, freedom, virtue. This is a party which it would be criminal indeed not to adopt." It is the undoubted and unalienable privilege of rhetoricians to be indulged in the utmoſt latitude of expreſſion; and this paſſage might well paſs as a rhetorical flouriſh of no mean eſtimation; but when he expreſsly declares againſt "inliſting under the ſtandard of any particular ſet of men, whether in miniſtry or in *oppoſition*," becauſe men are fallible, and may be improperly intereſted, and when he conſiders this as *factious*, we are rather ſurpriſed, that the ingenious gentleman ſhould imagine he was anſwering the queſtion in the affirmative, viz. "That it is criminal to be of *no* party;" eſpecially when he approves of the county aſſociations on the ſcore of their being "national, *not party* meetings." However, if the Reader can get over theſe inconſiſtencies, he will find in this little tract very liberal and manly ſentiments reſpecting the conſtitution, and an honourable enthuſiaſm for the rights of the people; not without ſome indignation at the principles and practices of the preſent miniſtry.

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* *Mrs. Capel Lofft.*

We are given to underſtand from a note the Author has ſubjoined, that the ſubſtance of this *argument* was ſpoken in one of thoſe debating ſocieties which were ſo much in vogue laſt winter; thoſe grand reſervoirs of ſound ſenſe and finiſhed oratory, which ſo plentifully watered this metropolis with their refreſhing ſtreams. It was natural to expect, that ſome of them would *overflow* upon the preſs, and that a rage for ſpeaking would be converted into a rage for writing. Upon the whole, this is by much the moſt reſpectable performance that hath iſſued from this ſource.

MISCELLANEOUS.

Art. 21. *An Addreſs to the People of England on the Increaſe of their Poor Rates.* Dedicated to the Earl of Shelburne. By John Burnby. 8vo. 1 s. Dodſley.

To redreſs grievances which immediately oppreſs us, ſeems not to be the diſpoſition of the preſent times. The careleſs method of maintaining our poor; the ill management of the revenue raiſed for that good end; and the partial mode of aſſeſſing it, have been ſubjects of appeal to thoſe men in authority, whom the conſtitution has delegated to watch over our concerns, to liſten to our complaints, and to remove our diſtreſſes. Yet, notwithſtanding theſe grievances have been repeatedly urged, not one of our national guardians has attempted to leſſen the growing evil. Mr. Burnby, the Author of the pamphlet before us, from feeling the abuſes, has renewed the complaint, and addreſſed his book of Lamentations to the Earl of Shelburne, a nobleman of great underſtanding, and of an active ſpirit, who wants nothing but inclination to bring forward an inquiry ſo important to the relief of the people in general.

Mr. Burnby has exhibited ſome frightful charges againſt the wicked policy of certain pariſh-officers. 'There is a horrid practice uſed in too many pariſhes, to diſencumber themſelves of an idle diſſolute female pauper, by giving 5 l. or 10 l. to ſome worthleſs object of another pariſh to marry her; the union of corruption produces a mutual life of infamy,' &c.—The ſervants of a pariſh ſeem as wicked as the ſervants of the Crown! Mr. Burnby knows no difference!

Our Author mentions another infamous perverſion, which ought to be inquired into, and thoſe magiſtrates who connive at it puniſhed. By the militia-act, '" no poor man who has three children born in wedlock, ſhall be compelled to ſerve perſonally, or to provide a ſubſtitute." And yet I find, ſays our Author, 'it is a very common thing for ſuch perſons, when drawn for militia-men, to claim this benefit, and immediately afterwards, through the connivance of the deputy lieutenants and juſtices, ſuffered to receive a conſiderable bounty as a ſubſtitute, and thereby fix his family upon the oppreſſed pariſh!'

Every publication directed to a good purpoſe has its uſe; and though Mr. Burnby, from not being intimately acquainted with the ſubject, has not entered largely into the cauſes of the evil he remonſtrates againſt, he has nevertheleſs contributed his mite towards the accompliſhing a very deſirable end.

Art. 22. *Some Memoirs of the Life of Dr Nathan Alcock*, lately deceaſed. 8vo. 1s. Buckland. 1780.

Dr. Alcock was a phyſician of conſiderable ingenuity and eminence. His life, however, does not ſeem to have been ſufficiently diverſified, by remarkable incidents, to make it any way an object of public curioſity. Some indulgence may nevertheleſs be allowed for the partiality of friendſhip. Upon this principle, we preſume, the Writer of theſe Memoirs means to reſt his apology for communicating to the world a narrative which can be very little intereſting to thoſe who were not perſonally acquainted with the ſubject of it.

Art. 23. *An Hiſtorical Account of the Virgin Iſlands in the Weſt Indies*, from their being ſettled by the Engliſh near a Century paſt, to their obtaining a Legiſlature of their own in the Year 1773; and the lawleſs State in which his Majeſty's Subjects in thoſe Iſlands have remained ſince that Time to the preſent. By George Suckling, Eſq. 8vo. 2s. White. 1780.

'The Virgin Iſlands, conſiſting of upwards of thirty iſlands and keys, are ſituated in about 18 degrees of north latitude, and 63 of weſt longitude from London, lying between Saint John de Porto Rico and the Leeward Caribbee Iſlands, and are poſſeſſed by the Engliſh and Danes. Sir Francis Drake ſailed through them in the year 1580, and, it may be preſumed, in honour of Queen Elizabeth, named them *The Virgin Iſlands*. In the firſt diviſion of thoſe poſſeſſed by the Engliſh, is Tortola, the principal, formerly inhabited by the Dutch, who built a ſtrong fort in the bay of that iſland; but the Engliſh expelled them from thence in the year 1666.'

The deſcriptive part of this performance is very brief; the hiſtorical detail is more ample; but the main deſign of the publication bears reference immediately to the affairs of the Author. Great inconveniences having been experienced by the inhabitants of theſe iſlands, for want of a regular eſtabliſhment of civil government under conſtitutional courts of juſtice, ſome endeavours were uſed, in the year 1773, to remedy the evils complained of; and Mr. Suckling was appointed chief juſtice. It has been, however, this gentleman's misfortune to ſuffer a diminution of his intereſt with the ſecretary of ſtate for the American department; and much cauſe of complaint has enſued on the part of this mortified and diſappointed officer, who appears to have been injured in his fortune, rather than benefited, by his appointment.—Mean time, from the cauſes here ſet forth, 'his Majeſty's orders for eſtabliſhing conſtitutional courts of juſtice in the Virgin Iſlands have been rendered of no manner of uſe or benefit to the people, who are likely to continue in the ſame lawleſs ſtate they have been reduced to for ſeveral years paſt, although they ſtill continue to pay the four and a half *per cent.* duty towards the increaſe of his Majeſty's revenue; and thoſe merchants, by whoſe means and credit the Planters have been enabled to raiſe thoſe duties, muſt give up all hopes of obtaining the means of enforcing payment of their long out-ſtanding debts, unleſs from what may happily be effected by a public and lawful inquiry into the grievances and lawleſs ſtate of his Majeſty's ſubjects in the Virgin *Iſlands*.'

NOVEL.

Art. 24. *The Parſonage Houſe.* By a young Lady. In a Series of Letters. 3 Vols. 12mo. 7s. 6d. Macgowan. 1780.

This *ſmall* Novel (for ſo it muſt be called, though by the aid of the printer's art it is drawn out into three volumes) contains ſeveral diſtinct narratives, chiefly to ſhew the hazard of female credulity, written on the whole in an agreeable manner, and adapted to afford entertainment, without leaving any improper impreſſion.

AGRICULTURE.

Art. 25. *Rules and Orders of the Society inſtituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, in the Counties of Somerſet, Wilts, Gloceſter, and Dorſet; and the City and County of Briſtol.* To which is added, A Liſt of the Society's Premiums for the Year 1780. 8vo. Cruttwell. 1780.

The Rules and Orders of the Bath Society may ſerve as an excellent model for ſimilar Societies in other parts of the kingdom. The premiums are divided into three claſſes: the firſt is appropriated to agriculture, planting, the increaſe of live-ſtock, and induſtry in ſervants; the ſecond to manufactures; and the third to arts and mechanics. They are judiciouſly adapted to the infancy of the ſociety and the preſent ſtate of the counties for whoſe benefit they are intended. We are particularly pleaſed with the following:

'To the perſon who, in the ſummer of 1780, ſhall gather and preſent to the Society the largeſt quantity of the following graſſes in the blade, (when the ſeed is ripe) or any eight of them, five guineas.

Vernal Graſs,
Fine Bent,
Meadow Fox-tail,
Common Poa,
Great Poa,
Annual Poa.
Sheep's Feſcue,
Meadow Feſcue,
Flote Feſcue,
Yellow Oat Graſs,
Creſted Dog's-tail.

Each ſpecies of graſs to be kept ſeparate, and ſent *in the blade*, as ſoon as gathered, to the ſecretary, who will give ſpecimens of each kind to any perſon that will undertake to gather them. The quantity gathered of each ſpecies to contain not leſs than four ounces of ſeed.'

It is much to be regretted, that the ſeveral graſſes here enumerated have never (that we know of) been cultivated ſeparately. It certainly would be much for the benefit of both paſture and meadow ground, if the herbage could be ſuited to the ſoil, and weeds, and graſſes of an inferior kind, could be excluded. How many acres of very valuable land have been materially damaged by the admiſſion of rubbiſh that has come in the hay-ſeeds with which the land has been laid down for graſs!

TRADE and MECHANICS.

Art. 26. *Thoughts on the Uſe of Machines in the Cotton Manufacture.* Addreſſed to the Working People in that Manufacture, and to the Poor in general. 8vo. 2d. or 15s. per 100 to thoſe who are diſpoſed to give them away. Mancheſter. 1780.

'*In our Review* for March, we gave an account of a very ſenſible *and ingenious pamphlet* "on the utility and policy of employing machines for ſhortening labour." The preſent performance is of a more limited nature, and entirely confined to the cotton manufacture. It contains, however, nearly the ſame arguments and obſervations, expreſſed in a plain perſpicuous ſtyle, well adapted to the capacities of the poor, to whom it is addreſſed, and to whom the Author ſubſcribes himſelf a friend. The whole ſtrain of his reaſoning ſeems juſtly to intitle him to this moſt honourable appellation; and he has ſufficiently proved to the meaneſt underſtandings, that the employing of machines to facilitate the production of our cotton manufactures, whatever temporary inconvenience it may occaſion to a few individuals, muſt yet increaſe the demand for our goods in foreign markets, open new ſources of trade and induſtry, and thereby promote the intereſt of the poor at large, as well as the general advantage of the community.

POETICAL.

Art. 27. *Heroic Epiſtle from Hamet the Moor*, Slipper Maker in London, to the Emperor of Morocco, &c. 4to. 2s. Cadell.

It is not every man—it is not every Author, that can happily convey his meaning to others: Hamet the Moor is of the number of theſe. There may be meaning—there may be wit, in his poem; but we have not "ſenſe enough to find it out."

Art. 28. *Poems on various Subjects.* By Eliza Reeves. Dedicated (by Permiſſion) to his Grace the Duke of Mancheſter. 4to. 10s. 6d. ſewed. Dilly. 1780.

Theſe poems, no doubt, may give much pleaſure within the circle of the Authoreſs's private acquaintance; but to the public, who are unbiaſſed by perſonal attachments, they will perhaps appear leſs intereſting.

Art. 29. *Eugenio*; or, The Man of Sorrow. A Legendary Tale. By a young Gentleman of ſeventeen. 4to. 1s. Wilkie.

Erratum. For ſeventeen read ſeven.

Art. 30. *An Heroic Epiſtle to the Rev. Richard Watſon*, D. D. F. R. S. Archdeacon of Ely, late Profeſſor of Chemiſtry, now Regius Profeſſor of Divinity, in the Univerſity of Cambridge. Enriched with elaborate Notes, and very learned References. 4to. 1s. 6d. Becket.

This Writer endeavours to make himſelf, and his readers, merry at the expence of a very worthy and reſpectable character.—With regard to ourſelves, we cannot ſay that he has ſucceeded.

Art. 31. *Catiline's Conſpiracy*: A Mirror of the Times, Part the Firſt. Recommended to the Conſideration of the Freeholders of Great Britain. 4to. 2s. 6d. Faulder. 1780.

Salluſt's elegant proſe put into inelegant verſe, and adapted to the malevolent purpoſes of party.

Art. 32. *La Belle Aſſemblée*: or, The Female Praters. A Satire. 4to. 1s. Flexney. 1780.

Illiterate and vulgar, written in valiant defiance of grammar and good manners.

Art. 33. *The Triumph of Affectation.* A Poem. 4to. 1s. Bew. 1780.

This Writer, in attempting ſatire, ſeems to have miſtaken his talent. *As a verſifier, he is tolerably* correct and harmonious; but when folly is to be laughed at, and expoſed, he ſhould have recollected that ſprightlineſs and wit are as requiſite as correctneſs and harmony.

These indeed are not the only points in which he betrays a deficiency. In the characters he has introduced there is, in general, nothing peculiarly appropriate or ſtriking: for inſtance;

> But, oh! what glittering forms of heroes bold
> The plains of Eſſex and of Kent unfold!
> With air terrific, but in veſtments fine,
> Like blazing ſtars, they threaten and they ſhine;
> The ſmart cockade, the hat *en militaire*,
> The epaulet, and gorget's fiercer glare;
> The martial queue that's negligently ty'd,
> The ſword that careleſsly adorns the ſide;
> In ſtrong mark'd characters at once expreſs
> A thirſt of glory, and a taſte for dreſs.

A young officer may ſurely have a taſte for dreſs without incurring the charge of affectation. There is nothing more natural in early life, than the wiſh to engage attention by perſonal embelliſhments.

Art. 34. *The Britoniad.* A Poem. 4to. 1 s. 6 d. Kearſley.

America, ſtand forth, to thee I ſpeak——

> Exalted nonſenſe in a Bourbon trap,
> Led on to rue thy glittering miſhap,
> Thou hadſt true friends while argument ſedate
> Pronounced thee kindred to a Britiſh State,
> Pleading thy citizonian rights in vain,
> While all thy cries ſeem'd buried in mortmain.

Of this *exalted nonſenſe* the above will be ſpecimen enough.

Art. 35. *An Ode to the Memory of the late Captain James Cook.* By W. Fitzgerald, of Gray's Inn. 4to. 1 s. Robinſon, &c.

This little poem, though far from being a firſt-rate performance, is not without its merit. Its merit, however, is of that kind which is derived from the ſenſibility of a benevolent mind, rather than the vigour of a poetical imagination.

Art. 36. *The Maid of Orleans.* Tranſlated from the French of Voltaire. Canto I. 4to. 1 s. Kearſly. 1780.

A licentious poem, licentiouſly tranſlated.

Art. 37. *An Epiſtle to the Right Honourable John Earl of Sandwich*; or, The Britiſh Hero diſplayed. A Poem. 4to. 1 s. 6 d. Rivington. 1780.

This Writer, in point of poetical merit, may rank with that long-forgotten bard of whom Dryden ſays,

> He faggotted his notions as they fell,
> And if they rhym'd, and rattled, all was well.

The poem is a panegyric on Lord Sandwich, and on our naval commanders, &c. &c.

Art. 38. *Hobby-Horſes.* Read [*rode*] at Bath-Eaſton. 1 s. 4to. Dodſley.

Theſe Hobby-horſes do not ſeem calculated to make any great figure upon the Parnaſſian turf. There does not appear to be the moſt diſtant *croſs* of Pegaſus in the breed, as they do not *ſhew the* *leaſt blood.* And though they go *fair upon their legs*, they have neither ſpeed nor action.

Art. 39. *Heroic Epiſtle from Serjeant Bradſhaw, in the Shades,* to John Dunning, Eſq; 4to. 1 s. Wilkie.

The artifice of repreſenting all thoſe who profeſs themſelves advocates for the people, as enemies to Majeſty, has been played off by miniſterial advocates time immemorial. Theſe diſingenuous politicians chuſe not to ſee that, conſtituted as our government is, no man, who means to befriend the people, can poſſibly do otherwiſe than conſult the *real* intereſts of the Crown. Stale, however, and futile as this artifice is well known to be, by all the diſpaſſionate part of mankind, it is upon this ground the preſent writer makes his attack. He endeavours to draw a compariſon between the memorable Bradſhaw, who preſided at the trial of the unfortunate Charles (truly, indeed, unfortunate in bringing on his fate by his own criminal miſconduct), and the celebrated Mr. Dunning.

This Writer, though not a mean verſifier, is as deficient in argument as in his aſſertions he is bold and confident. His poverty of argument may be eaſily gueſſed at, when, by way of holding up one of the moſt reſpectable characters in the kingdom to ridicule, he mentions as a circumſtance of infinite reproach, that his grandfather was a footman. How far there may be truth or falſehood in this aſſertion, is with us, and we ſhould ſuppoſe with every one elſe, a matter of perfect indifference. Our opinion, however, of this Writer's veracity is not ſo eſtabliſhed, that we ſhould, in this caſe, implicitly rely upon his word. Nothing, ſurely, can be more fooliſh or illiberal, than to ſtigmatiſe a man for what he has it not in his own power to avoid, and what, at the ſame time, is not in its own nature diſgraceful. That meanneſs and ſervility which can prompt a man to make court to power, by deſcending to the baſe arts of calumny and detraction, are infinitely more degrading to the dignity of human nature than any defect in the pedigree of his anceſtors. There are many, even in elevated ſtations, whoſe merits would never have intitled them to have been footmen, had they poſſeſſed no other recommendation than their integrity.

Art. 40. *The Aſcenſion.* A Poem. By the Rev. James Atkins, M. A. Fellow of St. Mary Magdalen College, Cambridge. 4to. 6 d. Rivington, 1780.

Prefixed to this Poem, is the following Advertiſement:

'The following Poem was made as a trial for Mr. Seaton's prize in the Univerſity of Cambridge.——But "* *There were ſeveral* "*reaſons, which concurred to determine the judges not to give the pre-*" *mium laſt year to any of the candidates.*"

What theſe reaſons were, Mr. Atkins ſeems to have been at a loſs to comprehend. And we do not wonder at it. Whoever could write a poem ſo truly original as the preſent, muſt have a mode of thinking (if, peradventure, he can think) peculiar to himſelf. The critical art has no terms by which this *luſus moriæ* (for it is no *regular* production of folly) can be defined; therefore, gentle Reader, make your own comments upon it:

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* Extract of a Letter to the Author from Dr. Colman, Vice-chancellor at the time, and one of the judges.

'The Son I ſing returning
From earth to heaven, after
The vengeance bearing, doom'd to
Mankind, till God recall'd him.'

What the Author aimed at in writing this curious piece is beſt known to himſelf. He could hardly print it for any other obvious reaſon, than as a lampoon upon the Fellows of his College, for admitting ſuch a brainleſs bard into their ſociety.

We are truly glad, that the ſtewards of the Kiſlingſbury eſtate have at length given it a fallow. We hope it will be upon the principles of the Virgilian huſbandry:

Illa ſegis demum votis reſpondet avari
Agricolæ, bis quæ ſolem, bis frigora ſenſit.

The two laſt words, how applicable to the general mode of cultivation on this unfortunate farm!

Art. 41. *The Deſerted City.* A Poem. 4to. 1 s. 6 d. Sold at No. 3. Chapter Court, St. Paul's.

With what peculiar pathos and ſublimity does this bard deſcribe the downfall of London!

'Where ſhall we now deſcry the churches' ſpire
Riſing their varied forms around their fire?
Paul's ſon'rous bell the deaf'ning peal now rings,
As warning of the fate which time thus brings.
Now th' inſtant come! bell, ſteeple ſee! they fall,
Dome, croſs, and even the capacious ball
Come tumbling down, with a mountain's weight
The graves dug, fill'd at once—ſo vaſt the height,
Of falling ſhafts, capitals, and baſe,
With all thoſe effigies of holy race,
Paul now is buried in his own church-yard—
His ruins for his tomb, ſee how they're rear'd!'

Alas! he is not the Amphion that will rebuild it.

Art. 42. *The Comforts of Matrimony*; or, Love's Laſt Shift; conſiſting of Matrimonial Dialogues between People of all Ranks and Degrees, from the Peer to the Peaſant. By Ned Ward, *jun.* 12mo. 3 s. Fielding and Co. 1780.

As this bard has the honeſty to avow his poetic lineage, and the modeſty to aim at nothing higher than the Moorfields † rank of ſuch bards as honeſt, merry *Ned Ward*, we can have no fault to find with his *funny* Dialogues; which, in point of merit, may fairly vie with the beſt productions of his predeceſſor, the author of the pieces mentioned in the *note*.

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† *Ned*, as Cibber informs us, in his Lives of the Poets, kept a public houſe in Moorfields. 'He was thought to be a man of ſtrong natural parts, and poſſeſſed of a very agreeable pleaſantry.' His moſt *celebrated* productions are his *Nuptial Dialogues*, and his *London Spy*: but he wrote many other things of the burleſque kind.

Art. 43. *The Poetical and Dramatic Works of Oliver Goldſmith,* M. B. Now firſt collected. With an Account of the Life and Writings of the Author. 12mo. 2 Vols. 6s. ſewed. Rivington, &c. 1780.

Of the pieces here collected, all except the *ſmaller* poems have been ſeparately mentioned in our Review, as they firſt appeared in print. An elegant engraving of Dr. Goldſmith is prefixed; which very much reſembles him.

LAW.

Art. 44. *The Law and Modern Practice of Ejectments*; with the lateſt Determinations both in King's Bench and Common Pleas; ſelect Precedents; and three diſtinct Tables to the whole. By a Gentleman of the Inner Temple. 8vo. 5s. Brooke, 1779.

This Work cannot claim any ſuperiority over thoſe which the public is already in poſſeſſion of upon the ſame ſubject, but on the ground of its containing the later determinations of the courts. In juſtice to the Author or Compiler, we muſt ſay, he has given many caſes which are not to be found in other treatiſes on the law of ejectments; and in juſtice to our Readers we muſt add, that theſe caſes are ſo looſely cited (moſt of them being without the names of the parties), that as authorities they cannot be relied on; according to the legal ſcale of credit, very little attention being due to the anonymous caſes of an anonymous writer.

MEDICAL.

Art. 45. *A Diſſertation on the Bark,* wherein a new Preparation is recommended to the Public, called *Hunt's Tincture.* By a Friend of the Proprietor's. 8vo. 6d. Macgowan. 1779.

The proprietor here has been lucky enough to light on a *friend,* who ſpeaks as handſomely for him as he could have done for himſelf.

PAMPHLET *relating to the late Riots in* LONDON.

Art. 46. *The Hiſtory of the Roman Catholics,* &c. With an Account of Lord George Gordon, his Aſſociators, and the Rioters, &c. By a Gentleman of the Law. 8vo. 1s. 6d. Bull.

This gentleman of the law is a miſerable ſcribbler. His pamphlet is ſo full of Scoticiſms, and vulgariſms, that his readers will be at no loſs to gueſs what rank of lawyers the *Gentleman* belongs to. If you aſk a bailiff's deputy what is his profeſſion, he will ſay, 'Sir, I follow the law.'

RELIGIOUS and CONTROVERSIAL.

Art. 47. *A Short Reply to the Kentiſh Curate's Letter to Archdeacon Law.* 8vo. 6d. Rocheſter, Fiſher; London, Crowder.

The Kentiſh Curate * here meets with the caſtigation which his unprovoked and wanton attack on a good man, for modeſtly expreſſing judicious opinions and liberal ſentiments, merited. The Archdeacon's able advocate has ſo fully refuted the accuſations, and expoſed the unfairneſs of his adverſary, that he has ſome reaſon to triumph over him, and to bring againſt him the heavy charge which concludes his letter:——' As a man, you have ſtruck at a worthy character in the dark; as a chriſtian, you have violated that charity, without which your religion is nothing; as a proteſtant, you have pleaded for perſecution; and as a clergyman, you have ſet an example of bitterneſs and rancour. The tranſient laugh you may raiſe, will not compenſate for your feelings under ſuch reflections as theſe. *That* we give to *every* buffoon. We ſmile at his mimicries; deſpiſe his proſtituted talents; and deteſt his mercenary malignity.'

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* *See Review for April,* p. 326.

Art. 48. *Reflections on the Oppoſition made by certain Proteſtants* to an Act lately paſſed in favour of the Roman Catholics. By a Chriſtian. 8vo. 1 s. Payne, at the Mews-gate, &c. 1780.

Theſe reflections are juſt, pious, and candid; they are conceived in the true ſpirit of Chriſtian and Proteſtant moderation. The Author tells us, that when the petition againſt the late Act abovementioned, was brought to him, with an invitation to ſign it, he with-held his conſent,—at the ſame time, giving reaſons for his refuſal. 'But,' ſays he, 'as I could do it then only in a curſory and confuſed manner, I ſhall now attempt it more diſtinctly, and more at large; contenting myſelf, however, with thoſe reaſons which I think myſelf beſt acquainted with, and which I have now more preſent to my mind.'

As this very ſeaſonable pamphlet is written in a plain and convincing manner, we think it well calculated to produce a good effect, by ſhewing the narrow-minded zealot, who has either *promoted* or *approved* the violent oppoſition that hath been made to the late act in favour of our fellow-ſubjects of the Roman Catholic perſuaſion, how far he has departed from the genuine ſpirit and temper of that religion which profeſſes to promote ON EARTH PEACE—GOOD-WILL TOWARDS MEN, &c.

SERMON.

Preached at the Ordination held at Chriſt's Church, Nov. 21, 1779. by John Lord Biſhop of Oxon. Publiſhed by his Lordſhip's Requeſt. By John Randolph, M. A. Student of C. C. 4to. 1 s. Rivington.

This ſermon treats of the importance of human learning, and its ſubſerviency to the ſtudy of the Holy Scriptures. The Author obſerves, that 'the modern enthuſiaſts are uſually thoſe who have come to the ſtudy of ſacred learning with minds ill prepared for its reception: and have built their errors upon miſinterpretation, or upon that common miſtake of arguing from detached paſſages, ſeparated from the context.' The want of ſolid learning is alſo conſidered by the Author, to be as much the cauſe of modern infidelity as of modern enthuſiaſm. 'However,' ſays he, 'it may plume itſelf on its ſuperior talents, ſtill it hath its foundation in groſs ignorance, and often in an ignorance of plain elementary principles.' All this is very eaſily ſaid: and in ſpite of a hundred ordination ſermons, filled with common-place remarks on general and worn-out topics of declamation, the world will conſider Mr. Gibbon as poſſeſſed of more knowledge, and more learning, than ten heads of houſes. We are ſorry for it!

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

AS the Leiceſterſhire Memoirs have had neither their requiem ſung, or their oblivion publicly announced, by you ſage and venerable critics, it gives their Author, Editor, or what you pleaſe to call him, ſome conſolation that, amidſt the almoſt general wreck of books conſigned to the peaceful ſhades, by the learned judges of literary merit, his *Obſervations or Hints* may live to be ſerviceable to ſome future topographer.

But to be ſerious. Being ſurpriſed to find an account of the Memoirs of Leiceſterſhire, in your Review for June 1780, three years after their publication; I am ſolicitous to be informed in what manner you came by a copy, as I purpoſely withheld them from the Reviewers, for reaſons beſt known to a diffident man. Had I taken the advice of ſome people, I might, by eagerly aiming at approbation, have ſeen an early diſplay of your wit at my expence; but as you have ſpoken with tenderneſs of the publication, in language unlike what the vain deſerve, and often meet with, I feel my ſituation eaſy under rather forbidding circumſtances.

The profeſſions of candour, which generally accompany your ſtrictures, give me reaſon to expect that you will condeſcend to anſwer my requeſt, in your next Review. If it be only a line in the remoteſt corner of your work, it will be conſidered of mighty import to the Tiney Author of the Leiceſterſhire Memoirs.

Leiceſter, July 6, 1780.

††† We can aſſure this ‘ Tiney Author,’ as he is pleaſed to ſtyle himſelf, that we obtained a ſight of his ‘ Leiceſterſhire Memoirs’ by *honeſt* means. For a farther explanation, we refer him to the bookſeller ‡, who, in the ſpring of the preſent year, advertiſed the ſaid Memoirs: which being the firſt time, as we apprehend, that the publication was announced in the London News-papers, we deemed ourſelves obliged, *in courſe*, to take ſome notice of the work; and ſorry we are, that we could not ſay ſo much in its praiſe, as the natural partiality of an Author might lead our Correſpondent to think was due to its merit.

GENTLEMEN, *July* 20, 1780.

I HAD not an opportunity, till within theſe few days, of ſeeing your Review of April laſt, but was then much ſurpriſed at meeting with a very ſevere criticiſm (in page 317.) upon the ſpeech of Leonard Smelt, Eſq; publiſhed at York; as till that time I had looked upon it as drawn up with remarkable accuracy, particularly if the aſſertion in the preface might be depended upon, “ *That it was taken from notes only*; but I was ſtill more ſurpriſed at finding the only apparent grounds for this ſeverity proceeded from your high opinion of Mr. S.'s *account of ſome particulars that paſſed at the meeting*. I was preſent at the meeting at York when the ſpeech was delivered, which has ſo often called forth the attention of the public; and ſo advantageouſly ſituated in the room, that I believe I may truly ſay, I ſcarce miſſed hearing a ſyllable of it; ſo that I was enabled to take down, with the greateſt accuracy, notes of the moſt ſtriking paſſages of the different arguments made uſe of that day; ſome few of which, as delivered by Mr. S. I will ſend you exactly as they ſtand on my paper; they may perhaps enable you to judge which publication correſponds moſt with truth. As it is impoſſible, for want of ſpace, to ſend the whole of his arguments, I will ſend you the notes of ſuch parts only as have been the principal cauſe of public animadverſion; premiſing, at the ſame time, that they are ſuch as are of obvious meaning, and which were nowiſe lowered or qualified in the delivery, nor taken as inferences from the general tenor of his argument. "His (the King's) influence is not exorbitant—his hands ought to be ſtrengthened—inſtances his inability to prevent being irreverently ſpoken of in every company and every ſtreet—not able to prevent being in the public news-papers—the proceedings of this day introductive of confuſion, as they aim at putting the King under the guardianſhip of parliament, as they call upon it illegally to interfere with his prerogative, and inquire into the expenditure of money granted him for his private uſe—want to withdraw the ſacred veil that hides from the people the ſplendors of majeſty—Royalty without influence no better than a lifeleſs ſkeleton—inſiſts much on the immortality and impeccability of the King—declares the laſt is the only ſafety of the people—defines liberty to be no more than protection and ſecurity—the protection of the King is the liberty of the ſubject—the Whigs actuated by ſelfiſhneſs—Sir R. Walpole, a leader of that party, of opinion, that *every man had his price*—I fear, alas! I muſt ſubſcribe to his opinion—they uſurped the *power*, but left the *name only* to the King—made themſelves a fourth part of the conſtitution—were bold enough to declare the neceſſity for ſo doing—have always, till this very time, conducted themſelves with a little, illiberal, ſelfiſh policy—they are the cauſe of the war in America, and fomented the diſturbances in Ireland—the greateſt misfortune to this country is, that no miniſter has hitherto been bold enough to keep up the taxes in the time of peace to the higheſt pitch of a war-eſtabliſhment, not even Lord Chatham, who, though he glared a meteor in a ſtorm, had not the qualifications proper for a miniſter in times of peace—a violent oppoſition to all public meaſures has ſtrengthened and ſupported the rebellion in America—the ſame oppoſition have ſolicited Ireland to violence—the calamities of the country do not originate from the influence of the King, but from his not poſſeſſing influence enough—do not proceed from the influence of the King, but from the ſelfiſhneſs of the people—I know no man that is free from the influence of ſelfiſhneſs and party—I do not believe there is at this time a ſingle patriot in Britain—if there is one, he now ſits on the throne—I fear I muſt ſay the King is the only patriot this country produces—on what falſe principle do we call on the parliament to interfere with the prerogative of the crown—on the falſe idea, that the King is the ſervant of the people—it is a mean idea, he is not their ſervant, but their ſoul; he is the life, the ſoul, the very exiſtence of the conſtitution."

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‡ *Mr. Lowndes, in Fleet-ſtreet.*

Till I ſaw the Review, I had not heard of the publication by Mr. Smelt; but how great was my amazement, on a careful peruſal, to find ſo much in ſome parts added, ſo much left out in others, and where I diſcovered ſomething of the original ſentiment, it was ſo much lowered and qualified from the very pointed and decided terms in which it was actually delivered, as ſcarce to be known again. All thoſe paſſages in his publication which refer to the ſubſequent reſolutions of the meeting, to the forming a committee, &c. are added; it being impoſſible that Mr. S. who ſpoke early in the debates of the day, could refer to them, becauſe it is impoſſible that a committee to ſupport the petition could be moved for, or reſolved upon, till the petition itſelf had met with the approbation of the meeting. But Mr. S. forgets this, and is guilty of a very unfortunate inaccuracy, by introducing as part of his ſpeech, an account of the haſte with which the reſolutions were paſſed; whereas, as I obſerved before, the reſolutions were not noticed till ſome hours after he ſpoke, and when propoſed, were neither *introduced in haſte, nor with an appearance of not being meant to be deliberately conſidered*; as at leaſt two gentlemen ſpoke concerning them, and that too for ſome time, though not for an hour and five minutes each, as Mr. S. did, through all which time he was heard with the moſt ſilent attention, ſave only in one inſtance, when he well knows the members of that committee, who, according to his account, *ſpeak in thunder*, raiſed their voices, to ſuppreſs the indignation of ſome of his hearers, which was ſhewn at a time highly improper.——Under the ſame predicament, likewiſe, are thoſe two parts of his publication, in which he aſſures us, that *a real great plan of national œconomy will undoubtedly come forward as ſoon as there is temper and leiſure for it*;—and that *at this time the true principles of trade are beginning to be underſtood; that the navigation-act in America, and the reſtraints in Ireland, will be judged as prejudicial to the whole empire, as if they exiſted in London.* I am certain, had theſe two points made a part of the actual ſpeech, they would have had the greateſt weight with an auditory conſiſting entirely of country-gentlemen and merchants, eſpecially knowing whoſe authority the ſpeaker had; but unfortunately they never were touched upon.

The ſame impartiality and regard for truth which compelled me to make theſe obſervations on Mr. S.'s publication, induce me likewiſe to do him juſtice in ſaying, that I have always heard he bore an amiable character in every inſtance of private life; but I muſt leave you and the world to judge, how far in his public character *he is, or is not, the abject tool of deſpotiſm he has been repreſented by his violent commentators.*——As no ill-will to Mr. S. but a real regard for truth, and a wiſh that the public may not be miſled by a publication which appears to me, and all I have converſed with, to be far from accurate, or by an undeſerved ſeverity upon the ſpeech publiſhed at York, is the ſole cauſe of my troubling you with this, I hope it will find room in the concluſion of your next Review. If you have any doubts of the accuracy of theſe obſervations, I will, with the ſame regard to the inveſtigation of truth, anſwer any queries you may chooſe to put to me, in the moſt explicit manner I am able.——I am yours,

A YORKSHIREMAN.

§ Mr. C—— hath taken exceptions at ſome paſſages in the Monthly Review for May, which, in his opinion, were deſigned to throw a ridicule, or fix a ſtrong mark of cenſure, on the puritans and old non-conformiſts. We meant no offence to the liberal Diſſenters of the preſent day: and we think *ſuch* Diſſenters will not be offended either at our ridicule or our cenſure. ‘Slaves to *no* ſect,’ we can ſee the follies and vices of all: and when we ſee them we will not fail to expoſe and chaſtiſe them.

Mr. C. notwithſtanding his warm attachment to the cauſe of nonconformity, pretends not to undertake the defence of that ſpiritual committee which acted under Oliver Cromwell's authority, in the *trial* of ſouls, and were deputed to give in their verdict—*grace* or *no grace!* ‘I have nothing to ſay with reſpect to Stephen Marſhall, Philip Nye, Joſeph Caryl, and Hugh Peters,—excepting, that even the laſt never appeared more ridiculous during the whole courſe of his life than Archbiſhop Laud did, when conſecrating the St. Catherine Cree's church: nor could the tyrant Cromwell himſelf, ever look more odious to the eye of humanity than that ſame Archbiſhop did, at the time when ſentence was paſſed upon Dr. Leighton! The farce of conſecration at St. Catherine Cree's church (which is a precious ſubject of ridicule to the Diſſenters, and is generally made the moſt of) exhibited the Archbiſhop in a light that did little honour to his underſtanding: and the affair of the Star-Chamber ſtill leſs credited his heart than the former his head.

Mr. C. entirely miſtakes our deſign, if he imagines that we attempt to depreciate one claſs of tyrants in order to exalt another:—and we will farther add, that Mr. C. miſtakes his own abilities, if he imagines that by attempting to make the biſhops appear odious, he can make the nonconformiſts appear lovely.

To convince our Correſpondent of our impartiality, we will gratify him by publiſhing his *counterpart* to what he calls, our ‘ſevere cenſure on the puritanical divines.’

‘And we truſt *alſo*, that not many in theſe more liberal days, will be found among the *members of the Church of England*, who can, on ſerious conviction, and without a bluſh, vindicate that farce of mockery to God, and inſult and tyranny to man, exhibited by a ſet of *proud, inſolent eccleſiaſtics*, and dark deſigning *politicians*, who were deputed by *Charles* I. to ſit in judgment on *thoſe* miniſters of the Church of England, *who refuſed to ſubmit to their illegal impoſitions*, and who inſolently aſſumed to themſelves the *name of ſucceſſors of the Apoſtles*. *The* grand object of their enquiry was, whether *miniſters ſubmitted to every thing which they on their own authority ſaw fit to appoint?* The names which ſhone moſt illuſtriouſly in this ſpiritual committee, were thoſe of *Wren*, *Pearce*, *Manwaring*, and above all *Archbiſhop Laud*—their very names carrying *tyranny* with them: *for*, at that time of day, they were regarded with an *abhorrence* bordering on *deteſtation, by all the true lovers of their country, though theſe* mock *ſucceſſors of the Apoſtles were exalted to the very higheſt rank amongſt the great ones of the earth.*’

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THE

MONTHLY REVIEW,

For AUGUST, 1780.

ART. I. *Biographia Britannica:* or, the Lives of the moſt eminent Perſons who have flouriſhed in Great Britain and Ireland, from the earlieſt Ages to the preſent Times, collected from the beſt Authorities, printed and manuſcript, and digeſted in the Manner of Mr. Bayle's Hiſtorical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of new Lives. By Andrew Kippis, D.D. F.R.S. and S.A. With the Aſſiſtance of the Rev. Joſeph Towers, LL.D. and other Gentlemen. Volume the Second. Folio. 1 l. 11 s. 6 d. Sheets. Bathurſt, &c. 1780.

THE particular improvements which the Public is to expect in this edition of the *Biographia Britannica*, having been already enumerated in our account of the firſt volume (See Rev. for Oct. 1778), it is at preſent neceſſary only to obſerve, in general, that the Editors appear to proſecute their deſign with all the judgment, aſſiduity, and fidelity, which are requiſite to entitle the work to a favourable reception. The new lives in this volume are conſiderably more numerous, and the additions to the old articles more copious, than in the former. Above a third part of the volume conſiſts of entirely freſh matter.

The additions to many of the lives are exceedingly valuable; and in ſome inſtances are intended to correct the miſtakes or partialities which had crept into the original work, and to remove every ground for the charge which has ſometimes been brought againſt it, as conſiſting of apologies and panegyrics rather than impartial narrations; on which account Mr. Walpole ſaid, he could not help calling the work *Vindicatio Britannica*. The Editors have particularly taken pains to ſet the characters of the Earl of Arlington and the Earl of Portland in their true light.—We muſt, however, reſtrain ourſelves from giving any extracts from theſe incidental *additions* to the *former* articles, in order to make room for ſome intereſting particulars which we ſhall ſelect from the *new lives* inſerted in this volume.

The following ſhort account of a moſt ingenious and much lamented youth will be ſo intereſting to thoſe who are engaged in the purſuit of natural knowledge, that we ſhall make no apology for laying it before our Readers entire.

'*John Bradby Blake*[a], a young perſon who was cut off early in life, but whoſe improvements in natural knowledge were ſo great, and his deſire to promote it ſo zealous and ſucceſsful, that he is juſtly entitled to an honourable place in this work, was the ſon of John Blake, Eſq; of Parliament-ſtreet, Weſtminſter, and was born in Great Marlborough-ſtreet, London, on the 4th of November, in the year 1745. His grammatical education he received at Weſtminſter School, then under the care of Dr. Markham, the preſent Archbiſhop of York; and Dr. Cooper was his private tutor. In mathematical learning he was inſtructed by Mr. John Canton of Spittal-ſquare, M. A. a diſtinguiſhed member of the Royal Society; and he acquired an acquaintance with chemiſtry from Mr. Read, Mr. More, hereafter mentioned, and the late ingenious Mr. Henry Baker. To render him complete in drawing, he was put under the beſt maſters; and his progreſs, in every reſpect, was equal to the hopes and wiſhes of his father and his friends. In botany, which was his favourite ſtudy, he obtained no ſmall degree of ſkill before he went abroad. With all theſe advantages of education, Mr. Blake ſtruck at once into life, being ſent out, in the latter end of the year 1766, when he was ſomething more than twenty-one years of age, as one of the Eaſt India Company's Supercargoes at Canton in China. No ſooner was he fixed in this place, than he reſolved to employ every moment of his time, which could be ſpared from the immediate duties of his ſtation, to the advancement of natural ſcience, and the benefit of his country. His plan was to procure the ſeeds of all the vegetables found in China, which are uſed in medicine, manufactures, or food; or are in any ſhape ſerviceable to mankind; and to ſend into Europe not only ſuch ſeeds, but the plants by which they were produced. His view in this was, that they might be propagated either in Great Britain and Ireland, or in thoſe colonies of America, the ſoil and climate of which might beſt ſuit them. As theſe colonies on the Continent, as well as the Weſt-India iſlands, lie in ſimilar latitudes with the reſpective provinces of China, &c. Mr. Blake had reaſon to hope, that the ſeeds and plants he ſent over would all ſucceed in one or other of them, if conveyed thither in a vegetable ſtate. Nor did he confine himſelf ſolely to the produce of the Chineſe Empire. He eſtabliſhed, likewiſe, (by means of the Junks) an intercourſe with Japan and Cochin China; and his endeavours were attended with ſucceſs. The ſeeds ſent by him to John Ellis, Eſq; of

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[a] For the materials of this Article, we are indebted to John Blake, Eſq; of Parliament-ſtreet, Weſtminſter, and to the Annual Regiſter for 1776, Vol. xviii. p. 30—35. Part. ii. The authenticity of the account in the Annual Regiſter is confirmed by *Mr. Blake.*

Gray's-Inn, of the fine Cochin China rice, which in that country grows on the hills and uplands, have been propagated in Jamaica, by Henry Ellis, Eſq; of that iſland, and on General Melvill's eſtate in Dominica. The ſame hath been done by Dr. Garden, of Charles Town, South Carolina; who informed his correſpondent in London, that the Cochin China rice not only flouriſhed in his own garden, but in thoſe of many gentlemen beſides, to whom he diſtributed ſome of the ſeeds which were ſent him; and that, by getting into freſh ſeeds, it promiſed to be a valuable grain in the hilly parts of that province. The tallow-tree alſo, the ſeeds of which Mr. Blake tranſmitted to England, hath proſpered in Carolina, in Jamaica, and in ſeveral other of the American colonies. In ſhort, both theſe articles bid fair to be of much utility to the Coloniſts; and may, in time, become conſiderable objects of commerce *. All the plants mentioned in the note, with a variety of others from ſeeds ſent by Mr.

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* '*Become conſiderable objects of commerce.*] In the South Carolina and American General Gazette, No. 743, from Monday, Dec. 21, to Monday, Dec. 28, 1772, mention is made of both theſe articles in the following words. After taking notice of a treatiſe on the culture of different kinds of rice, entitled, *Travels of a Philoſopher, by Monſ. le Poivre:* "We have the pleaſure to inform the Public, that, by the indefatigable induſtry of a very curious gentleman at Canton, a ſufficient quantity for experiment of the upland rice from Cochin China, mentioned above, ſo long wiſhed for, has been ſent by the Thames Indiaman, to his friend in Gray's-Inn, who will take proper care that it is diſtributed to ſuch perſons in our ſouthern Colonies as will make a fair trial of this moſt uſeful grain. We are further indebted to this curious gentleman for a parcel of the ſeeds of the croton ſebiferum of Linnæus, or the tallow-tree of China, preſerved in a moſt excellent manner. This tree ſeems to afford a ſubſtance between wax and tallow, and which bids fair to be of as great uſe to our ſouthern American Colonies, as it is in China." Dr. Garden, in a letter to his correſpondent, written in the year 1773, acquaints him of his having received from Mr. Blake, ſen. ſeeds of two ſorts of China indigo, the one of a deep, and the other of a ſky blue; the lacquer-tree; the oil-tree, uſed to mix up the lacquer for cabinets; the altea, deſcribed in Kempfer's Hiſtory of Japan, which in China is an article of vegetable food; and many ſeeds beſides, from Pekin, and the more northerly provinces of China; particularly ſeveral from Corea, a country between China and Tartary, above three hundred leagues from Canton. The Doctor farther obſerves, that himſelf and others were ſenſible, how highly beneficial ſuch an intercourſe between the Eaſt Indies and America, as had for its object the propagation of the trees and plants which are uſeful either in medicine or commerce, would be to the colonies. His words are theſe: "When gentlemen of ſuch benevolent diſpoſitions, and public ſpirit, as Mr. Blake and his father, engage in ſuch attempts, much advantage muſt ſoon flow from a plan of this kind; at leaſt ought to flow from it, if as well ſeconded on this ſide the Atlantic[b]."

[b] *Annual Regiſter, for 1775,* Vol. xviii. Part ii. p. 32.

Blake to England, and diſtributed with a liberal and impartial hand, are, likewiſe, in a flouriſhing ſtate, in his Majeſty's garden at Kew; in Chelſea, at the garden of the Apothecaries Company: as alſo at Dr. Fothergill's, near Stratford; Dr. Pitcairn's, near Iſlington; Mr. Malcombe's, at Kennington Common; Mr. Baſſington's, at Hoxton, and particularly at Mile-end, in the garden of that well-known practical botaniſt, Mr. Gordon. Moreover, Mr. Gordon took the care of the various plants which Mr. Blake tranſmitted, in pots, from China, to his father, and to his friend Mr. John Ellis of Gray's-Inn, to whoſe botanic knowledge and correſpondence he was, in ſome degree, indebted for his own ardour in the ſame purſuit. Among theſe plants are the lichees, a very fine fruit of China, of ſeveral ſorts; as alſo the gardenia, of a beautiful yellow dye. Not to mention every vegetable production ſent over by Mr. Blake, two plants of the tea-tree, given by him to his father, and Mr. Ellis, were propagated and multiplied by Mr. Gordon, and ſtood the open air all the Winter of the latter end of 1773, and the beginning of 1774. The laſt circumſtance was owing to the advice of our ingenious young gentleman; who wrote, from Canton, that this valuable ſhrub was under ſnow in ſome of the northern provinces of China, for many weeks together in the Winter ſeaſon; on which account he recommended it to be no longer treated in England as entirely a hot-houſe plant. It would extend this article too much to particularize the various ſeeds which Mr. Blake, from time to time, took care to get conveyed to England, during his reſidence in China; or to enumerate the plants tranſmitted by him that have flouriſhed in ſeveral botanic gardens near London, as alſo, in ſome of the moſt ſoutherly counties in the weſtern parts of the kingdom. There is among them a variety of new ſpecies, the ſeeds of which were put up, by Mr. Blake's own hand, in ſo peculiar a manner, as to bring with them their vegetative qualities, not only to England, but likewiſe, for the ſecond ſeaſon of ſowing, to America. His contrivances for this purpoſe were ſingularly ingenious. He alſo ſent home, at various times, above one hundred drawings of choice plants, curiouſly delineated from nature, with all their parts of fructification, diſſected by himſelf and coloured. Theſe drawings, which are in the poſſeſſion of his father, have been declared by Dr. Solander to be exquiſite performances; and that eminent botaniſt has claſſed and arranged ſome of the plants they repreſent, according to the Linnæan ſyſtem, from their parts of fructification: ſo accurately were theſe parts deſcribed in the drawings. Had Mr. Blake's life been continued, he had intended, in the ſame manner, to have gone through all the botanic productions of China. For this purpoſe, and to facilitate his undertaking, he had engaged to his aſſiſtance one of the moſt ingenious draughtſmen of China, who, under the direction of his able employer, followed nature as cloſely as pencil and paint could attain: This perſon, who was retained at no ſmall expence, was in Mr. Blake's apartments in the factory every day, from nine in the morning till ſix in the evening, for the three or four years previous to that gentleman's lamented death. During the leiſure time afforded by the ſhipping's being diſpatched for Europe, Mr. Blake himſelf ſat at the ſame table with this and another aſſiſtant, laying out the ſeveral vegetable ſpecimens that had been gathered; diſſecting the parts of fructification, with which the Chineſe are not acquainted; and drawing the outlines for his aſſiſtants to colour and finiſh. Indeed, they are all ſo elegantly and ſcientifically diſpoſed, as to appear to every one who has viewed them, like the natural plants themſelves.

'It was not to botanic ſubjects alone, that Mr. Blake's genius was confined. He had begun to collect foſſils and ores, or rather to procure them; for the narrow limits within which the Europeans are, at Canton, confined, could not afford much ſcope for perſonal collection *. Indeed, when they retire to the iſland of Macao, during the abſence of the ſhipping, they have a range of larger extent. Though this country receſs is very deſirable, eſpecially in the greateſt heat of the weather, Mr. Blake, nevertheleſs, denied himſelf the ſatisfaction of it for one whole year, in order to view the progreſs of ſome particular plants through the various ſeaſons. In conſequence of his attention to mineralogy, he ſent to Mr. Ellis, a ſpecimen of lead ore, from a mine which the Chineſe had lately diſcovered in the interior parts of China. He tranſmitted likewiſe, at another time, a ſpecimen of the ore *paaktong*, or *white copper*, from the mines in the province of Yunnan, together with zink, or ſpelter, and other materials; as alſo the proceſſes by which this beautiful metal is made in China into various utenſils, both for uſe and ornament. From theſe materials and proceſſes, his friend Mr. Samuel More [c], to whom they were conveyed, has produced a metal equally white and pure, but more ductile, than that which the Chineſe themſelves make; his ſpecimen having been flatted, in a mill, to the thinneſs of common paper. There is, moreover, reaſon to hope, from the appearances of the Chineſe copper ore, that a ſimilar one may be found in the mines of our own country; and that this ore, taken in its proper ſtate, may, by ſuch proceſſes as are uſed in China, whiten with zink, and the other materials which are obtainable in England. Mr. Blake ſent likewiſe to Mr. More, ſpecimens of the earths, clays, ſands, ſtones, and the reſt of the materials employed in making the true Nankin porcelaine; all of which were put by Mr. More into the hands of Mr. Wedgewood, the moſt celebrated potter in England †. Nay, ſo zealous was Mr. Blake that his native country might

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* '*Much ſcope for perſonal collection.*] One can ſcarcely help reflecting, on this occaſion, how mortifying it muſt have been, to a perſon of Mr. Blake's active genius, to be precluded, by the policy of China, from exploring, at large, an empire, which preſents ſo many objects of curioſity and obſervation.'

† '*The moſt celebrated potter in England.*] This ingenious artiſt hath produced, from theſe materials, ſome pieces of excellent porcelaine; and has declared that the earths, &c. were ſo complete, and yet ſo ſimple a ſet of ſpecimens, as beyond doubt to be the true porcelaine materials. He deſired nothing more than a larger quantity, to diſtribute it among the different counties of England, that a ſearch

[c] Secretary to the Society for the encouragement of Arts, Manufactures, and Commerce.

might reap the benefit of the ingenuity and invention of the Chineſe, that he was endeavouring to collect models of the machines uſed in every art practiſed, and every manufacture carried on by that induſtrious people. The ſpecimens of wrought gold, ſilver, enamel, and ivory; the colours, paintings in glaſs, inſects, and moths, ſeveral of them *non deſcript*, which he forwarded to his father, are too numerous to be enlarged upon in this place. In fact, he ſacrificed his life to the induſtry and ardour of his purſuits. By denying himſelf the needful recreations, and by ſitting too cloſely to his drawing and ſtudies, he brought on a gravelly complaint; and this was followed by the ſtone, and a ſtone fever, which carried him off, at Canton, on the 16th of November, 1773, when he had but juſt entered the twenty-ninth year of his age. His death was ſincerely and deeply lamented, not only by the gentlemen of our Factory, and the other Europeans in Canton, but by the Chineſe themſelves; who, as we are well informed, held him in the higheſt eſteem. He was buried with much ceremony at Uampo, and the Europeans of all nations united in accompanying his funeral, with every mark they could ſhew of their concern for ſo unhappy an event. The principal Chineſe merchants alſo, and others of that nation, teſtified the ſame concern, by attending the corpſe from the Factory to the water-ſide.

‘ So ſenſible were Mr. Blake's friends in England of his ingenuity and merit, that they wiſhed to have him enrolled among the members of the Royal Society: accordingly, they had prepared a proper certificate for the purpoſe, at the very time when his father had but juſt received the diſtreſſing news of his ſon's deceaſe. This they were ignorant of, when the certificate was preſented; and they were filled with grief and ſurpriſe, when they were informed by the Preſident, that the object of their kind offices was no more. It was, however, no ſmall conſolation to them, that Sir John Pringle ſeized this occaſion of lamenting in the moſt pathetic terms, the death of Mr. Blake, as a public misfortune. The Preſident inſiſted on the many marks of attention which this young gentleman had already ſhewn to the ſciences in general, and to natural hiſtory in particular; and he declared, that, in the opinion of the beſt naturaliſts, there had never been, in that part of the world, where Mr. Blake had ſpent the laſt years of his life, a perſon of more real knowledge. Sir John concluded with obſerving, that he did not doubt but that every member of the Society would ſympathize with him in regretting ſo great and extenſive a loſs.

‘ Mr. Blake's plan was ſo noble, his head and his heart were ſo deeply engaged in it, and the pains and expence he went through to carry it into execution were ſo extraordinary, that his deceaſe may be conſidered as an irreparable calamity; unleſs ſome other gentleman, who may hereafter reſide in China, that great Empire of the Arts,

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might be made for the like materials. He wiſhed, too, to be farther favoured, by Mr. Blake, with a deſcription of the nature of the land on which theſe materials were found in China, or what mines and minerals accompanied them; with plans and ſections of the kilns uſed by the Chineſe. All theſe Mr. Blake would undoubtedly have procured, had he not been prevented by his death.’

ſhould have ſufficient abilities and courage to tread in his ſteps, and to continue what he had thus ſucceſsfully begun. But, perhaps, it may be a long time before a perſon be ſent into that part of the world, who ſhall have had an education equally complete, who ſhall poſſeſs the ſame qualifications, and be animated with as warm a zeal for the advancement of knowledge, and the benefit of his country.'

We ſhall now introduce to the acquaintance of our Readers, a man who poſſeſſed an uncommon genius for mechanical inventions, and employed it in the uſeful work of planning and executing navigable canals:

'*James Brindley*[d], a man of a moſt uncommon genius for mechanical inventions, and who particularly excelled in planning and conducting inland navigations, was born at Tunſted, in the pariſh of Wormhill, and county of Derby, in the year 1716. His parents were poſſeſſed of a little freehold, the ſmall income of which his father diſſipated by a fondneſs for ſhooting and other field-diverſions, and by keeping company with people above his rank. The conſequence of this was, that his ſon was ſo totally neglected, that he did not receive the ordinary rudiments of education. The neceſſities of the family were ſo preſſing, that young Brindley was obliged, as early as poſſible, to contribute towards its ſupport; and, till he was nearly ſeventeen years of age, he was employed in thoſe kinds of light labour which are uſually aſſigned, in country places, to the children of the poor. At this period of his life, he bound himſelf apprentice to one Bennet, a mill-wright, near Macclesfield, in Cheſhire, and ſoon became expert in the buſineſs; beſides which, he quickly diſcovered a ſtrong attachment to the mechanic arts in general, and a genius for extending them much farther than they had hitherto been carried. In the early part of his apprenticeſhip, he was frequently left by himſelf, for whole weeks together, to execute works concerning which his maſter had given him no previous inſtructions. Theſe works, therefore, he finiſhed in his own way; and Mr. Bennet was often aſtoniſhed at the improvements his apprentice, from time to time, introduced into the mill-wright buſineſs, and earneſtly queſtioned him from whence he had gained his knowledge. He had not been long at the trade, before the millers, wherever he had been employed, always choſe him again, in preference to the maſter, or any other workman; and, before the expiration of his ſervitude, at which time Mr. Bennet, who was advanced in years, grew unable to work, Mr. Brindley, by his ingenuity and application, kept up the buſineſs with credit, and ſupported the old man and his family in a comfortable manner.

'It may not be amiſs to mention a ſingular inſtance of our young mechanic's active and earneſt attention to the improvement of mill-work. His maſter, having been employed to build an engine paper-mill, which was the firſt of the kind that had been attempted in thoſe parts, went to ſee one of them at work, as a model to copy after.

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[d] The materials of this article have been obligingly obtained for us from Mr. Henſhall, Mr. Brindley's brother-in-law, by Meſſ. Wedgewood and Bentley. To Mr. Bentley we are farther indebted in ſeveral reſpects; and particularly for the ſhort, but maſterly ſketch of Mr. Brindley's character, at the concluſion.

But, notwithſtanding this, when he had begun to build the mill, and prepare the wheels, the people of the neighbourhood were informed by a mill-wright, who happened to travel that road, that Mr. Bennet was throwing his employers money away, and would never be able to complete, to any effectual purpoſe, the work he had undertaken. Mr. Brindley, hearing of the report, and being ſenſible that he could not depend upon his maſter for proper inſtructions, determined to ſee, with his own eyes, the mill intended to be copied. Accordingly, without mentioning his deſign to a ſingle perſon, he ſet out, on a Saturday evening, after he had finiſhed the buſineſs of the day; travelled fifty miles on foot; took a view of the mill; returned back, in time for his work, on Monday morning; informed Mr. Bennet wherein he had been deficient; and completed the engine, to the entire ſatisfaction of the proprietors. Beſides this, he made a conſiderable improvement in the preſs-paper.

'Mr. Brindley afterwards engaged in the mill-wright buſineſs on his own account, and, by many uſeful inventions and contrivances, advanced it to a higher degree of perfection than it had formerly attained; ſo that he rendered himſelf greatly valued in his neighbourhood, as a moſt ingenious mechanic. By degrees, his fame began to ſpread itſelf wider in the country, and his genius was no longer confined to the particular branch in which he had hitherto been employed. In the year 1752, he erected a very extraordinary water-engine at Clifton, in Lancaſhire, for the purpoſe of draining ſome coal-mines, which before were worked at an enormous expence. The water for the uſe of this engine was brought out of the river Irwell, by a ſubterraneous tunnel, nearly ſix hundred yards in length, carried through a rock; and the wheel was fixed thirty feet below the ſurface of the ground. Mr. Brindley's ſuperiority to the mechanics in that part of the kingdom where he reſided, being now well aſcertained, and his reputation having reached the metropolis, he was employed by N. Pattiſon, Eſq; of London, and ſome other gentlemen, in the year 1755, to execute the larger wheels for a new ſilk-mill, at Congleton, in Cheſhire. The execution of the ſmaller wheels, and of the more complex part of the machinery, was committed to another perſon, and that perſon had the ſuperintendency of the whole. He was not, however, equal to the undertaking; for he was obliged, after various efforts, to confeſs his inability to complete it. The proprietors, upon this, being greatly alarmed, thought fit to call in the aſſiſtance of Mr. Brindley; but ſtill left the general management of the conſtruction of the ſilk-mill to the former engineer, who refuſed to let him ſee the whole model, and, by giving him his work to perform in detached pieces, without acquainting him with the reſult which was wanted, affected to treat him as a common mechanic. Mr. Brindley, who, in the conſciouſneſs of genius, felt his own ſuperiority to the man who thus aſſumed an aſcendency over him, would not ſubmit to ſuch unworthy treatment. He told the proprietors, that if they would let him know what was the effect they wiſhed to have produced, and would permit him to perform the buſineſs in his own way, he would finiſh the mill to their ſatiſfaction. This aſſurance, joined with the knowledge they had of his ability and integrity, induced them to truſt the completion of the mill ſolely to his care; and he accompliſhed that very curious and complex piece of machinery in a manner far ſuperior to the expectations of his employers. They had not ſolely the pleaſure of ſeeing it eſtabliſhed, with a moſt maſterly ſkill, according to the plan originally propoſed, but of having it conſtructed with the addition of many new and uſeful improvements. There was one contrivance, in particular, for winding the ſilk upon the bobbins equally, and not in wreaths; and another for ſtopping, in an inſtant, not only the whole of this extenſive ſyſtem throughout its various and numerous apartments, but any part of it individually. He invented, likewiſe, machines for making all the tooth and pinion wheels of the different engines. Theſe wheels had hitherto been cut by hand, with great labour. But, by means of Mr. Brindley's machines, as much work could be performed in one day as had heretofore required fourteen. The potteries of Staffordſhire were alſo, about this time, indebted to him for ſeveral valuable additions in the mills uſed by them for grinding flint ſtones, by which that proceſs was greatly facilitated.

'In the year 1756, Mr. Brindley undertook to erect a ſteam engine, near Newcaſtle-under-Line, upon a new plan. The boiler of it was made with brick and ſtone, inſtead of iron plates; and the water was heated by fire-flews of a peculiar conſtruction; by which contrivances the conſumption of fuel, neceſſary for working a ſteam engine, was reduced one half. He introduced, likewiſe, in this engine, cylinders of wood, made in the manner of coopers ware, inſtead of iron ones; the former being not only cheaper, but more eaſily managed in the ſhafts; and he ſubſtituted wood too for iron in the chains which worked at the end of the beam. His inventive genius diſplayed itſelf in various other uſeful contrivances, which would probably have brought the ſteam engine to a great degree of perfection, if a number of obſtacles had not been thrown in his way by ſome intereſted engineers, who ſtrenuouſly oppoſed any improvements which they could not call their own.

'The diſappointment of Mr. Brindley's good deſigns in this reſpect muſt have made the leſs impreſſion upon him, as his attention was ſoon after called off to another object, which, in its conſequences, hath proved to be of the higheſt national importance; namely, the projecting and executing of INLAND NAVIGATIONS, from whence the greateſt benefits ariſe to trade and commerce. By theſe navigations the expence of carriage is leſſened; a communication is opened from one part of the kingdom to another, and from each of thoſe parts to the ſea; and hence the products and manufactures of the country are afforded at a moderate price. In this period of our great mechanic's life, we ſhall ſee the powers given him by the God of Nature, diſplayed in the production of events, which, in any age leſs pregnant with admirable works of ingenuity than the preſent, would have conſtituted a national æra. We ſhall ſee him triumphing over all the ſuggeſtions of envy or prejudice, though aided by the weight of eſtabliſhed cuſtoms; and giving full ſcope to the operations of a ſtrong and comprehenſive mind, which was equal to the moſt arduous undertakings. This he did under the protection of a noble Duke, who had the diſcernment to ſingle him out, and the ſteadineſs and generoſity to *ſupport him, againſt the* opinions of thoſe who treated

Mr. Brindley's plans as chimeras, and laughed at his patron as an idle projector.

‘ His Grace the Duke of Bridgwater hath, at Worſley, about ſeven miles from Mancheſter, a large eſtate, that is rich with mines of coal, which had hitherto lain uſeleſs in the bowels of the earth, becauſe the expence of carriage by land was too great to find a market for conſumption. The Duke wiſhing to work theſe mines, perceived the neceſſity of a canal from Worſley to Mancheſter; upon which occaſion, Mr. Brindley, who was now become famous in the country, was conſulted. Having ſurveyed the ground, he declared the ſcheme to be practicable. In conſequence of this, an act was obtained, in the years 1758 and 1759, for enabling his Grace to cut a canal from Worſley to Salford, near Mancheſter, and to carry the ſame to or near Hollin Ferry, in the county of Lancaſter. It being, however, afterwards diſcovered, that the navigation would be more beneficial, both to the Duke of Bridgwater and the Public, if carried over the river Irwell, near Barton Bridge, to Mancheſter, his Grace applied again to Parliament, and procured an act, which enabled him to vary the courſe of his canal agreeably to this new plan, and likewiſe to extend a ſide branch to Longford Bridge in Stretford. Mr. Brindley, in the mean time, had begun theſe great undertakings, being the firſt of the kind ever attempted, in England, with navigable ſubterraneous tunnels and elevated aqueducts. The principle laid down at the commencement of this buſineſs reflects much honour on the noble undertaker, as well as upon his engineer. It was reſolved that the canal ſhould be perfect in its kind, and that, in order to preſerve the level of the water, it ſhould be free from the uſual obſtructions of locks. But, in accompliſhing this end, many difficulties occurred, which were deemed unſurmountable. It was neceſſary that the canal ſhould be carried over rivers, and many large and deep vallies, where it was evident that ſuch ſtupendous mounds of earth muſt be raiſed, as could ſcarcely, it was thought, be completed by the labour of ages: and, above all, it was not known from what ſource ſo large a ſupply of water could be drawn, as, even upon this improved plan, would be requiſite for the navigation. But Mr. Brindley, with a ſtrength of mind peculiar to himſelf, and being poſſeſſed of the confidence of his great patron, who ſpared no expence to accompliſh his favourite deſign, conquered all the embarraſſments thrown in his way, not only from the nature of the undertaking itſelf, but by the paſſions and prejudices of intereſted individuals: and the admirable machines he contrived, and the methods he took, to facilitate the progreſs of the work, brought on ſuch a rapid execution of it, that the world began to wonder how it could have been eſteemed ſo difficult. Thus ready are men to find out pretences for leſſening the merit of others, and for hiding, if poſſible, from themſelves, the unpleaſant idea of their own inferiority.

‘ When the canal was completed as far as Barton, where the Irwell is navigable for large veſſels, Mr. Brindley propoſed to carry it over that river, by an aqueduct of thirty-nine feet above the ſurface of the water. This, however, being generally conſidered as a wild and extravagant project, he deſired, in order to juſtify his conduct towards his noble employer, that the opinion of another engineer might be taken; believing that he could eaſily convince an intelligent perſon of the practicability of his deſign. A gentleman of eminence was accordingly called in; who, being conducted to the place where it was intended that the aqueduct ſhould be made, ridiculed the attempt; and when the height and dimenſions were communicated to him, he exclaimed, "I have often heard of caſtles in the air, but "never before was ſhewn where any of them were to be erected.' This unfavourable verdict did not deter the Duke of Bridgwater from following the opinion of his own engineer. The aqueduct was immediately begun; and it was carried on with ſuch rapidity and ſucceſs, as aſtoniſhed all thoſe who but a little before condemned it as a chimerical ſcheme. This work commenced in September, 1760, and the firſt boat ſailed over it on the 17th of July, 1761. From that time, it was not uncommon to ſee a boat loaded with forty tons drawn over the aqueduct, with great eaſe, by one or two mules; while below, againſt the ſtream of the Irwell, perſons had the pain of beholding ten or twelve men tugging at an equal draught: a ſtriking inſtance of the ſuperiority of a canal-navigation over that of a river not in the tideway. The works were then extended to Mancheſter, at which place the curious machine for landing coals upon the top of the hill, gives a pleaſing idea of Mr. Brindley's addreſs in diminiſhing labour by mechanical contrivances. It may here be obſerved, that the baſon, in particular, for conveying the ſuperfluous water into the Irwell, below the canal, is an inſtance of what an attentive ſurvey of this ingenious man's works will abundantly evince, that, where occaſion offered, he well knew how to unite elegance with utility.

'The Duke of Bridgwater, perceiving, more and more, the importance of theſe inland navigations, not only to himſelf in particular, but to the community in general, extended his ideas to Liverpool; and though he had every difficulty to encounter, that could ariſe from the novelty of his undertakings, or the fears and prejudices of thoſe whoſe intereſts were likely to be affected by them, his Grace happily overcame all oppoſition, and obtained, in 1762, an act of parliament for branching his canal to the tideway in the Merſey. This part of the canal is carried over the rivers Merſey and Bollan, and over many wide and deep vallies. Over the vallies it is conducted without the aſſiſtance of a ſingle lock; the level of the water being preſerved by raiſing a mound of earth, and forming therein a mould, as it may be called, for the water. Acroſs the valley at Stretford, through which the Merſey runs, this kind of work extends nearly a mile. A perſon might naturally have been led to conclude, that the conveyance of ſuch a maſs of earth muſt have employed all the horſes and carriages in the country, and that the completion of it would be the buſineſs of an age. But our excellent mechanic made his canal ſubſervient to this part of his deſign, and brought the ſoil in boats of a peculiar conſtruction, which were conducted into caiſſoons or ciſterns. On opening the bottoms of the boats, the earth was depoſited where it was wanted; and thus, in the eaſieſt and ſimpleſt manner, the valley was elevated to a proper level for continuing the canal. The ground acroſs the Bollan was raiſed by temporary locks, which were formed of the timber uſed in the caiſſions juſt mentioned. In the execution of every part of the navigation, Mr. Brindley diſplayed ſingular ſkill and ingenuity; and, in order to facilitate his purpoſe, he produced many valuable machines, which ought never to be forgotten in this kingdom. Neither ought the œconomy and forecaſt which are apparent through the whole work to be omitted. His œconomy and forecaſt are peculiarly diſcernible in the ſtops, or floodgates, fixed in the canal, where it is above the level of the land. Theſe ſtops are ſo conſtructed, that, ſhould any of the banks give way, and thereby occaſion a current, the adjoining gates will riſe by that motion only, and prevent any other part of the water from eſcaping than what is near the breach between the two gates.

'The ſucceſs with which the Duke of Bridgwater's undertakings were crowned, encouraged a number of gentlemen and manufacturers, in Staffordſhire, to revive the idea of a canal navigation through that county, for the advancement of the landed intereſt and the benefit of trade, in conveying to market, at a cheaper rate, the products and manufactures of the interior parts of the kingdom. This plan was patronized, and generouſly ſupported, by Lord Gower and Mr. Anſon; and it met with the concurrence of many perſons of rank, fortune, and influence in the neighbouring counties. Mr. Brindley was, therefore, engaged to make a ſurvey from the Trent to the Merſey; and, upon his reporting that it was practicable to conſtruct a canal, from one of theſe rivers to the other, and thereby to unite the ports of Liverpool and Hull, a ſubſcription for carrying it into execution was ſet on foot in 1765, and an act of Parliament was obtained in the ſame year. In 1766, this canal, called, by the proprietors, 'The Canal from the Trent to the Merſey,' but more emphatically, by the engineer, THE GRAND TRUNK NAVIGATION, on account of the numerous branches which, he juſtly ſuppoſed, would be extended every way from it, was begun; and, under his direction, it was conducted, with great ſpirit and ſucceſs, as long as he lived. Mr. Brindley's life not being continued to the completion of this important and arduous undertaking, he left it to be finiſhed by his brother-in-law, Mr. Henſhall; who put the laſt hand to it, in May 1777, being ſomewhat leſs than eleven years after its commencement. We need not ſay, that the final execution of the GRAND TRUNK NAVIGATION gave the higheſt ſatisfaction to the proprietors, and excited a general joy in a populous country, the inhabitants of which already receive every advantage they could wiſh from ſo truly noble an enterprize. This canal is ninety-three miles in length; and, beſides a large number of bridges over it, has ſeventy-ſix locks, and five tunnels. The moſt remarkable of the tunnels is the ſubterraneous paſſage of Harecaſtle, being two thouſand eight hundred and eighty yards in length, and more than ſeventy yards below the ſurface of the earth. The ſcheme of this inland navigation had employed the thoughts of the ingenious part of the kingdom for upwards of twenty years before; and ſome ſurveys, as we have ſeen, had been made. But Harecaſtle Hill, through which the tunnel is conſtructed, could neither be avoided nor overcome by any expedient the ableſt engineers could deviſe. It was Mr. Brindley alone who ſurmounted this and *ſuch other* difficulties, ariſing from the variety of meaſures, ſtrata, and quickſands, as no one but himſelf would have attempted to conquer.

'Soon after the navigation from the Trent to the Merſey was undertaken, application was made to Parliament, by the gentlemen of Staffordſhire and Worceſterſhire, for leave to conſtruct a canal from the Grand Trunk, near Haywood in Staffordſhire, to the river Severn, near Bewdley. The act being obtained, the deſign was executed by our great engineer, and hereby the port of Briſtol was added to the two before united ports of Liverpool and Hull. This canal, which is about forty-ſix miles in length, was completed in 1772. Mr. Brindley's next undertaking was the ſurvey and execution of a canal from Birmingham, to unite with the Staffordſhire and Worceſterſhire canal near Wolverhampton. This navigation, which was finiſhed in about three years, is twenty-ſix miles in length. As, by the means of it, vaſt quantities of coals are conveyed to the river Severn, as well as to Birmingham, where there muſt be a peculiar demand for them, extraordinary advantages have hence accrued to manufactures and commerce. Our engineer adviſed the proprietors of the laſt mentioned navigation, in order to avoid the inconvenience of locks, and to ſupply the canal more effectually with water, to have a tunnel at Smethwick. This would have rendered it a complete work. But his advice was rejected, and, to ſupply the deficiency, the managers have lately erected two of Meſſrs. Watts and Boulton's ſteam engines. The canal from Droitwich to the river Severn, for the conveyance of ſalt and coals, was, likewiſe, executed by Mr. Brindley. By him, alſo, the Coventry navigation was planned, and it was a ſhort time under his direction. But a diſpute ariſing concerning the mode of execution, he reſigned his office; which, it is imagined, the proprietors of that undertaking have ſince had cauſe to lament. Some little time before his death, Mr. Brindley began the Oxfordſhire canal. This unites with the Coventry canal, and, if the latter were completed, would be a continuation of the Grand Trunk Navigation to Oxford, and ſo far towards London. Though the proprietors were too ſoon deprived of their engineer, for whom they entertained the higheſt reſpect, they, nevertheleſs, continue the work with great ſpirit, and give reaſon to hope that it will be attended with the deſired ſucceſs. The canal from Cheſterfield to the river Trent at Stockwith, was the laſt public undertaking in which Mr. Brindley engaged. He ſurveyed and planned the whole, and executed ſome miles of the navigation, which was ſucceſsfully finiſhed by Mr. Henſhall, in 1777. There were few works of this nature projected, in any part of the kingdom, in which our engineer was not conſulted. He was employed, in particular, by the City of London, to ſurvey a courſe for a canal from Sunning, near Reading in Berkſhire, to Monkey Iſland, near Richmond. But when application was made to Parliament, for leave to effect the deſign, the bill met with ſuch a violent oppoſition from the land-owners, that it was defeated. Theſe gentlemen would not ſuffer their fine villas to be diſturbed by noiſy boatmen, or their extenſive lawns to be cut through for the accommodation of trade and commerce; though it was from trade and commerce that moſt of their fine villas and extenſive lawns had *derived their origin.*

Mr. Brindley had, for ſome time, the direction of the Calder navigation; but he declined a farther inſpection of it, on account of a difference in opinion among the Commiſſioners. In the year 1766, he laid out a canal from the river Calder, at Cooper's Bridge, to Huddersfield in Yorkſhire, which hath ſince been carried into execution. In 1768, he reviſed the plan for the inland navigation from Leeds to Liverpool. He was, likewiſe, at the firſt general meeting of the proprietors, after the act of Parliament had been obtained, appointed the engineer for conducting the work: but the multiplicity of his other engagements obliged him to decline this employment. In the ſame year, he planned a canal from Stockton, by Darlington, to Winſton in the Biſhopric of Durham. Three plans, of the like kind, were formed by him in 1769; one from Leeds to Selby; another from the Briſtol Channel, near Uphill in Somerſetſhire, to Glaſtonbury, Taunton, Wellington, Tiverton, and Exeter; and a third from Langport, in the county of Somerſet, by way of Ilminſter, Chard, and Axminſter, to the South Channel, at Axmouth, in the county of Devon. In 1770, he ſurveyed the country, for a canal from Andover, by way of Stockbridge and Rumſey, to Redbridge near Southampton; and, in 1771, from Saliſbury, by Fordingbridge and Ringwood, to Chriſtchurch. He performed the like office, in 1772, for a navigation of the ſame kind, propoſed to be carried on from Preſton to Lancaſter, and from thence to Kendal, in Weſtmoreland. He ſurveyed, likewiſe, and planned out a canal, to join that of the Duke of Bridgwater's at Runcorn, from Liverpool. If this ſcheme had been executed, it was Mr. Brindley's intention to have conſtructed the work, by an aqueduct, over the river Merſey, at a place where the tide flows fourteen feet in height. He alſo ſurveyed the county of Cheſter, for a canal from the Grand Trunk to the city of Cheſter. The plan for joining the Forth and the Clyde was reviſed by him; and he propoſed ſome conſiderable alterations, particularly with regard to the deepening of the Clyde, which have been attended to by the managers. He was conſulted upon ſeveral improvements with reſpect to the draining of the low lands, in different parts of Lincolnſhire and the Iſle of Ely. A canal was likewiſe laid out by him, for uniting *that* of Cheſterfield, by the way of Derby, with the Grand Trunk at Swarkſtone. To the corporation of Liverpool, he gave a plan for cleanſing their docks of mud. This hath been put into execution with the deſired effect: and he pointed out, alſo, the method, which has been attended with equal ſucceſs, of building walls againſt the ſea *without mortar*. The laſt of our great mechanic's ingenious and uncommon contrivances, that we ſhall mention, is his improvement of the machine for drawing water out of mines, by a loſing and gaining bucket. This he afterwards employed, to advatage, in raiſing up coals from the mines.

' When any extraordinary difficulty occurred to Mr. Brindley, in the execution of his works, having little or no aſſiſtance from books, or the labours of other men, his reſources lay within himſelf. In order, therefore, to be quiet and uninterrupted, whilſt he was in ſearch of the neceſſary expedients, he generally retired to his bed; and he has been known to lie there one, two, or three days, till he had attained the object in view. He then would get up, and execute his deſign without any drawing or model. Indeed, it never was his cuſtom to make either, unleſs he was obliged to do it to ſatisfy his employers. His memory was ſo remarkable, that he has often declared that he could remember, and execute, all the parts of the moſt complex machine, provided he had time, in his ſurvey of it, to ſettle, in his mind, the ſeveral departments, and their relations to each other. His method of calculating the powers of any machine invented by him, was peculiar to himſelf. He worked the queſtion for ſome time in his head, and then put down the reſults in figures. After this, taking it up again in that ſtage, he worked it farther in his mind, for a certain time, and ſet down the reſults as before. In the ſame way he ſtill proceeded, making uſe of figures only at ſtated periods of the queſtion. Yet the ultimate reſult was generally true, though the road he travelled in ſearch of it was unknown to all but himſelf; and, perhaps, it would not have been in his power to have ſhewn it to another.

'The attention which was paid by Mr. Brindley to objects of peculiar magnitude did not permit him to indulge himſelf in the common diverſions of life. Indeed, he had not the leaſt reliſh for the amuſements to which mankind, in general, are ſo much devoted. He never ſeemed in his element, if he was not either planning or executing ſome great work, or converſing with his friends upon ſubjects of importance. He was once prevailed upon, when in London, to ſee a play. Having never been at an entertainment of this kind before, it had a powerful effect upon him, and he complained, for ſeveral days afterward, that it had diſturbed his ideas, and rendered him unfit for buſineſs. He declared, therefore, that he would not go to another play upon any account. It might, however, have contributed to the longer duration of Mr. Brindley's life, and conſequently to the farther benefit of the Public, if he could have occaſionally relaxed the tone of his mind. His not being able to do ſo, might not ſolely ariſe from the vigour of his genius, always bent upon capital deſigns; but be, in part, the reſult of that total want of education, which, while it might add ſtrength to his powers in the particular way in which they were exerted, precluded him, at the ſame time, from thoſe agreeable reliefs that are adminiſtered by miſcellaneous reading, and a taſte in the polite and elegant arts. The only fault he was obſerved to fall into, was his ſuffering himſelf to be prevailed upon to engage in more concerns than could be completely attended to by any ſingle man, how eminent ſoever might be his abilities and diligence. It is apprehended that, by this means, Mr. Brindley ſhortened his days, and, in a certain degree, abridged his uſefulneſs. There is, at leaſt, the utmoſt reaſon to believe, that his intenſe application, in general, to the important undertakings he had in hand, brought on a hectic fever, which continued upon him, with little or no intermiſſion, for ſome years, and, at length, terminated his life. He died at Turnhurſt, in Staffordſhire, on the 27th of September, 1772, in the 56th year of his age, and was buried at New Chapel in the ſame county. The vaſt works Mr. Brindley was engaged *in at the time of his* death, he left to be carried *on and completed by his brother-in-law*, Mr. Henſhall, for whom he had a peculiar regard, and of whoſe integrity and abilities, in conducting theſe works, he had the higheſt opinion.

'Thus was the world deprived, at a comparatively early period, of this great genius

'Of mother wit, and wiſe without the ſchools,'

who very ſoon gave indications of uncommon talents, and extenſive views, in the application of mechanical principles; and who, by a happy concurrence of circumſtances, the chief of which was the patronage of his Grace the Duke of Bridgwater, was favoured with an opportunity of unfolding and diſplaying his wonderful powers, in the execution of works new to this country, and ſuch as will extend his fame, and endear his memory, to future times. The Public could only recognize the merit of this extraordinary man in the ſtupendous undertakings which he carried to perfection, and exhibited to general view. But thoſe who had the advantage of converſing with him familiarly, and of knowing him well in his private character, reſpected him ſtill more for the uniform and unſhaken integrity of his conduct; for his ſteady attachment to the intereſt of the community; for the vaſt compaſs of his underſtanding, which ſeemed to have a natural affinity with all grand objects, and, likewiſe, for many noble and beneficent deſigns, conſtantly generating in his mind, and which the multiplicity of his engagements, and the ſhortneſs of his life, prevented him from bringing to maturity.'

There are, in this volume, many other lives from which we were tempted to make extracts, but from which we are forbidden by our limits; among the articles here alluded to, are the lives of—the late Earl Bathurſt—of Dr. Berkeley, Biſhop of Cloyne—of that upright ſenator and diſtinguiſhed patriot Henry Booth, Earl of Warrington, and of the celebrated John Boyle, Earl of Corke and Orrery. Beſide theſe, the preſent volume contains the following new lives, viz. *Andrew Baxter*, Metaphyſician; *Mary Beale*, Painter; *George Benſon*, Divine; *Juliana Berners*, learned Lady; *William Berriman*, Divine; *Charles Bertheau*, Divine; *Thomas Birch*, Biographer; Sir *Richard Blackmore*, Phyſician and Poet; *Thomas Blackwell*, Critic; *William Borlaſe*, Antiquary and Natural Hiſtorian; *Thomas Bott*, Divine; *William Bowyer*, Printer; *Mark Alexander Boyd*, Latin Poet; *John Boyſe*, Divine; *Samuel Boyſe*, Poet; *James Bradley*, Aſtronomer; Sir *Reginald Bray*, Stateſman; *Hugh Broughton*, Divine; *William Brown*, Poet; *Simon Brown*, Divine; *Iſaac Hawkins Brown*, Poet; *John Brown*, Various Writer; *George Buchanan*, Hiſtorian; *Euſtace Budgel*, Author.

The Editors apprehend the Work will be completed in nine volumes.

Art. II. *A Tour in Ireland; with general Obſervations on the preſent State of that Kingdom: made in the Years* 1776, 1777, *and* 1778. *And brought down to the end of* 1779. By Arthur Young, Eſq; CONTINUED. See our laſt Month's Review.

WHEN the wretched ſtate of agriculture, and indeed of every ſpecies of rural management, in Ireland, is conſidered, it is no wonder, that gentlemen of fortune and enterprize are ſtimulated to exertions much beyond any thing we know of in this iſland. Indeed, with us, there is no neceſſity for gentlemen to engage in undertakings of ſuch various comprehenſion and magnitude. Engliſh farmers have, in general, capitals equal to their farms, and the only encouragement they want, is an advantageous leaſe. In Ireland, we obſerve a melancholy reverſe: the tenantry, ſome of the opulent graziers excepted, are for the moſt part an oppreſſed and impoveriſhed race. Their whole attention having been always occupied by their immediate neceſſities, they are unable to look forward to thoſe reverſionary advantages which ariſe from an improved ſyſtem of agriculture, and for which they frequently are to forego preſent gratification and emolument. But even ſuppoſing their views were more enlarged, and that a ſpirit of improvement ſhould be awakened in them, yet the want of capital muſt ever be an impediment to their progreſs which in moſt caſes will be inſurmountable. So true, in more ſenſes than one, is the wiſe man's obſervation, *The deſtruction of the poor is their poverty.* How happy then are thoſe who are placed under the patronage of men whoſe ſuperior fortune and abilities enable them to call forth into action thoſe powers which, without ſuch aſſiſtance, they never could have exerted! of men, whoſe wealth is employed in the diffuſion of happineſs!—We were led more immediately into this reflection by the account which Mr. Young gives of the Lord Chief Baron Forſter's truly aſtoniſhing improvements:

'Took the road to Cullen, where the Lord Chief Baron Forſter received me in the moſt obliging manner, and gave me a variety of information uncommonly valuable. He has made the greateſt improvements I have any where met with. The whole country 22 years ago was a waſte ſheep walk, covered chiefly with heath, with ſome dwarf furze and fern. The cabbins and people as miſerable as can be conceived; not a Proteſtant in the country, nor a road paſſable for a carriage. In a word, perfectly reſembling other mountainous tracts, and the whole yielding a rent of not more than from 3s. to 4s. an acre. Mr. Forſter could not bear ſo barren a property, and determined to attempt the improvement of an eſtate of 5000 acres till then deemed irreclaimable. He encouraged the tenants by every ſpecies of perſuaſion and expence; but they had ſo ill an opinion of the land, that he was forced to begin with 2 or 3000 acres in his own hands; he did not, however, turn out the people, but kept them in to ſee the effect of his operations.

'Theſe were of a magnitude I have never heard before: he had for ſeveral years 27 lime-kilns burning ſtone, which was brought four miles with culm from Milford Haven. He had 450 cars employed by theſe kilns, and paid 700l. a year for culm: the ſtone was quarried by from 60 to 80 men regularly at that work; this was doing the buſineſs with incomparable ſpirit—yet had he no peculiar advantages, but many circumſtances againſt him, among which his conſtant attendance on the courts, which enabled him to ſee Cullen but by ſtarts, was not the leaſt. The works were neceſſarily left to others at a time that he could have wiſhed conſtantly to have attended them.

'While this vaſt buſineſs of liming was going forwards, roads were alſo making, and the whole tract incloſed in fields of about 10 acres each, with ditches 7 feet wide, and 6 deep, at 1 s. a perch, the banks planted with quick and foreſt trees. Of theſe fences 70,000 perches were done.

'In order to create a new race of tenants, he fixed upon the moſt active and induſtrious labourers, bought them cows, &c. and advanced money to begin with little farms, leaving them to pay it as they could. Theſe men he nurſed up in proportion to their induſtry, and ſome of them are now good farmers, with 4 or 500l. each in their pockets. He dictated to them what they ſhould do with their lands, promiſing to pay the loſs, if any ſhould happen, while all the advantage would be their own. They obeyed him implicitly, and he never had a demand for a ſhilling loſs.

'He fixed a colony of French and Engliſh Proteſtants on the land, which have flouriſhed greatly. In Cullen are 50 families of tradeſmen, among whom ſobriety and induſtry are perfectly eſtabliſhed.

'Many of theſe lands being very wet, draining was a conſiderable operation: this he did very effectually, burying in the drains ſeveral millions of loads of ſtones.

'The mode in which the Chief Baron carried on the improvement, was by fallowing. He ſtubbed the furze, &c. and ploughed it, upon which he ſpread from 140 to 170 barrels of lime per acre, proportioning the quantity to the mould or clay which the plough turned up. For experiment he tried as far as 300 barrels, and always found that the greater the quantity, the greater the improvement. The lime coſt him 9d. a barrel on the land: his uſual quantity 160, at the expence of 6l. an acre, and the total of that expence alone thirty thouſand pounds! After the liming, fallowed the land for rye, and after the rye took two crops of oats. Throughout the improvement, the lime has been ſo exceedingly beneficial that he attributes his ſucceſs principally to the uſe of it. Without it, all other circumſtances equal, he has got 3 or 4 barrels an acre of oats, but with it 20 and 22 of barley. Has compared lime and white marle on an improved mountain-ſoil for flax; that on the lime produced 1000 lb. well ſcutched, the other 300 lb.

'His great object was to ſhew the tenantry as ſoon as he could, what theſe improvements would do in corn, in order to ſet them to work themſelves. He ſold them the corn crops on the ground at

40 s. an acre: the three crops paid him therefore the expence of the liming, at the ſame time they were profitable bargains to the tenants. With the third corn-crop the land was laid down to graſs. Upon this operation, after the manuring, ditching, and draining, the old tenants very readily hired them. Some ſeeing the benefit of the works, executed them upon their own lands; but their landlord advanced all the money, and truſted to their ſucceſs and honeſty for the payment. This change of their ſentiments induced him to build new farm-houſes, of which he has erected above 30, all of lime and ſtone, at the expence of above 40 l. a houſe; the farms are in general about 80 acres each.

‘ After ſix or ſeven years, the Chief Baron limed much of it a ſecond time on the ſod, and the benefit of it very great. It is all let now on an average at 20 s. an acre. Upon the whole, his Lordſhip is clearly of opinion that the improvement has been exceedingly profitable to him, beſides the pleaſure that has attended ſo uncommon a creation. He would recommend a ſimilar undertaking to others who poſſeſs waſtes, and if he had ſuch another eſtate he would undertake it himſelf.

‘ He alſo allotted a conſiderable tract of many acres for plantations, which are well placed and flouriſhing. Ridings are cut in them, and they form a very agreeable ſcenery. Mr. Forſter, his ſon, takes much pleaſure in adding to them, and has introduced 1700 ſorts of European and American plants. The country is now a ſheet of corn: a greater improvement I have not heard of, or one which did more genuine honour to the perſon that undertook it.

‘ This GREAT IMPROVER, a title more deſerving eſtimation than that of a great general or a great miniſter, lives now to overlook a country flouriſhing only from his exertions. He has made a barren wilderneſs ſmile with cultivation, planted it with people, and made thoſe people happy. Such are the men to whom monarchs ſhould decree their honours, and nations erect their ſtatues.’

As a ſuitable companion to the above piece, we ſhall ſubjoin the picture of Ardmagh, as improved by the preſent Primate:

‘ July 23d, his Grace rode out with me to Ardmagh, and ſhewed me ſome of the noble and ſpirited works by which he has perfectly changed the face of the neighbourhood. The buildings he has erected in ſeven years, one would ſuppoſe without previous information, to be the work of an active life. A liſt of them will juſtify this obſervation.

‘ He has erected a very elegant palace, 90 feet by 60, and 40 high, in which an unadorned ſimplicity reigns. It is light and pleaſing, without the addition of wings or leſſer parts, which too frequently wanting a ſufficient uniformity with the body of the edifice, are unconnected with it in effect, and divide the attention. Large and ample offices are conveniently placed behind a plantation at a ſmall diſtance: around the palace is a large lawn, which ſpreads on every ſide over the hills, and ſkirted by young plantations, in one of which is a terrace, which commands a moſt beautiful view of cultivated hill and dale. The view from the palace is much improved by the barracks, the ſchool, and a new church at a diſtance, all which are ſo placed as to be exceedingly ornamental to the whole country.

'The barracks were erected under his Grace's directions, and form a large and handſome edifice. The ſchool is a building of conſiderable extent, and admirably adapted for the purpoſe: a more convenient or a better contrived one, is no where to be ſeen. There are apartments for a maſter, a ſchool-room 56 feet by 28, a large dining-room and ſpacious airy dormitories, with every other neceſſary, and a ſpacious play-ground walled in; the whole forming a handſome front: and attention being paid to the reſidence of the maſter (the ſalary is 400 l. a year), the ſchool flouriſhes, and muſt prove one of the greateſt advantages to the country of any thing that could have been eſtabliſhed. This edifice entirely at the Primate's expence. The church is erected of white ſtone, and having a tall ſpire, makes a very agreeable object, in a country where churches and ſpires do not abound—at leaſt ſuch as are worth looking at. Three other churches the Primate has alſo built, and done conſiderable reparations to the cathedral.

'He has been the means alſo of erecting a public infirmary, which was built by ſubſcription, contributing amply to it himſelf.

'A public library he has erected at his own expence, given a large collection of books, and endowed it. The room is excellently adapted, 45 by 25, and 20 high, with a gallery, and apartments for a librarian.

'He has further ornamented the city with a market-houſe and ſhambles, and been the direct means, by giving leaſes upon that condition, of almoſt new building the whole place. He found it a neſt of mud cabbins, and he will leave it a well built city of ſtone and ſlate. I heard it aſſerted in common converſation, that his Grace, in theſe noble undertakings, had not expended leſs than 30,000 l. beſides what he had been the means of doing, though not directly at his own expence.

'When it is conſidered that all this has been done in the ſhort term of ſeven or eight years, I ſhould not be accuſed of exaggeration, if I ſaid they were noble and ſpirited works undertaken upon a man's paternal eſtate; how much more then are they worthy of praiſe, when executed not for his own poſterity, but for the public good?'

The revenues of the primacy are eſtimated at 8,000 *l. per annum.* Thus in public works alone this truly munificent prelate has expended more than half his annual income! It is ſaid that the lands of the primacy, if let as a private eſtate, would be worth near one hundred thouſand pounds a year. If every ſucceeding Primate were to poſſeſs the noble and princely ſpirit of the preſent Archbiſhop, it would be a happy thing for Ireland if the revenues of the primacy were at their extended value.

The reproach of forcing draught horſes to pull by the tail, is, we believe, peculiar to Ireland; what will our Readers think of the following cuſtom equally ſingular, of oxen drawing by the horns; which has lately been introduced into that country by Lord Shannon?

'Lord Shannon, upon going into tillage, found that the expence of horſes was ſo great, that it eat up all the profit of the farm; which made him determine to uſe bullocks; he did it in the common method of yokes and bows, but they performed ſo indifferently, and with ſuch manifeſt uneaſineſs, that he imported the French method of drawing by the horns; and in order to do this effectually, he wrote to a perſon at Bourdeaux to hire him a man who was practiſed in that method. Upon the correſpondent being applied to, he repreſented difficulties attending it, the man who was ſpoken to having been in Germany for the ſame purpoſe. Upon which Lord Shannon gave directions that every thing ſhould be bought and ſent over which the labourer wiſhed to bring with him. Accordingly, a bullock of the beſt ſort, that had been worked three years, was purchaſed; alſo a hay-cart, a plough, harrows, and all the tackle for harneſſing them by the horns, which, with the man, were ſent over. His ſalary was to be 400 livres a year, with board, &c. The bullock, 218 livres; tackle for two bullocks, 36. Two carts, 314. A plough and harrow, 123, which, with other expences, came to 45 l. 17 s. and freight 16 l. 16 s. Upon the whole, the experiment coſt from firſt to laſt, to bring it thoroughly to bear, about an hundred pounds. His Lordſhip is perſuaded, that the firſt year of his introducing it at large on his farm, ſaved him the whole. He has purſued the method ever ſince, and with the greateſt ſucceſs. He finds the bullocks ſo perfectly at their eaſe, that it is a pleaſure to ſee them; for firſt breaking up lays, and for croſs ploughing, he uſes four, but in all ſucceeding earths, only two: nor more for the firſt ploughing of ſtubbles: I ſaw ſix ploughs doing this in a wheat ſtubble, and they did it five or ſix inches deep with great eaſe. Upon firſt introducing it, there was a combination among all his men againſt the practice, but Lord Shannon was determined to carry his point; in this matter, he followed a courſe that had all imaginable ſucceſs: one lively ſenſible boy took to the oxen, and worked them readily. His Lordſhip at once advanced this boy to eight pence a day: this did the buſineſs at once; others followed the example, and ſince that he has had numbers who could manage them, and plough as well as the Frenchman. They plough an acre a day with eaſe; and carry very great loads of corn and hay, coals, &c. Four bullocks in the French cart brought twelve barrels of coals, ſhip meaſure, each 5 cwt. or three tons; but the tackle of the fore couple breaking, the other two drew the load above a mile to a forge. Two of them drew 35 cwt. of flag ſtone three miles, with eaſe; but Lord Shannon does not in common work them in this manner, three tons he thinks a proper load for four bullocks. Upon the bailiff, Mr. Bere, mentioning loads drawn by theſe oxen, that appeared to me moſt extraordinarily great, I expreſſed many doubts; his Lordſhip immediately ordered the French harveſt cart to be loaded half a mile from the reeks; it was done; 1020 ſheafs of wheat were laid on it, and two oxen drew it without difficulty; we then weighed 40 ſheafs, the weight 251 lb. at which rate the 1020 came to 6375 lb. or above three tons, which is a vaſt weight for two oxen to draw; I am very much in doubt whether in *yokes they would have* ſtirred the cart ſo loaded.'

If this account be true, and there can be no reaſon to diſpute it, perhaps the Iriſh may not be ſo much miſtaken when they inſiſt that a horſe 'tired in traces, if put to work by the tail, will draw better, quite freſh again.' The principal objection to either method, viz. that of drawing oxen by the horns, or horſes by the tail, ſeems to be, that it is painful to the animal: with reſpect to a ſingle exertion, there can be no doubt but in either caſe they have the power of exerting their full ſtrength, which perhaps may in ſome degree be impeded by more artificial modes of draught.

Mr. Young's obſervations are by no means confined merely to agriculture, or rural affairs; his work is occaſionally embelliſhed with matter of more general entertainment. The ſketches he gives of the common people, who on many accounts are much diſcriminated from thoſe of the ſame rank on this ſide the channel, are frequently curious and amuſing.

'Dancing is very general among the poor people, almoſt univerſal in every cabbin. Dancing-maſters of their own rank travel through the country from cabbin to cabbin, with a piper or blind fiddler; and the pay is ſix pence a quarter. It is an abſolute ſyſtem of education. Weddings are always celebrated with much dancing; and a Sunday rarely paſſes without a dance; there are very few among them who will not, after a hard day's work, gladly walk ſeven miles to have a dance. *John* is not ſo lively, but then a hard day's work with him is certainly a different affair from what it is with *Paddy*. Other branches of education are likewiſe much attended to, every child of the pooreſt family learning to read, write, and caſt accounts.

'There is a very ancient cuſtom here, for a number of country neighbours among the poor people, to fix upon ſome young woman that ought, as they think, to be married; they alſo agree upon a young fellow as a proper huſband for her; this determined, they ſend to the fair one's cabbin to inform her, that on the Sunday following *ſhe is to be horſed*, that is, carried on men's backs. She muſt then provide whiſky and cyder for a treat, as all will pay her a viſit after maſs for a hurling match. As ſoon as ſhe is *horſed*, the hurling begins, in which the young fellow appointed for her huſband, has the eyes of all the company fixed on him; if he comes off conqueror, he is certainly married to the girl; but if another is victorious, he as certainly loſes her, for ſhe is the prize of the victor. Theſe trials are not always finiſhed in one Sunday, they take ſometimes two or three; and the common expreſſion when they are over is, that *ſuch a girl was goal'd*. Sometimes one barony hurls againſt another, but a marriageable girl is always the prize. Hurling is a ſort of cricket; but inſtead of throwing the ball in order to knock down a wicket, the aim is to paſs it through a bent ſtick, the ends ſtuck in the ground. In theſe matches they perform ſuch feats of activity, as ought to evidence the food they live on to be far from deficient in nouriſhment.'

The following paſſage will, we apprehend, leave upon the mind an impreſſion ſomewhat ſimilar to that which is felt in contemplating the remains of a venerable tower, that after having withſtood for ages the attacks of hoſtility and violence, and the depredations of time, at length crumbles inſenſibly into ruin.

‘ At Clonells, near Caſtle Rea, lives O'Conner, the direct deſcendant of Roderick O'Conner, who was King of Connaught 6 or 700 years ago; there is a monument of him in Roſcommon church, with his ſcepter, &c. I was told as a certainty, that this family were here long before the coming of the Mileſians. The poſſeſſions formerly ſo great are reduced to 3 or 400 l. a year, the family having fared in the revolutions of ſo many ages, much worſe than the O'Niels and O'Briens. The common people pay him the greateſt reſpect, and ſend him preſents of cattle, &c. upon various occaſions. They conſider him as the prince of a people involved in one common ruin.’

The Tartar Chief Macdermot preſents a ſomewhat pleaſanter image.

‘ Another great family in Connaught is Macdermot, who calls himſelf Prince of Coolavin; he lives at Coolavin in Sligo, and though he has not above 100 l. a year, will not admit his children to ſit down in his preſence. This was certainly the caſe with his father, and ſome aſſured me even with the preſent Chief. Lord Kingſborough, Mr. Ponſonby, Mr. O'Hara, Mr. Sandford, &c. came to ſee him, and his addreſs was curious: “ *O'Hara! you are welcome*; *Sandford, I am glad to ſee your mother's ſon:* (his mother was an O'Brien) *as to the reſt of ye come in as ye can.*” Mr. O'Hara of Nymphsfield is in poſſeſſion of a conſiderable eſtate in Sligo, which is the remains of great poſſeſſions they had in that country: he is one of the few deſcendants of the Mileſian race.’

Mr. Young mentions a very ſingular circumſtance in natural hiſtory, which we ſhould be glad to ſee ſatisfactorily accounted for. Perch, ſays he, appeared in all the lakes of Ireland, and in the Shannon, at the ſame time, namely, about ſeventeen years ago. The naturaliſts will in all probability find this problem the bow of Ulyſſes. Mr. Young relates another fact alſo, which is equally extraordinary: ‘ One caution, ſays he, ſpeaking of mules, ſhould be uſed in relation to their food. If wheat-ſtraw is cut into chaff and given, it will kill them; the late Biſhop of Elphin loſt all his mules by it.’ We ſhould rather ſuppoſe this accident was owing to ſome other circumſtance which was unnoticed at the time.

Of the uncommon fertility of Ireland there are ſome inſtances that almoſt ſtagger belief. In one place we read of an acre producing 10 loads of hay; in another, of the ſame quantity of land producing 16 loads. Theſe, no doubt, are one-horſe-car loads. In another place, however, he is more definite, where he ſpeaks of five tons of hay being collected from a ſingle acre.

Mr. Young ſeems to have made it his buſineſs to collect very accurate information on the ſubjects of manufactures and fiſheries; *we are ſorry to obſerve,* that the ſame cauſe which retards improvement of agriculture, operates equally with reſpect likewiſe to theſe.

From this political ſurvey, as it may be called, Ireland appears to poſſeſs many important natural advantages, but ſhe is in a great meaſure prevented from making uſe of them by want of a ſufficient capital. It is to be hoped, however, that freedom of trade will open new ſources of wealth, and not only enable her to enlarge her own capital, but alſo find employment for the ſuperabundant capital of her more opulent neighbours.

Were we to draw concluſions from ſuch *data* as this Tour furniſhes us with, we might affirm, that Ireland, notwithſtanding the encouragement that is held out by the Dublin Society (one of the moſt reſpectable in Europe), as well as by the Iriſh Parliament, can never become eminent for its agriculture, if corn alone is to be the object of cultivation. The natural humidity of the climate, which renders it frequently neceſſary to kiln-dry their wheat, a proceſs not only expenſive, but prejudicial alſo to the quality of the grain, will for ever be an obſtacle that the farmer muſt have to contend with. In a climate where humidity predominates, and where froſt is not ſevere, nature ſeems to point out thoſe plants, which are valuable for their leaf, their ſtem, or their root, as the proper objects of cultivation, in preference to grain, which requires more ſun and a drier atmoſphere. Hence we ſhould ſuppoſe that tobacco, though we do not find our neighbours have yet availed themſelves of the late act for permitting its cultivation, is capable of making a very valuable branch of Iriſh huſbandry. Should this plant become a ſtaple commodity, it would probably be the intereſt of Ireland to grow no more corn than would come in the courſe of tillage for turneps and flax: the one being abſolutely neceſſary for the improvement of their ſheep and cattle, the other for the ſupply of their linen manufactures.

[*To be concluded in our next.*]

ART. III. *A Memorial*, moſt humbly addreſſed to the Sovereigns of Europe, on the preſent State of Affairs between the Old and New World. 8vo. 2 s. 6 d. Almon. 1780.

THE Editor of this Memorial informs the Public, that it was written by a gentleman, lately deceaſed, who, from ſome misfortune in his perſonal relations, left England, and took up his reſidence in the Azores, or Weſtern Iſles;—that he had not been unpractiſed in government, or uninformed by experience concerning the nature of the European ſettlements in America;—and that this Memorial was the laſt reſult of his reflections. Whoever was the author, or with whatever circumſtances it is uſhered into the world, the work appears to merit a more than common ſhare of attention.

Taking it for granted, that North America is *de facto* an Independent Power *, which has taken its equal ſtation with other powers, the Memorialiſt examines into the preciſe nature of this change in the political ſtate of the world, and enquires what are likely to be the conſequences of this change, and with what ſpirit, and by what conduct, the advancing ſtate of things ſhould be met. In comparing the *amplitude and growth* of the Old and the New World, he remarks, that in order to produce natural greatneſs, beſides extent of territory, there muſt be a natural capability of ſyſtematic connection. America has this advantage, being naturally divided into two extenſive ſyſtems, the Northern and Southern; the former poſſeſſed by the Engliſh, the latter principally by the Spaniſh and Portugueſe. There is no where in Europe ſuch greatneſs of interwoven and combined intereſts, as that of North America. The nature of the coaſt, and of the winds on that coaſt, renders navigation, through the whole extent, eaſy: it has the advantage of large internal waters; and its ſoil produces every thing that nature requires, luxury covets, or power can uſe. The continent of South America has ſtill greater *amplitude of baſis*, a greater variety of climates, and, as *to its ſtate of ſupplies*, is further advanced towards a natural independence than the powers of Europe are aware. They have every variety of ſupply, and a free communication by a regular marine. In the elevated parts of the country, agriculture is in a ſtate to afford plenty for home conſumption, and a ſurplus for exportation. The Weſt ſide of South America, poſſeſſed by one nation, will riſe into an object of greater magnitude, in activity, wealth and power, than that in North America, as it is greater in the variety and extent of its internal communication; beſides which, it will have an uninterrupted intercourſe with the Eaſt Indies.

‘ South America is not yet, in its natural courſe, ripe for falling off; nor is it likely, from the ſlow, official, cautious prudence of its metropolis, to be forced before its time and ſeaſon to a premature revolt, as North America has been. As long as the Spaniſh monarch proceeds in adminiſtering the affairs and the government of its American eſtabliſhments, with the temper, addreſs and wiſdom which it obſerves at preſent, an indolent, luxurious, ſuperſtitious people, not much (though much more than the public in general ſuſpects) accuſtomed to think of political arrangements, will continue in a certain degree of ſubjection to government, and in a certain degree of acquieſcence to commercial reſtrictive regulations in their European intercourſe, for the ſake of a reciprocity of advantage, enjoyment, and protection, which they derive from it. Not being yet

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* This Memorial muſt have been written in or before the year 1779.

hardened into a temper for enterprize by force of war, they will continue to pay their taxes *as a peace offering*. But the natives encreaſing in numbers, beyond any proportion of the number of Old Spaniards, which the metropolis can ſend either as civil governors and magiſtrates, or as ſoldiers; having the executive power of all the inferior magiſtracies in their own hands, by their own election of the magiſtrates; and having invariably, where their choice operates, a decided rule to chooſe thoſe of their own body; they have, ſo far as that goes, all *the power of internal government in their own hands*, in which the majeſty of the ſovereign power never interferes; and whatever ſovereignty the Spaniſh monarch holds by the offices of his viceroys, of his judges, of his audiencies, his clergy, or his army however majeſtic they may look, or however it may appear to individuals, and, in particular exertions, carry terror: it *is a mere tenure at good-will*. A great country like this, where the community has ſo far advanced in agriculture, manufactures, arts, and commerce, wherein there is ſuch *amplitude and growth of ſtate*, is every day growing too large for any government in Europe to manage by authority, at the diſtance of four or five thouſand miles.'——

'The Spaniſh government knows, that they, as well as the Engliſh, found themſelves under the neceſſity of repealing an arrangement of revenue which they had made; becauſe they felt that they *could not carry it into execution by authority*, and they ſo rightly underſtood their ſtrength, as to know that it was *not ſafe to urge it by force*. It is alſo very well known, that the diſputes between the Spaniſh and Portugueſe courts, about the boundaries of the Brazils and the Spaniſh provinces, aroſe from their not being able jointly to carry into effect a pacification on the caſe, becauſe there are Powers in thoſe countries, who would not be bound by the deciſions of a government, whoſe laws are of no authority with them, when oppoſed to their ſyſtem. The powers I mean, are the governing authority of the miſſions at Paraguay. This is exactly and preciſely the ſtate of the caſe between the metropolitan government of Spain and its provincial eſtabliſhments in South America. I could, by a detailed deſcription of the nature of the country; of the application of the labour of the inhabitants to its *capabilities*; of the ſtate of the community as it lies in nature, and as it is actuated; all compared with the conſtitution and adminiſtration of the government which is eſtabliſhed there; with the ſpirit of the people, both Old Spaniards, Creoles, and Indians, ſhow that South America is growing too much for Spain to manage; that it is *in power*, to be independent, and will be ſo *in act*, whenever, and as ſoon as, any occaſion ſhall call forth that power. Whenever ſuch revolt takes place, it will not be after the manner or in the form of that of North America. North America building on the foundation of its dominion as it lies in nature, has become a democratic or ariſtocratic republic. The falling off of South America will be conducted, in *its natural* progreſs, by the ſpirit of ſome injured enterprizing genius, taking the lead of a ſenſe of alienation and of a diſpoſition of revolt, to the eſtabliſhment of a great monarchy.'

The compariſon which the Author next proceeds to make between the progreſs of civilization, commerce, &c. in the Old and New World, has ſo much originality, and diſcovers ſuch depth of penetration, that we were tempted to inſert the whole paſſage: but this would carry us beyond our limits.

This Memorialiſt next diſplays the great advantages which America derives from the rapid progreſs of her population (of which he gives a circumſtantial and apparently authentic detail), from the general military education and character of the people, and from the liberal ſpirit of government which already appears amongſt them. On theſe grounds he proceeds to enumerate ſome of the probable effects, which the eſtabliſhment and increaſe of this great empire will have on the commercial and political ſyſtem of the Old World. He foretels, that this great naval and commercial power will ſhortly be courted by all the maritime powers of Europe, and will become the arbitreſs of the commercial world *. If America decline all connections with Europe, other than ſuch as are commercial, and keep herſelf a FREE PORT to all Europe at large, ſhe will have a FREE MARKET with all the nations with whom ſhe trades, and will, in time, become the chief commercial carrier for the whole world. Every article of her produce and manufacture will meet others of the ſame kind in all parts of the world, which muſt operate to moderate the prices of goods. The Americans will become powerful rivals to the Dutch in ſhip-building; and they will increaſe the ſpirit of competition, and commercial activity, throughout the world. They will extend their trade to the Eaſt, and conteſt with the Dutch for the Spice Iſlands, on the ſame ground on which they formerly conteſted with the Portugueſe. Their ſucceſsful commerce and flouriſhing ſtate will raiſe a general ſpirit of adventure, and open the door to emigration. All the maritime ſtates of Europe, ſeeing the trade of America laid open, will ſeek for a ſhare in it. This may be attempted either by particular treaties of commerce (which have always hitherto been found ineffectual), or by a General Commercial Council, to ſettle the common terms of trade with this Free Port. In ſuch a negociation, all ideas of excluſive privilege, and all monopolizing ſyſtems, muſt be given up as detrimental to all parties; and commerce muſt be eſtabliſhed on the broad, and only ſecure and beneficial ground, of unreſtrained and equal intercourſe. Such a General Council of Commerce might remain a perpetual ſeat of juſtice, in all diſputes reſpecting trade and navigation; which would be of infinite uſe to recal the nations of Europe from that ſtate of piracy to which

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* The eſtabliſhment, however, of this ſuppoſed new empire in the weſtern world, ſeems, at preſent, to be removed to a period of time much *more remote than our Memorialiſt* might (not without ſome *appearance of reaſon) apprehend*, at the time of his writing.

they are returning, to the total abrogation of the laws of nations, and the entire deſtruction of all principle.

On theſe points our Memorialiſt expatiates at large, with ſo much clearneſs of information, and ſtrength of argument, that it is with difficulty we reſtrain ourſelves from making farther extracts from this intereſting publication, which is probably the work of ſome eminent maſter, who chooſes to conceal himſelf behind a peculiar ſtyle, and a fictitious tale.

Art. IV. *A Diſſertation on the Language, Literature, and Manners of the Eaſtern Nations.* Originally prefixed to a Dictionary, Perſian, Arabic, and Engliſh. The Second Edition. To which is added, Part II. Containing additional Obſervations. Together with further Remarks on a new Analyſis of Ancient Mythology: in Anſwer to an Apology *, addreſſed to the Author, by Jacob Bryant, Eſq. By John Richardſon, Eſq; F. S. A. of the Middle Temple, and of Wadham College, Oxford. 8vo. 7 s. Boards. Murray, &c.

As there hath been an unuſual delay in the account of this book, it is neceſſary to inform our Readers, that it happened to be put into the hands of one of our aſſociates, who, from a peculiar concurrence of circumſtances, has been prevented from ſooner diſcharging his obligation to the Public. This Reviewer, however, will not add to the evil already incurred, by taking occaſion, from the late appearance of the preſent Article, to pay a ſlighter attention to Mr. Richardſon's Work than its importance deſerves: and as that gentleman, by the publication of the ſecond volume of his Dictionary, hath now completed his whole deſign, we ſhall unite together our review of the different parts of this great undertaking.

The firſt chapter of the Diſſertation treats on Eaſtern language, and is divided into three ſections. In the firſt ſection, the Author makes ſome obſervations on the connexion of language with manners, and on the darkneſs in which the origin of ancient tongues is involved. In giving a ſhort hiſtory of the Arabic language, Mr. Richardſon obſerves, that the Koreiſh tribe, who were the nobleſt and the moſt learned of all the Weſtern Arabs, and who were alſo the greateſt merchants, paid ſuch an uncommon attention to the promoting of literary emulation, and the refinement of their language, that *their* dialect became the pureſt, the richeſt, and the moſt polite of all the Arabian idioms †. It was ſtudied therefore in preference to all the reſt; and, about the beginning of the ſeventh century, became the general language of Arabia; the other dialects being either incorporated, or ſliding gradually into diſuſe. Pocock, in his preface to the *Carmen Tograi*, mentions a circumſtance which may give ſome idea of the pains which the Arabians have taken with their language. A King having ſent to a grammarian for the books in his poſſeſſion relative to that tongue, he deſired the meſſenger to inform the monarch, that, if he wiſhed to have them, he muſt ſend ſixty camels to carry the Dictionaries alone.

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* This *Apology* we have not ſeen; and are informed that it was not publiſhed.

† *See more of this* ſubject in our account of Mr. Richardſon's Arabic *Grammar*, Rev. vol. lix. p. 441.

Our Author, in the ſecond ſection, which contains ſtrictures on the language of ancient Perſia, is very ſevere on Dr. Hyde, and on Monſ. Anquetil Du Perron. ' Thoſe fragments of the ſuppoſed works of Zoroaſter, which Dr. Hyde has given us, under the title of *Sadder*, are, Mr. Richardſon ſays, the wretched rhymes of a modern Parſi Deſtour (prieſt) who lived about three centuries ago: whilſt the publications of Monſ. Anquetil Du Perron (Oriental Interpreter to the King of France) carry palpable marks of the total or partial fabrication of modern times. In ſupport of this idea, ſome remarks are made on the *Zend Aveſta*, publiſhed by him, from whence it is concluded, that the Zend language is not genuine, and that M. Anquetil has produced no diſcovery which can ſtamp his publications with authority *. The ſpecimens of old Perſian, in Hyde's *Religio Veterum Perſarum*, are aſſerted, likewiſe, to be ſimply modern language in ancient characters.

Theſe charges are farther confirmed in the third ſection, in which Mr. Richardſon relates the changes introduced, by the Arabian conqueſt, in the government, religion, and language of Perſia. Both the Macedonians and Arabians perſecuted the religion of the Magi, and deſtroyed their books; and the conſequence of theſe perſecutions, as well as of the general ravages of time and conqueſt, was, that the original works of the Perſian lawgiver have long been loſt; and nothing now remains, bearing the names of thoſe once celebrated books, but the abſurd ceremonials of the modern Guebres, which preſerve, apparently, no nearer reſemblance to the ancient worſhip of Perſia, than the corrupted tenets of the Mingrelians or Georgians have to the Chriſtian religion. Even the Parſis of Guzerat acknowledge, that ſo far from now poſſeſſing the ancient books of Zoroaſter, they have not ſo much as one ſingle copy ſaved by their anceſtors from the general wreck in the ſeventh century. The tenth century was the great epoch of the revival of Perſian learning, and from that time till the fifteenth century was its moſt flouriſhing period. The epic poet Firdouſi diſplays an imagination and ſmoothneſs of numbers hardly inferior to Homer. From the above period, a literary rivalſhip ſeems to have ſubſiſted amongſt the Mohammedan princes who had diſmembered the Khalifat; every Sultan conſidering it as an object of the firſt conſequence, to number amongſt his friends, the moſt celebrated poets or philoſophers of their age. No expence was ſpared to allure them to their courts; and no reſpect was wanting to fix a continuance of their attachment. Some ſtriking inſtances of the attachment of the Eaſtern princes to men of genius are related by our Author, who concludes the ſection with an account of the cauſes which, for the laſt three centuries, have almoſt extinguiſhed the literary fire of the Perſians and Arabians, and with pointing out the uſefulneſs of the Perſian and Arabic languages.

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* See our account of the *Zend Aveſta*, in the 45th volume of our Review, p. 561.

The ſecond chapter, which is upon ancient oriental hiſtory and tradition, and compriſes ſix ſections, contains a variety of curious and ingenious matter, mixed with ſome very queſtionable aſſertions and obſervations. Having employed the firſt ſection in deſcanting upon the uncertainty of hiſtory in general, Mr. Richardſon proceeds to give a ſhort view of the early periods of the Perſian hiſtory, which he acknowledges to be disfigured by the marvellous, though he thinks that it ought not to be entirely rejected. The diſagreement between the Grecian and the Aſiatic hiſtory of Perſia is repreſented by him in the following terms:

'The *Kaianian* dynaſty being ſuppoſed then to commence nearly about 600 years before the birth of our Lord, this brings us to the reign of that King of the Medo-Perſians, called by the Greeks *Cyaxares*; which, according to Sir Iſaac Newton's conjecture, is ſuppoſed to have begun in the year of Nabonaſar 137 (about 610 before Chriſt). From this period till the Macedonian conqueſt, we have therefore the hiſtory of the Perſians, as given us by the Greeks; and the hiſtory of the Perſians, as written by themſelves. Between thoſe claſſes of writers, we might naturally expect ſome difference of facts; but we ſhould as naturally look for a few great lines, which might mark ſome ſimilarity of ſtory: yet, from every reſearch which I have had an opportunity to make, there ſeems to be nearly as much reſemblance between the annals of England and Japan, as between the European and Aſiatic relations of the ſame empire. The names and numbers of their Kings have no analogy; and in regard to the moſt ſplendid facts of the Greek hiſtorians, the Perſians are entirely ſilent. We have no mention of the *Great Cyrus*, nor of any *King of Perſia*, who, in the events of his reign, can apparently be forced into a ſimilitude. We have no *Cræſus*, King of Lydia; not a ſyllable of *Cambyſes*, or of his frantic expedition againſt the Ethiopians. *Smerdis Magus*, and the ſucceſſion of *Darius*, the ſon of *Hyſtaſpes*, by the neighing of his horſe, are to the *Perſians* circumſtances equally unknown as the numerous aſſaſſinations recorded by the *Greeks*. Not a veſtige is, at the ſame time, to be diſcovered of the famous battles of *Marathon*, *Thermopylæ*, *Salamis*, *Platea*, or *Mycale*; nor of that prodigious force which Xerxes led out of the Perſian empire to overwhelm the ſtates of Greece. Minutely attentive as the Perſian hiſtorians are to their numerous wars with the Kings of Turan or Scythia; and recording,

cording, with the ſame impartiality, whatever might tarniſh as well as aggrandize the reputation of their country; we can,' with little pretence to reaſon, ſuppoſe, that they ſhould have been ſilent on events of ſuch magnitude; had any record remained of their exiſtence, or the fainteſt tradition commemorated their conſequences. Xerxes, according to Herodotus, croſſed the Helleſpont, attended by no fewer than 5,283,220 ſouls, and eſcaped back alone in a fiſhing-boat; the whole almoſt of this mighty hoſt periſhing by the ſword, by famine, or by diſeaſe. The deſtruction of ſuch a number would have convulſed the whole of Aſia, had it been united under one empire: could it poſſibly have been unfelt in Perſia? Can any man who has made the leaſt obſervation, at the ſame time, on hiſtory, ſuppoſe, for a moment, that ſuch myriads could by any means have been maintained in one collected body; even in the preſent times, when the art of war, in that particular department, has arrived at a degree of perfection unknown in thoſe ruder ages. The greateſt armies, of which we have any rational information, are thoſe of Jengiz Khan and Tamerlane, the moſt deſpotic and the moſt powerful conquerors on record: yet theſe princes, in all their mighty atchievements, were ſeldom followed by 400,000 men. We are told, indeed, that the army of Tamerlane, on his return from the conqueſt of India; when he meditated the deſtruction of Bajazet, and of the Sultans of Egypt and Baghdad, amounted to near 800,000 men, previous to the battles of Damaſcus and Ancyra. Yet thoſe troops were diſperſed in different diviſions; they were beſieging many diſtant places at the ſame period of time; and were not, after all, a ſixth part of the reputed army of Xerxes: though Tamerlane poſſeſſed then an empire and an authority incomparably ſuperior to that of the Perſian monarchs in the higheſt zenith of their power; and was then marching againſt potentates of infinitely higher political conſequence than the Grecians at the ſuppoſed period of this tremendous invaſion. But the ſtates of Greece appear, in fact, with regard to the Perſians, to have been too far removed from that degree of importance which could hold them up as objects of ſuch high ambition, or of ſuch mighty reſentment. Till the reign of Philip of Macedon, they are hardly mentioned by the Perſian writers, but as tributaries to the Perſian empire. Thoſe famous invaſions may poſſibly therefore have been ſimply the movements of the governors of Aſia Minor; to enforce a tribute, which the Perſians might often claim, and the Greeks might never pay. Marathon, Salamis, and other celebrated battles may indeed have been real events; but " numerous as the ſands on the " ſhore," is an idea which, in all times, has been annexed to defeated armies: and the Grecian writers, to dignify their country, may have turned the hyperbole into hiſtoric fact; and ſwelled the *thouſands* of the *Perſian Satrap* into the *millions* of the *Perſian King*.'

It is not impoſſible, according to our Author, that ſome of theſe famed events may have been the mere deſcents of pirates or private adventurers; either with a view to plunder, or to retaliate ſome ſimilar expedition of the Greeks. Piracy being deemed honourable in ancient times, there may have been many ſubjects of the Perſian empire in that profeſſion. " Greece, as well as other countries, may have been often the theatre of their rapine and devaſtation: whilſt their ſucceſs or diſcomfiture muſt have been events of too little moment to reach the ears or engage the attention of the Shahinſhah, or King of Kings, at the remote cities of Perſepolis and Balkh." Such are Mr. Richardſon's ſentiments; and, in the farther courſe of his enquiry, he is able to trace only one ſingle fact of conſequence in which the Eaſtern and Grecian hiſtorians agree, and that is, the *Macedonian conqueſt*. Even with regard to this event, the detail of the Perſian correſponds with that of the Grecian writers in nothing but the cataſtrophe.

In the third ſection, our Author purſues his plan, of diſcrediting the accounts the Greeks have given of the affairs of Perſia, by arguments which, though ingenious, are ſo evidently precarious and conjectural, that we ſhall not trouble our Readers with any notice of them. What he advances, in the next ſection, concerning Queen Semiramis, the Argonautic expedition, Seſoſtris, and the contradictions in the Grecian hiſtorians and the modern chronologers upon theſe ſubjects, is more to the purpoſe. Certain it is, that the ſtory of the Argonauts abounds with too many inconſiſtencies to be worthy of much credit; and the reaſons aſſigned by Sir John Marſham and Sir Iſaac Newton, for ſuppoſing the Shiſhak, King of Egypt, mentioned in Scripture, to be the ſame perſon with the famous Seſoſtris of the ancients, though not deſtitute of plauſibility, and approved of by ſeveral learned men, will ſcarcely ſtand the teſt of ſober inveſtigation.

Mr. Richardſon, in the fifth ſection, undertakes to ſhew, that the chronology of the *Sacred Writings* has been perplexed by endeavouring to reconcile it with that of the Greeks. Under this head, he treats the opinion ſo generally entertained by divines, that the famous Cyrus was foretold by the prophet Iſaiah, as abſolutely groundleſs, and ſupports his own ſentiment by ſome chronological arguments, which, to ſay the beſt of them, are very precarious, and in which, indeed, we have ourſelves no doubt of his being miſtaken. As an attachment to the chronology of Greece ſeems, in our Author's eſtimation, to have led to many unneceſſary liberties with Scripture, he conſiders how far the hiſtorians of Aſia correſpond with the ſacred writings. But the correſpondence pointed out by him appears not a little imperfect, and is not, we apprehend, more worthy of notice than the ſyſtems of the writers whom Mr. Richardſon has exploded. The ſtreſs he has laid on thoſe modern compilations, the Jewiſh Chronicles, induces us to believe that his ſtrength doth not lie in chronological enquiries and diſcuſſions. 'The apparent concluſions to be drawn from the whole of his preceding obſervations are, he ſays, 'That *the Greeks and* Romans in their ancient hiſtories, eſpecially of diſtant countries, are often wrong; and, in general, liable to ſuſpicion: that their accounts of the Eaſt, as well with regard to manners, as hiſtoric facts, are inconſiſtent with the Aſiatic authors; irreconcileable with Scripture; contradictory in themſelves; and often impoſſible in nature: that as the later writers, Diodorus, Strabo, Plutarch, are often in complete oppoſition to the earlier hiſtorians, and complain of the repugnances with which they are every where perplexed, nothing can more ſtrongly point to a fundamental error: that modern chronologers, commentators, and compilers of ancient hiſtory, differ likewiſe greatly in opinion; ſupporting frequently their ſyſtems by points of a moſt doubtful complexion, and rejecting others of a far more probable appearance: that a reſemblance in names is often preferred to a conſiſtency in facts: that the inventions of ſuperſtition, or the fictions of poets, are often viewed as real events; and the ſame critical accuracy employed in fixing the early epochs of imaginary beings, as in reſolving the moſt rational truths of more authentic times: that ſuch being the uncertain baſis of ancient ſtory, no materials ought to be deſpiſed: that the Perſian and Arabian hiſtorians are entitled to attention, in whatever regards their own countries; their relations being grounded at leaſt on national belief; and national belief never originating without ſome foundation: that the mere priority in time of the Weſtern to the Eaſtern writers, when unſupported by circumſtances of higher evidence, ſhould give no preference in regard to authority; as, upon the ſame principles, we might rank a *Cteſias* before *Plutarch*; a *Roger de Hoveden* before *Hume*; or a *Gregory* of *Tours* before *De Thou*: that we may perceive ſome ſtrong lines of truth in the Eaſtern hiſtorians, from their concurrence with the Bible, in the few facts mentioned above; whilſt even their ſilence on ſome heads, with their ſlight variation in others, furniſh high preſumption of their authenticity: for had they been exactly in conformity with the Scripture, we ſhould naturally have concluded, that their materials had been borrowed from thence; and conſidered them merely in the light of tranſlations. But the manner in which they are told ſhows, that the great lines were independently known in Perſia; and that the difference is ſimply what might have been expected between ſacred writers, who had every opportunity of information, and the annaliſts of another country, who neither had ſuch advantages, nor were ſo deeply intereſted in the events.'

Were we to make diſtinct remarks on every thing advanced by our Author which might admit of doubt and diſcuſſion, we ſhould be carried far beyond the bounds to which this article muſt be confined. But it is impoſſible to paſs over what he hath ſaid concerning the Grecian hiſtory of the Perſian empire without notice. No reaſonable critic can have the leaſt objection to the fulleſt and freeſt inquiry into this matter. As it is undoubtedly right that the Eaſtern hiſtorians ſhould have a fair and candid hearing, we ſincerely wiſh that their accounts may be produced and examined, and that every degree of credit may be paid to them which they ſhall be found, upon a cloſe and ſober inveſtigation, to deſerve. Neither have we ſuch a bigoted attachment to the Greek writers, as not to be ſenſible that they are liable to miſtakes, that they are probably very erroneous with regard to numbers, and that they may have been miſled by national vanity. But, after all, Mr. Richardſon muſt be capable of affording us a proſpect of a far ſuperior evidence to what he has hitherto given, before he can perſuade us to reject the relations of the Grecian hiſtorians in ſo peremptory a manner as he hath done in the paſſages above cited. It is not eaſy to conceive that theſe hiſtorians could be ſo totally ignorant or miſinformed in the events recorded by them. They wrote at a period which was near the time when the facts related by them happened. They wrote whilſt the Perſian empire ſubſiſted, and whilſt its connection with the republics and colonies of Greece was an object of the greateſt notoriety. They were themſelves enlightened and poliſhed men, and wrote among an enlightened and poliſhed people. Their hiſtories were recited before the Grecians and others, who aſſembled together, from all quarters, at the public games; and were an appeal to the knowledge of every man that was preſent. Xenophon in particular, who was ſo excellent a philoſopher as well as an hiſtorian, and who poſſeſſed a calm and candid mind, had the opportunity of going far into the territories of the Perſian empire, and by his engagements with the younger Cyrus and his adherents, could not fail of receiving much authentic information concerning that empire. But it is not upon the teſtimony of the Greek hiſtorians alone that the credit of the leading facts, with relation to the monarchy of Perſia, depends. Theſe facts are continually alluded to, and confirmed, by the Grecian poets, orators, and philoſophers; and the evidence that might hence be collected would be found uncommonly ſtriking and important. To ſuppoſe, therefore, as Mr. Richardſon has done, that the connections between Greece and the Perſian empire were events of too little moment to reach the ears or engage the attention of the King of kings, is carrying hiſtorical ſcepticiſm to a moſt unjuſtifiable extravagance. We are afraid that our Author, during his ſtudy of the Eaſtern languages, *forgot* his Greek learning; for we will not ſay, that if ever he had paid a proper regard to it, he could not have advanced ſo ſtrange a ſuppoſition. What is it, too, that he has to oppoſe to the accounts of Perſia left us by the Grecians? He hath himſelf informed us, that the ancient Perſian literature was almoſt entirely annihilated by the Arabian conqueſt in the ſeventh century; and that the principal hiſtorians of Perſia, now known in Europe, are all ſubſequent to the Mohammedan æra. Firdouſi, who is the oldeſt of theſe writers, lived 1500 years after Cyrus, and 350 years after the deſtruction of the ſecond Perſian monarchy. He was likewiſe, according to Mr. Richardſon's own deſcription of him, an *Epic Poet*, who, in his *romantic* hiſtory of the Kings and Heroes of Perſia, diſplays an imagination and ſmoothneſs of numbers hardly inferior to Homer; and who hath interwoven in his poems the whole fanciful range of Perſian enchantment. Until, therefore, ſome better authorities can be produced than we have yet any account of, the Greek hiſtorians muſt be permitted to retain their general credit.

While our Author was engaged in diſplaying the utility of the Arabic and Perſian languages in throwing light on early times, it was ſcarcely poſſible that he ſhould avoid taking notice of Mr. Bryant's celebrated analyſis of ancient mythology. That very learned gentleman, though confeſſedly ignorant of theſe languages, hath, nevertheleſs, dealt largely in etymology, and endeavoured to confirm his ſyſtem from particles and words which are evidently of Eaſtern original. Here then is opened a fair field of diſcuſſion; and accordingly, Mr. Richardſon has employed the ſixth ſection of his ſecond chapter in conſidering the ſubject. After ſlightly touching on what Mr. Bryant has advanced to eſtabliſh the univerſality of the deluge from Gentile authorities, our ingenious writer examines more at large the Cuthite or Amonian worſhip of the Sun and Fire; as the ſtrongeſt arguments may hence be deduced, to demonſtrate the utility of the Arabic and Perſian languages, in relation to the hiſtory and mythology of ancient times; and to ſhow convincingly, at the ſame time, that the moſt intimate acquaintance with the literature of Greece and Rome will lead the greateſt critical acumen but a little way without ſuch aſſiſtance. The reſult of our Author's ſtrictures on Mr. Bryant's etymologies, is, that though, like an able General, that gentleman has made admirable diſpoſitions even on bad ground, and his arguments will ever command reſpect, yet the ſtations he has choſen muſt baffle all his ſkill to defend. Without an acquaintance with the ' Eaſtern tongues, ſays Mr. Richardſon, all analyſis of Eaſtern names muſt be completely fanciful: for whilſt numbers of words, which may be expreſſed perfectly alike in European characters, have roots and meanings totally different; others, which, in the eye of a ſtranger to the dialects, may bear no reſemblance, will claim the ſame radical origin, and poſſeſs little variation of ſenſe. Widely differing, therefore, as thoſe Eaſtern inflexions are *from the genius* of European tongues, it muſt

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be evident, even to thoſe who have never made them an object of ſtudy, that the ſame principles which might guide an inquirer through the etymologies of the one claſs, muſt, in general, palpably miſlead his reſearches in the other.'

The third chapter of the firſt part of the work before us, conſiſts of ten ſections, and comprehends many entertaining obſervations on eaſtern manners. The ſubjects here conſidered by Mr. Richardſon, are, the channels through which Eaſtern cuſtoms may have flowed into Europe; the prevalence of the feudal ſyſtem in the Eaſt in early times; oriental notions of ſupernatural beings; the old Perſian æra, and the feſtivals celebrated by the Perſians in honour of their ſuperintending angels; the traces of chivalry in the Eaſt, and the importance of women among the Arabians, Perſians, and Tartars; the Eaſtern muſic; private war, and compoſitions for homicide; the generoſity and hoſpitality of the Aſiatics; the trial by Ordeal; and the adminiſtration of juſtice. We could enlarge, with pleaſure, on what our Author hath ſaid upon theſe topics; but we muſt be contented with referring our Readers to the Diſſertation itſelf.

[*To be concluded in another Article.*]

Art. V. *Memoirs of the Life of David Garrick, Eſq.* Interſperſed with Characters and Anecdotes of his Theatrical Contemporaries. The whole forming a Hiſtory of the Stage, which includes a Period of Thirty-ſix Years. By Thomas Davies. 8vo. 2 Vols. 10 s. Davies. 1780.

IT is happy for the memory of David Garrick, that his hiſtory has been given by a writer who *knew him well*, and who was duly qualified not only to delineate, with truth, the portrait of the man, in private life, but to judge rightly of his public merit:—to do juſtice both to his moral character, and to his profeſſional excellence.

Mr. Garrick, in the opinion of many, who knew him not intimately, was a verſatile character, formed by nature on a plan ſimilar to Dryden's Zimri:

> A man ſo various, that he ſeem'd to be
> Not *one* but all mankind's epitome—

But this is not the preciſe idea; for Garrick muſt then have had much *bad* as well as *good* in his compoſition; which was by no means the caſe. He was not, it is true (any more than other men), free from failings; but his failings were few, and of no great magnitude. Goldſmith ſeems to have formed a juſter notion of him, when he happily characterized him as

> An abſtract of all that is pleaſing in man.

Mr. Garrick has been often cenſured as an avaricious man [*]; a charge which is warmly and, we believe, juſtly obviated by Mr. Davies; who obſerves that, ' by ſome he was ſaid to be parſimonious, nay, avaricious: others gave out that he made too great and oſtentatious a parade of magnificence, unbecoming the condition of a player. To attempt to pleaſe all the world, would be juſt as idle, as to deſpiſe its cenſures when founded upon truth or probability. Mr. Garrick kept a plentiful table; he rejoiced to ſee his friends at his board; he kept horſes and carriages, and had a number of ſervants, and equipage, ſuch as became a man of his large fortune; but all his expences were regulated by the ſtricteſt œconomy.

That Mr. Garrick took delight in accumulating (well-earned) wealth, is a ſuppoſition not to be controverted; nor is he to be cenſured for procuring and inſuring to himſelf, by the laudable exertion of thoſe rare faculties which nature had ſo abundantly beſtowed on him, the godlike pleaſure of diſtributing that wealth, to make others as well as himſelf happy.—It is the man of œconomy alone, who is able to do this without departing, in any inſtance, from the right line of *juſtice to all.* The ſons of extravagance and prodigality may promote the intereſt of individuals by their profuſion, but as they do not mean well, they merit no commendation: on the contrary, the contempt and deriſion of mankind is all the recompence they can expect to obtain for their thoughtleſs diſſipation and ruined fortunes.

That Mr. Garrick's generoſity was great, if not unbounded, we wanted not the teſtimony of Mr. Davies to inform us; but for the ſatisfaction of our Readers, we ſhall here take the opportunity of tranſcribing what our Biographer has advanced on this head,—as it will be no diſagreeable ſpecimen of his ſtyle and manner.

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[*] Mr. Davies pronounces *jealouſy* to have been Mr. Garrick's ' worſt fault.' It was in him, ſays our Author, ' little leſs than envy, that hateful diſeaſe of the mind, from which few men are exempt, yet what all men diſown; for I never knew any man, but one, who had the honeſty and courage to confeſs that he had a tincture of envy in him [†]. He, indeed, generouſly owned that he was not a ſtranger to it; at the ſame time he declared that he endeavoured to ſubdue it.

Mr. Garrick, who ſcarce ever had a competitor, and, perhaps, will never have an equal, was weak enough to be alarmed at every ſhadow of a rival. Though, in the opinion of the world, he ſtood upon a pedeſtal, looking down upon all actors as his inferiors; yet, ſometimes, from the impulſe of theatric jealouſy, he would condeſcend to raiſe the meaneſt ſhrub of the ſtage to a level with himſelf. This ſeems to have been a proper puniſhment for his want of candour; for I never remember to have heard him ſpeak warmly in the commendation of any actor, living or dead. If great examples can excuſe or alleviate a fault ſo unworthy of ſuch a man, we can bring a Pope, an Addiſon, and many others, to ſpeak for him, who were equally guilty, with a much greater degree of ill-will.'

[†] *Dr. Johnſon.*

'The abhorrence of profuſion and waſte he imbibed from his earlieſt years; and this moderation, during that tide of wealth which flowed in upon him conſtantly, enabled him to do many acts of kindneſs and charity. No man ſeemed more anxious to get money, and none more willing to beſtow it generouſly. To thoſe who knew the ſums he conſtantly gave away, it would appear, that his ſole end of acquiring wealth was for the benefit of others. I ſhall not talk of his more public charities and contributions; I mean ſuch actions only as were leſs known to the world; his benevolence was not a ſudden ſtart of humour, as ſhewed itſelf in ſuch acts of favour as proceed from ſudden whim and caprice; his bounty reſembled a large, noble, and flowing river,

That glorify'd the banks which bound it in.

It was a very honourable circumſtance of his life, that in the very dawnings of ſucceſs, when he firſt taſted of fortune's favours, and had acquired a very moderate portion of riches, he opened his hand to thoſe who ſolicited his kindneſs, and was ready to aſſiſt all who applied to him. His mind was ſo bountiful, that he ſcarce knew what it was to deny. He was once ſolicited by a friend to give a trifle to a poor widow. He aſked how much he ſhould give. About two guineas. No, that I will not. Why, then, give what you pleaſe. He preſented his friend with a bank-note of 30 l. Of this I ſhould deſpiſe the mention, if it were a matter of rarity and wonder. A gentlewoman, who had known him from his youth, and had been acquainted with his relations at Lichfield, applied to him for aſſiſtance in her neceſſities. He made her a preſent of one hundred pounds. He had ſeveral almoners, to whom he gave ſums of money to diſtribute to ſuch objects as they approved. Heaven only knows the extent of that beneficence which flowed continually from this large-minded man.

'There are two remarkably generous deeds of Mr. Garrick, which are ſo well authenticated, that it would be an act of injuſtice to his memory to conceal them from the world. A gentleman of faſhion, and a man univerſally beloved and eſteemed, borrowed five hundred pounds of Mr. Garrick, for which ſum he gave his note of hand. By ſome viciſſitude of fortune the affairs of this gentleman were greatly diſtreſſed; his friends and relations, who loved him, were determined to free him from uneaſineſs, by ſatisfying his creditors. A day of meeting for that purpoſe was appointed, on which they were to be very cheerful. Mr. Garrick heard of it, and inſtead of taking advantage of the information to put in his claim, he incloſed the 500l. note in a letter, in which he told the gentleman, that he had been informed, that a jovial meeting was to take place between him and his friends, and that it was to be a bonfire-day, he therefore deſired he would conſign the incloſed note to the flames.

'The other anecdote is ſtill more to Mr. Garrick's honour. He was very intimate with an eminent ſurgeon, who died ſeveral years *ſince,* a very amiable man, who often dined and ſupped with Mr. *and Mrs. Garrick.* One day after dinner the gentleman declared, that his affairs were in ſuch a ſituation, that without the aſſiſtance of a friend, who would lend him a thouſand pounds, he ſhould be at a loſs what to do. A thouſand pounds! ſaid Mr. Garrick, that is a deviliſh large ſum! Well now, pray what ſecurity can you give for that money? Upon my word, replied the ſurgeon, no other than my own. Here's a pretty fellow, ſaid Roſcius, turning to Mrs. Garrick, he wants a thouſand pounds upon his perſonal ſecurity! Well, come, I'll tell you one thing for your comfort; I know a man, that at my deſire will lend you a thouſand pounds. He immediately drew upon his banker for that ſum, and gave the draft to his friend. Mr. Garrick never aſked for, or received a ſhilling of it.

‘ Innumerable ſtories of humanity, generoſity and charity, could be told of him, enough to fill a volume. I have heard Dr. Johnſon ſay, that he believed David Garrick gave away more money than any man in London. Some, perhaps, may call his charity oſtentation; be it ſo, but oſtentation is not avarice. Strip every man that does an act of kindneſs of the love of fame in doing it, and to what a ſmall heap you will reduce that vaſt mountain of benevolence of which the world now boaſts! Such oſtentation as Mr. Garrick's, if it was oſtentation, was a glorious virtue; and I heartily wiſh he had many imitators.

‘ The true character of a man is always more accurately known to his neighbours than to the world at large; to thoſe who live with him, near him, and round about him, than to perſons at a diſtance. Go then, you who ſtill entertain a doubt of Mr. Garrick's charity and benevolence; go to Hampton, and learn what every inhabitant of that village will ſay of him; they will tell you, from their own knowledge and experience, that his loſs is generally and heavily felt; that it is ſo great, they cannot hope it will be ſoon repaired; that the poor inhabitants of that place have, in him, loſt a kind friend and an affectionate father; that his benefactions to them were continually increaſing; that, amongſt other inſtances of his paternal regard for the poor, he had, a few years before his death, inſtituted a little annual feaſt for children. Every firſt of May he invited all the children of the village to come into his garden; there he diſtributed to them large pieces of cake, with a ſmall preſent of money; and on this anniverſary, I have been told, it was his intention in future to have increaſed his donations. He was as great a prodigy of unlimited bounty, as of extenſive genius.

‘ To conclude: No man of his profeſſion had ever been ſo much the object of admiration; few men were ever more beloved; nor was any man better formed to adorn ſociety, or more ſincerely diſpoſed and qualified to ſerve mankind, than David Garrick.’

In the next number of our Review, we propoſe to give a father account of this very entertaining and agreeably written piece of biography;—a work which may be conſidered (as the title-page imports) not merely as an account of the life of our celebrated Roſcius, but as the hiſtory of the Britiſh ſtage during Mr. Garrick's time:—we may add, during the time of the Writer himſelf,—than whom, perhaps, no man living is better *acquainted with the ſubject*. What we have laid before our

Readers, may therefore, be accepted only as the general introduction to our review of Mr. Davies's judicious and pleaſing performance.

ART. VI. *Hiſtoria Naturalis Teſtaceorum Britanniæ*; or, the Britiſh Conchology; containing the Deſcriptions and other Particulars of Natural Hiſtory of the Shells of Great Britain and Ireland. Illuſtrated with Figures. *In Engliſh and French.* By Emanuel Mendes da Coſta, Member of the Imperial Cæſarian Academy *Naturæ Curioſorum*, by the Name of Pliny IV. and of the Botanic Society of Florence. 4to. 1 l. 1 s. plain.—Coloured, 1 l. 11 s. 6 d. Printed for the Author, and ſold by Millan, Elmſley, White, and Robſon.

IT is no ſufficient objection to any ſtudy, that it admits of no valuable application to the great purpoſes of life. If it afford relief to the mind from more important cares and purſuits, it has conſiderable value in itſelf, under the claſs of innocent amuſements. A man who chooſes to entertain himſelf in his leiſure moments in ſolving problems of mere curioſity in algebra, in determining queſtions of equal inſignificance in criticiſm, or in diſtinguiſhing and claſſing ſhells in natural hiſtory, is not more deſerving of ridicule or cenſure than he who employs the ſame moments in a game at cheſs, or a rubber at whiſt.

If therefore the ſcience of conchology had no pretenſion to utility, we ſhould not be diſpoſed on that account to treat it with contempt. But we have already, in our review of this Author's ELEMENTS OF CONCHOLOGY (See Rev. Feb. 1777, p. 91.), allowed to this ſtudy an higher rank of merit than merely as an innocent amuſement, acknowledging it to be favourable to the improvement of elegant taſte, and even of pious ſentiments. If we are not poſſeſſed of a ſufficient ſhare of enthuſiaſm in this purſuit entirely to adopt the idea of our Author; "That a cabinet of ſhells is a volume of *fine wrote* [finely written] ſermons, and that thoſe who read them attentively will find their morals improved by the peruſal;" we readily grant, that this ſtudy is capable of giving pleaſure, not only by exhibiting elegant forms and beautiful colours, but by affording exerciſe for the powers of diſcrimination, equally with almoſt any other walk of nature.

The admirers of this elegant branch of natural knowledge will eſteem themſelves much indebted to the Author of this work, for the accurate deſcriptions which he has given of the ſeveral ſpecies of ſhells, and the ingenious manner in which he has arranged them.

In this work the Author cloſely follows the ſyſtem laid down *in his Elements*:—but our Readers will be beſt informed of the plan and execution of *The Britiſh Conchology* in the Author's own words.

'As it is neceſſary to give ſhells ſome *trivial names* for diſtinction ſake, I have, in doing it, always endeavoured to form the *denomination* on ſome *idea* ariſing from the *ſhape*, *texture*, or *colour*, &c. but when no ſuch *correſpondent circumſtances ſuggeſted a name*, the choice of one neceſſarily became *arbitrary*.

'I much doubt whether my deſcriptions may not be *ſometimes* taxed with *prolixity*; but the object of Natural Hiſtory will, I hope, excuſe it: *Preciſion*, not *Elegance*, is required.

'I have quoted all the *ſynonyms of authors at large*; they are leſs liable to *error* than *quotations only of figures or of pages*, and elucidate the authors themſelves. Theſe *quotations* are placed according to the *order* of *time* when the *authors reſpectively flouriſhed*; but this work being a *Britiſh Natural Hiſtory*, the *Britiſh* authors are placed before thoſe of *foreign* countries.

'*Attention* has been paid to note the chief *places* where each *ſpecies* is found, except when the ſhell is very *common*: and to *many* I have added the other *countries* of which the ſame ſpecies is a *native*, that a comparative view may be formed of the various climes in which the ſame ſpecies exiſt: a *particular* which I judged would be both *curious* and *inſtructive*.

'Another *circumſtance* to be premiſed is, that I have been very *cautious* in *fixing* the *ſpecies* of *theſe kingdoms*. Authors are liable to be impoſed on: thus Sir *Robert Sibbald* had the *pearly* or *Eaſt-Indian nautilus* ſent him from the *Weſtern Iſlands* of *Scotland*; Dr. *Plot* was impoſed on even by an *Oxford Profeſſor*, in his *curious land ſnail* of *Cornbury Park*, in *Oxfordſhire*, of which he has given a figure; and Dr. *Liſter* was moſt probably impoſed on by the fiſhermen of *Scarborough*, in the *ſtrombiformis bicarinatus*, deſcribed No. 64.—Other like inſtances occur, even without any deſign of deceit. I have received a fine *volute* from *Scarborough*; *rhombi* from other *Engliſh* coaſts; and the *grimace buccinum* from the ſhore of *Suſſex*. My conduct in ſuch caſes has been to *reject* all *ſingle inſtances*, and admit none but ſuch as were *determinable*, either by *repeated obſervations*, or the *quantity* of the ſpecies *found*; for *ſingle examples* are not *poſitive proofs*, they may *happen caſually*.

'I have deſcribed the ſhells from the objects themſelves, except in *ſix inſtances*, where I could not procure the originals to complete the ſeries; in which caſes I have borrowed them from authors of veracity; and the Reader will find *thoſe ſpecies diſtinguiſhed* by *Roman characters*, and the *authors* quoted *verbatim*.

'No expence has been ſpared in the engraving and colouring the plates, and I flatter myſelf they will meet with the public approbation.

'The ſpecies of *Britiſh Univalves* here ſet forth are *eighty-ſix*. I am very ſenſible that ſeveral ſpecies of ſhells, yet unknown to me, remain to be diſcovered in theſe kingdoms. Should any Ladies or Gentlemen, curious in theſe purſuits, be kind enough to communicate to me any new obſervations or diſcoveries, I ſhall with all due thanks *acknowledge the honour* they confer on me, and, if of any *number*, they *ſhall hereafter* be printed in the ſame *form* with this *work*, as an *Appendix*; for I think to renew *editions*, for the ſake of a *few additions*, is an *unjuſt tax* on *literature*.'

This laſt remark we beg leave to recommend to the general attention of authors.

Art. VII. *Practical Obſervations upon Amputation* and the After-treatment, by Edward Alanſon, Surgeon to the Liverpool Infirmary. 8vo. 1 s. 6 d. Rivington, 1779.

THE chief purpoſe of the Obſervations offered by this Writer, is to accelerate the healing of ſtumps after amputation, and to prevent that protruſion of the bone which is ſo often the conſequence of the uſual mode of performing that operation. The improvements he ſuggeſts relate both to the manner of operating, and to the method of dreſſing. As they appear to us well calculated to promote their end, we ſhall give in his own words a detailed account of the amputation in the thigh, as now practiſed in the Liverpool Infirmary.

'Apply the tourniquet as uſual, and let an aſſiſtant draw up the ſkin and muſcles, by firmly graſping the limb with both hands. The operator then makes the circular inciſion as quick as poſſible through the ſkin and membrana adipoſa, down to the muſcles. He next ſeparates the cellular and membranous attachments with the edge of his knife, till as much ſkin is drawn back as will afterwards cover the ſurface of the ſtump with the moſt perfect eaſe. The aſſiſtant ſtill firmly ſupporting the parts as before, apply the edge of your knife under the edge of the retracted integuments, and cut obliquely through the muſcles upwards as to the limb, and down to the bone; or, in other words, cut in ſuch a direction, as to lay the bone bare about two or three fingers breadth higher than is uſually done by the common perpendicular inciſion, and continue to divide, or dig out the muſcles all round the limb, by guiding the knife in the ſame direction. The part where the bone is to be laid bare, whether two, three, or four fingers breadth higher than the edge of the retracted integuments, or, in other words, the quantity of muſcular ſubſtance to be digged out, in making the double inciſion, muſt be regulated by conſidering the length of the limb, and the quantity of ſkin that has been previouſly ſaved, by dividing the membranous attachments. The quantity of ſkin ſaved, and of muſcular ſubſtance taken out, muſt be in ſuch an exact proportion to each other, as that, by a removal of both, the whole ſurface of the wound will afterwards be eaſily covered, and the length of the limb not more ſhortened than is neceſſary to obtain his end. The bone being now bare all *round*, is to be divided, as uſual, with the ſaw, and as high up *as poſſible*, which will be more eaſily executed, if the retractor, recommended by Gooch and Bromfield, is firſt applied, for the ſupport and defence of the ſoft parts.

'After the removal of the limb, let each bleeding artery be gently drawn out with the tenaculum, and tied with a common ligature as naked as poſſible. The whole ſurface of the wound is now to be well cleaned with a ſponge and warm water, as, no doubt, any coagula remaining upon its ſurface, or about the interſtices of the muſcles, would be a conſiderable obſtruction to that deſired union, which we have always in view through the whole plan. Let the ſkin and muſcles be gently brought forwards; then fix the flannel circular roller round the body, and carry it two or three times round the upper part of the thigh, where it will form a ſufficient baſis, that will greatly add to the ſupport of the ſkin and muſcles; then carry it forwards in a circular direction till it arrives ſufficiently near the extremity of the ſtump, where it is to be faſtened as uſual. You are now to place the ſkin and muſcles over the extremity of the bone, in ſuch a direction, that the wound ſhall appear only as a line, drawn down the face of the ſtump, terminating with an angle, above and below, from the latter of which the ligatures are to be left out, it being the moſt convenient and dependent part. The ſkin is eaſily ſecured in this poſture, by long ſlips of linen, or lint, about two fingers breadth, ſpread with cerate, or any ſoft cooling ointment: theſe are to be brought from ſide to ſide acroſs the face of the ſtump; then apply over them a little ſoft lint, with a tow pledget, and compreſs of linen, the whole to be retained with a light linen roller.'

Such is Mr. Alanſon's deſcription of his method; the chief deſign of which ſeems to be the procuring an union *by the firſt intention* between the preſerved ſkin and the extremity of the ſtump. He aſſures us, that it has in fact proved as efficacious and ſucceſsful as we could from reaſoning ſuppoſe it; and in particular, that the application of the circular roller has not, as one might have apprehended, occaſioned a return of hæmorrhage in any of his operations. In one reſpect only the propoſed method ſeems to us ſubject to criticiſm. We do not well reliſh the idea of *digging out* the fleſh with the knife by means of the oblique upward direction of the inciſion; a manœuvre, we conceive, troubleſome to execute; conſiderably augmenting the pain of the operation; and, from the writer's own account, unneceſſary. For he tells us (p. 10.), that by a proper diviſion of the integuments, as much ſkin may be ſaved as will fully cover the whole ſurface of the wound with perfect eaſe. What more need be wiſhed?

A caſe of amputation of the arm at the ſhoulder-joint is ſubjoined, which proved remarkably ſucceſsful, and will ſuggeſt *many uſeful remarks to the* intelligent practitioner.

Art. VIII. *The Intrigues of a Nabob,* or Bengal the fitteſt Soil for the Growth of Luſt, Injuſtice, and Diſhoneſty. Dedicated to the Hon. the Court of Directors of the Eaſt India Company. By Henry Frederick Thomſon, Small 8vo. 4 s. Printed for the Author, near the Swan Inn, Biſhopſgate Without. 1780.

WE learn from this Author's account of himſelf, that, inflamed with wine, and bent on a frolic, he one evening viſited the round-houſe, with a conſtable of Covent Garden of the name of Farrell. This adventure (the effect of mere wanton curioſity) happened about October 1767. Trifling as it was in itſelf, yet it unfortunately proved of very ſerious conſequence to our Author; for it was the ſource of all the calamities and diſappointments which his book records. It was at the round-houſe that he firſt beheld the woman, who having ſecured him for her lover by the power of her charms, continued, for a long time, to make him her dupe, by the dexterity of her addreſs. This wily and ungenerous female was called *Bonner*. Her beauty, as we are here informed, was her principal recommendation; for the few mental accompliſhments with which ſhe was endowed were chiefly confined to the line of intrigue.

Having ſuffered from his connection with this Cyprian dame, he reſolved to diſmiſs her with the infamy which her impoſition on his confidence and generoſity juſtly merited. But the reſolution of a momentary fit of reſentment was ſoon loſt in the ſoothing eloquence of love. He forgave the weeping penitent, who was equally ſkilled to "ſaint it" or to "ſinner it," as it might beſt anſwer the purpoſe of her pleaſure or her profit. Kindling with freſh ardour, his love gained a ſecond birth from the aſhes of her repentance. He again admitted the lovely Magdalene to his arms; and, in the moment of returning ardour, would have completed the laſt reſolution of folly by making her his wife, had not prudence very opportunely interpoſed, and prevented a connection that he judged to be improper, not ſo much from her want of virtue, as her want of education: for though pretty, ſhe was not poliſhed; and however formed to gratify a ſenſual taſte, ſhe was not calculated to preſide with elegance or decorum at Mr. Thomſon's table. Nevertheleſs, though his pride forbade him to have ſuch a girl for his wife in *reality*, yet it did not prevent him from beſtowing on her the credit of the *name*. Miſs Sarah Bonner then, without aſking leave of the prieſt, became all at once Mrs. Thomſon; and under that very reſpectable name and character ſhe was introduced by her *nominal* huſband to his own family. To give ſomething of an appearance of education to a creature who had been hackneyed only in the manners of a low and licentious life, he placed her under the tuition of a woman who kept a boarding-ſchool, near London.

In the mean time the Author ſet ſail for Bengal, with many recommendations from ſome gentlemen of the India-Houſe to the patronage of Mr. Verelſt and ſome leading members of the Council. The ſucceſs of theſe recommendations was not indeed anſwerable to the hopes of Mr. Thomſon. From Calcutta he ſailed, as ſecond officer on board a freight-ſhip, to China (Feb. 1769), about eleven months after his departure from England. At his return from China (Feb. 1770) he was informed that his 'ſuppoſed wife' had been in Bengal near four months, and had been attended thither from Europe by his own ſiſter. Amidſt the high pleaſure which his fond heart flattered him with the enjoyment of, in the company of his beloved object, there was a ſcheme laid to ſeduce her affections from him; —which ſcheme, artfully laid and ſecretly conducted, effectually anſwered every purpoſe of the ſeducer, and, in the event, ruined the fortune as well as the repoſe of Mr. Thomſon. This inſidious ſeducer was no leſs a perſon than Mr. R——d Ba——ll, whoſe name is not a little conſpicuous in the annals of the Eaſt. If we are allowed to pay any credit to Mr. Thomſon, this Mr. Ba——ll muſt have foully betrayed the confidence which was repoſed in him, and violated every law of friendſhip and hoſpitality, honour and juſtice. It was owing merely to accident, we are informed, that the correſpondence between Mr. Ba——ll and Mrs. Thomſon was detected. One Cator, Ba——ll's pimp, was not ſo dexterous as pimps ought to be in ſlipping a letter into Mrs Thomſon's hands. Our Author perceived it. His jealouſy was inſtantly rouſed: and the fears it excited were afterwards confirmed by a diſcovery of a number of letters from the ſame gentleman. Thoſe letters are now preſented to the public, in the order in which they were ſent to Mrs. Thomſon. They contain the moſt ardent expreſſions of love, and frequently refer to an illicit gratification of it. We are alſo preſented with a ſpecimen of Mr. Ba——ll's poetical talents—viz. a copy of verſes, moſt luſciouſly deſcriptive of Mrs. Thomſon's charms and Mr. Ba——ll's trembling pulſes, mighty tranſports, rapturous agonies, and extatic palpitations, &c. &c.—'a prayer'—"A prayer?"—Yes—a prayer, worthy of a licentious Nabob diſſolved in the luxury of a Haram——'a prayer to Love!'—and 'an apology'—for making himſelf ſuch a fool!

Through every period of this infamous amour, Mr. Ba——ll thought that the lady was in truth the legal wife of the very man whoſe intereſt he was at the ſame time profeſſing to promote on the moſt diſintereſted plan of friendſhip. Probably this very circumſtance heightened the charms of ſeduction, and made his "ſtolen waters *more* ſweet." What is common is not valuable; and that which may be procured without fear, is frequently enjoyed without ſatisfaction.

From one of Mr. Ba——ll's letters we may collect a ſtriking outline of his morality. He hath alſo in a few unequivocal words delineated (though unwittingly) that ſyſtem of *right* and *wrong* which our Aſiatic deſpots have been very ready to adopt and act upon in *more* reſpects than in the matter of ſeduction. We will tranſcribe his own words, when declaiming on *the uſe and intent of* paſſions. 'As our paſſions do *not* depend upon *ourſelves*, we muſt be ſenſible they were given us to anſwer ſome great end in nature: and as to human laws, whatſoever can ſhackle the affections of the mind when thoſe impel us irreſiſtibly, let us remember this truth—"that *whatever* is, is for the *beſt*; and promotes imperceptibly either a *general* or a *partial* good."

Excellent caſuiſt! Who would have thought that love would have made a man a logician? But the good men who have adopted the maxim on which Mr. Ba——ll lays ſuch a ſtreſs, were not aware that an unprincipled villain would have employed it as an inſtrument of ſeduction. But nothing is ſecured from abuſe. A depraved heart will lay hold of the pureſt maxims of philoſophy, and proſtitute to the purpoſes of licentiouſneſs the very grace of the Goſpel. The poſition—that "whatever is, is right," Mr. Ba——ll turns to the worſt account. He applies it by way of palliative to eaſe the ſores of Mrs. Thomſon's conſcience.—*Mrs. Thomſon's conſcience!!* Yes, verily, for it ſeems, *even ſhe* had ſome qualms!

The diſcovery of theſe letters produced a ſeparation between the ſuppoſed huſband and wife: and Mr. Ba——ll was drawn in, under a preſumption of adultery, to ſign an inſtrument by which he bound himſelf in a penal ſum of ten thouſand pounds 'to provide for the maintenance of Sarah Thomſon, *Wife* of Henry Fred. Thomſon, for the *great love* and *affection* that he bears to the ſaid Sarah, &c.'. By another deed he bound himſelf to the payment of an annuity of 300 *l.* to Mr. Thomſon, 'for divers *good* cauſes and conſiderations him thereunto moving.' For the Reader ſhould know, that when Thomſon found how matters had been conducted by Mr. Ba——ll and the lady, he wiſely conſidered, when the paroxiſm of his rage began to ſubſide, that as the affair could not be rectified, it would be moſt prudent to turn it, as much as poſſible, to his own advantage: and not attempt to litigate in a court what the law could neither confirm to his honour or profit. Mrs. Thomſon indeed threatened him into ſilence, by declaring that ſhe would divulge the nature of their connection, if he perſiſted in interrupting her more profitable amour with Mr. Ba——ll. Alarmed by this menace, and in ſome meaſure awed by the power and influence of Mr. Ba——ll, he reſigned the lady, and took the bond as a recompence for the loſs.

The ſale of what was regarded as a *wife*, drew on Thomſon much and deſerved infamy. He was deteſted and ſhunned by all perſons of character, for condeſcending to a traffic equally contemptible and wicked. With this odium on his conduct, he made a voyage to China, and from thence returned to England in Aug. 1773.

Mr. Ba——ll's living in open adultery gave great offence to the Gentlemen of the Council. They reprobated his conduct aloud, and inſiſted on a reformation of a plan of life ſo diſgraceful to a perſon in his high ſtation. Stung by their reproofs, or influenced by ſome little remains of modeſty, he abſented himſelf, for ſome time, from the Council: but prudence at length getting the better of paſſion, he diſmiſſed the object of it, and Mrs. Thomſon was ſent to England. Before her arrival, our Author had received a letter from Mr. Ba——ll, preſſing him, in the moſt earneſt terms, to repair immediately to India, to take care of his wife and children, promiſing him every protection that friendſhip could afford. When Thomſon arrived in India, he was ſurpriſed to find that his wife had ſailed for Europe ſome time before: for it ſeems, the Gentlemen of the Council ſo far and with ſuch determination intereſted themſelves in the honour of their body, that they inſiſted on Mr. Ba——ll's immediate diſmiſſion of the woman who had been the occaſion of all the obloquy that had been brought on his character, and which in a certain degree affected the honour of the Council. They would not wait for Thomſon's return to India. Mr. Ba——ll adopted the moſt prudent alternative.

While Thomſon was in Bengal, he was entertained at Mr. Ba——ll's houſe. While he continued there, he was very ſolicitous with Mr. Ba——ll to enter into a freſh bond for the ſecurity of the annuity before mentioned. He wanted to have a fund eſtabliſhed for the payment of it. After many tedious delays, and many ſhameful equivocations, Mr. Ba——ll at length produced inſtructions to his brother for this purpoſe. The terms ſpecified in theſe inſtructions were very ſatisfactory to our Author; and when he arrived in England, he flattered himſelf that he ſhould ſoon ſee the period of his misfortunes. Alas! the greateſt were yet to come. He found that the deed was informal; and that as he was not married, it could not operate in law.

Captain Ba——ll, the brother of Richard, ſtarted many objections to the execution of the inſtructions that were ſent to him from India: and on Mr. Thomſon's application to Pickering the attorney, he had the conſummate mortification of hearing, that before the deeds could be properly drawn up, it would be neceſſary a *certificate of the marriage* ſhould be produced. This was impoſſible; for the pretence of marriage was an impoſition. Mr. Ba——ll himſelf ſeemed to have known it at laſt: and though he feigned an ignorance of the matter to Thomſon, yet the latter ſuſpects that he contrived to have him cancel the former deed, and conſent to another, that Mr. Ba——ll muſt have known could not operate in any court.

Our Author was left once more to execrate himſelf for having been made the dupe of his own folly and another's artifice. He thought indeed of a remedy in the Court of Chancery; but was informed that that Court could not give him the relief he wanted. His laſt appeal lay to another Court, and he reſolved to put himſelf on the trial of it. He found the Captain deaf to the calls of juſtice and honour: 'but (ſays our Author) I reſolved to work upon his *pride*; and I muſt own that I expected more from that quarter than from any other. Nor was I deceived. I drew up a ſhort ſtate of my caſe, into which I introduced Mr. Ba——ll's letters to the ſuppoſed Mrs. Thomſon. I determined to lay it before the Public, and made the Captain acquainted with my intention.'—The family pride (as Thomſon expected) was alarmed: a negociation was ſet on foot, and he received 1500 l. on condition that he ſhould, *on oath*, give up all the original letters of Mr. Ba——ll on the ſubject. 'I complied (ſays he) with the terms: but as I did not wiſh to loſe the means of my own juſtification, I took care to keep *atteſted* copies of all the papers I had delivered up. Since that period I have had reaſon to rejoice at this precaution; for when I attempted to employ the 1500 l. in buſineſs, I found that no one of reputation liked to be concerned with me.' To juſtify himſelf to the world, and remove that load of infamy which had long reſted on him, to the perſon who chiefly merited it, is his profeſſed motive in the publication before us. While he was penning the preſent narrative, he was, to his great ſurpriſe, viſited by the very woman who was the author of all his misfortunes. She expreſſed her ſorrow for what had paſſed; and as the only reparation ſhe could make, ſhe offered (ſays our Author) to divide with me an annuity of 300 l. which ſhe receives from her paramour; and begged that I would ſuppreſs the pamphlet.' Mr. Thomſon rejected the offer with contempt; and, notwithſtanding his finances were not in the moſt promiſing train, he reſolved to lay the whole tranſaction before the Public, and to ſtand to their award.

For *our* part, we are in doubt whether Mr. Thomſon hath moſt claim to pity, contempt, or deteſtation. We have been alternately affected by each in the peruſal of the preſent performance. Old as we are, we have not forgotten what youth *is*; and, contrary to the example of too many of the ſame ſtanding in life; whoſe ſeverity is frequently the effect of envy, we ſtill find in our boſoms a ſtrong advocate for the follies and precipitance of youth. We know the power of female art when ſeconded by female beauty, and that *appearance* of gratitude and ſimplicity, of which the abandoned part of the ſex ſo dextrouſly avail themſelves, to the deluſion and deſtruction of ſimple and unwary minds. We pity the victim of female impoſition, and would willingly give him ſuch advice as hath the faireſt chance of raiſing him ſuperior to pity. But to reaſon with paſſion, is to go upon the *forlorn hope!* Experience, which tortures, frequently improves the heart. It realizes the leſſons of caution; and we feel what we were warned of.

But though we are ſo ready to excuſe the wild ſallies of unguarded youth, and would willingly take the child of misfortune beneath our protection, even though that misfortune were the effect of a criminal paſſion; yet when, inſtead of begetting penitence, it nouriſhes rancour, and the gayer paſſions of a ſenſual taſte degenerate into the unrelenting rage of a dark and diabolical ſpirit, we give to indignation what elſe would be due to pity; and forgetting the cry of miſery, we are only ſhocked at the howl of revenge.

Art. IX. *The Force of Truth;* an authentic Narrative. By Thomas Scott, Curate of Weſton Underwood and Ravenſtone, Bucks. 8vo. 2s. unbound. Keith. 1779.

THIS Mr. Scott, if we may give any credit to his own account of himſelf, hath been a ſorry ſort of a gentleman in his time. Whether he hath overcharged the picture with too much ſhade, merely for the ſake of making a ſhew of his deep humility and contrition; or whether he hath drawn it according to life, and preſerved in the delineation he hath exhibited of his features *the force of truth*, it is not our buſineſs to enquire. We muſt take the matter as it comes before us: and in this light it appears clearly to us, that Mr. Scott hath been—viz.—as aforeſaid!—"Very true (perhaps this gentleman will ſay), I join heartily with you in the accuſation. I know that I *was* a proud, obſtinate, hypocritical, *perjured*, blaſphemous wretch: but the caſe is altered now.—I hope you will not diſpute the power of Divine grace."—No—we ſhall not diſpute any point with Mr. Scott. We cannot combat him on *his own* ground. We cannot get any footing there. As to *our* ground—he is got above it! But though we do not chuſe to diſpute, we will aſſert our claim to the privilege of doubting.

Mr. Scott hath made choice of a motto from Horace,

——— *ut ſi quis aſellum*
In campo doceat parentem currere frenis.

That is, in plain Engliſh—"An aſs will be an aſs, do what ye can."

can." And he backs this old Pagan proverb by a Scriptural paradox, viz. "Vain man would be wiſe, though man be born a wild aſs's colt." Now through the greateſt part of this 'authentic narrative,' Mr. Scott produceth himſelf as a ſtriking evidence both of the proverb of Horace and the paradox of Zophar the Naamathite. Mr. Pope produceth *Sime*'s mate, as a match for any aſs both in point of meekneſs and obſtinacy. But Mr. Scott's obſtinacy (if his account of himſelf be *authentic*) is naturally ſo great, as to leave no room for a grain of meekneſs. 'Tis like Aaron's ſerpent! it ſwallowed up every other paſſion and principle of his heart! 'Few perſons (ſays he, p. 152) were ever by nature more ſelf-ſufficient and poſitive in their opinions than I was. Fond to exceſs of entering into argument, I never failed on theſe occaſions to betray this peculiarity of my character. Seldom did I ever acknowledge or ſuſpect myſelf miſtaken: ſcarce ever did I drop any argument I had undertaken to ſupport, until either my reaſonings or my obſtinacy had ſilenced my opponent. A certain perſon once ſaid of me, that I was like a ſtone rolled down the hill, which could neither be ſtopped nor turned. This witneſs was true.—Indeed I carried the ſame obſtinate, poſitive temper into my religious inquiries: for I never gave up one tittle of my ſentiments till I could defend them no longer; nor ever ſubmitted to conviction till I could make no longer reſiſtance. The ſtrong man, armed with my natural pride and obſtinacy, and having with my vain imaginations and reaſonings, and high thoughts, builded himſelf many ſtrong holds, kept his caſtle in my heart; and thus garriſoned, when the ſtronger than he came againſt him, he ſtood a long ſiege.'

If the honeſty of a man were in proportion to the freeneſs of his confeſſion, Mr. Scott might have ſome conſiderable pretenſions to that character. And ſo would the celebrated infidel *Cardanus*—who, in the delineation of his diſpoſition and character, hath thrown ſome of thoſe *ſombre* tints on it that ſhade ſo large a part of Mr. Scott's portrait. "Nugacem (ſays Cardan of himſelf—ſomewhat in the ſtyle of Mr. Scott) religionis contemptorem, invidum, triſtem, ſuorum oſorem, inamœnum, auſterum; ſponte etiam divinantem, maledicum, varium, ancipitem, impurum," &c. &c. &c. Now, if confeſſion be a proof of ſincerity, the Atheiſt and the Methodiſt have equal cauſe for boaſting of their great proficiency in the practice of this virtue. They differ indeed as to the *cauſe* of their turpitude: Cardan charging his to the account of his *ſtars*; and Mr. Scott laying all the blame of his, on *a depraved nature—on original ſin—the well-ſpring and fruitful root of all theſe multiplied evils* (p. 97). The evils of Mr. Scott's nature, depraved as it might be by *original ſin*, were indeed multiplied and aggravated to a very great degree, if what he tells us of himſelf in pages 13, 14 and 15 be *authentic*. ‘I was filled with a ſelf important opinion of my own worth, and the depth of my underſtanding. I had adopted a ſyſtem of religion accommodated to that fooliſh pride, having almoſt wholly diſcarded myſteries from my creed, and regarding, with ſovereign contempt, thoſe who believed them. As far as I underſtand theſe controverſies, I was nearly a Socinian, and a Pelagian, and wholly an Arminian. Yet to my ſhame be it ſpoken, I ſought to obtain admiſſion into the miniſtry in a church whoſe doctrines are diametrically oppoſite to all the three; without once concerning myſelf about thoſe barriers, which the wiſdom of our forefathers *have* placed about her, purpoſely to prevent the intruſion of ſuch dangerous heretics as I then was.

‘When I was preparing for this ſolemn office, I lived as before, in known ſin and in utter neglect of prayer.—And thus, after ſome difficulty, I continued with a heart full of pride and wickedneſs: my life being polluted with many unrepented, unforſaken ſins, without one cry for mercy, one prayer for direction or aſſiſtance in, or bleſſing upon, what I was about to do. After having concealed my ſentiments under the maſque of general expreſſions; after having ſubſcribed to articles directly contrary to my then belief; and after having blaſphemouſly declared in the preſence of God and the congregation in the moſt ſolemn manner, ſealing it with the Lord's ſupper, that I judged myſelf to be inwardly moved by the Holy Ghoſt to take this office upon me (not knowing, or not believing, that there was a Holy Ghoſt), on Sept. 20, 1772, I was ordained a Deacon.’

Mr. Scott indeed ſoundly berates himſelf for this daring wickedneſs—calling himſelf all manner of names for it—ſuch as—‘a rebel, a blaſphemer, an irreverent trifler with his God—a preſumptuous intruder into his ſacred miniſtry:’——and ‘whenever he thinks of it, he is filled with amazement that he is out of hell.’

Now what, good Reader, was the ruling object of Mr. Scott's heart when he thus, like another “Ananias, lied to the Holy Ghoſt?” He anſwers the queſtion himſelf. ‘A proud conceit of my abilities, and a vain-glorious imagination that I ſhould ſome time diſtinguiſh and advance myſelf in the literary world.’

Though the impoſition of *right reverend hands* could not conquer Mr. Scott's unbelief in the Holy Ghoſt, yet Mr. Venn's ‘Eſſay on the Prophecy of Zacharias’ brought about a ſtrange and almoſt miraculous revolution in his faith, and put the point before doubted of out of all diſpute. ‘I ſhould (ſays Mr. Scott) as eaſily be convinced that there were no Holy Ghoſt, as that he was not preſent *with my ſoul when* I read what Mr. Venn had *written on that ſubject.*’ And yet, in the midſt of theſe divine illapſes of the Spirit, Mr. Scott was an inveterate Arian—a deſpiſer of the doctrine of the Trinity, and 'had quarrelled (as he informs us) with the Articles of the Church of England about this doctrine.' At length, however, he began to 'ſuſpect the truth of Dr. Clarke's hypotheſis;'—and in time (for matters were in a train to complete his orthodoxy) 'he was conſtrained to renounce his former ſentiments, as utterly indefenſible.'

Still, however, ſomething was lacking! 'His prejudices againſt Mr. Hervey upon doctrinal ſubjects were very ſtrong.' But, providentially, about July 1777, Theron and Aſpaſio fell into his hands.' All was very wonderful!—but 'eſpecially (ſays our Narrator) his animated deſcription and application of the ſtag-chace cleared up the important matter [viz. of Juſtification] to my before-darkened apprehenſion, more than every thing I had hitherto read upon the ſubject.'

All now was as it ſhould be, except in the matter of 'perſonal election.' 'This was (as he ſays, very pathetically) fooliſhneſs unto me!' But as Mr. Scott was born to be a thorough Calviniſt in the end, predeſtination, and its whole train, fell into his creed in due order; and 'now (ſays he exultingly) I willingly ſubmit to be conſidered by the world under the mortifying character of a ſilly, half-witted, crack-brained enthuſiaſt.'

Art. X. *The New Univerſal Prayer-Book,* or, Complete Syſtem of Family Devotions, deſigned for the Uſe of Proteſtants of all Denominations, containing Forms of Prayer for every Morning and Evening in the Week, with ſuitable Meditations and Reflections; alſo particular Prayers and Thankſgivings for every Occaſion and Circumſtance in Life. Likewiſe a practical Diſcourſe on the Chriſtian Sabbath: and devout Meditations on the Lord's Supper; with Prayers to be uſed before and after the Participation of that holy Ordinance: including an Introduction recommending the Practice of Family Worſhip and Social Religion. By the Rev. Joſ. Worthington, LL.D. late of Queen's College, Cambridge. 8vo. 3s. bound. Hogg. 1779.

THOUGH we have ſomewhat abridged this profuſe title-page, it hath ſtill much the air and appearance of ſpiritual quackery: and we think the book itſelf not wholly void of that oſtentatious diction which empirics are always fond of; but which the humble Chriſtian would conſider as very unſuitable to the nature of prayer. Witneſs the following expreſſion—'The intellectual powers we are poſſeſſed of, the uſe of our reaſon, and our *capability* of knowing and enjoying God, are *among* the beſt of our mercies, for which we adore, and laud, *and magnify* thy venerable name.'

What a ſwell of language concludes Dr. Worthington's paraphraſe on the Lord's prayer! 'All power is derived from thee, as the Source of all exiſtence, and all the glory muſt return into thy hands at that grand revolution of things—that awful *criſis*, when a period ſhall be put to time itſelf with all its events—*when* the earth ſhall be diſſolved, the elements melt with fervent heat, and all viſible nature be deſtroyed—*when* the number of thine elect is finally accompliſhed and *lodged in the heavenly granary*—*when* all the bleſſed purpoſes of providence and of grace have received their completion—*then* ſhall the Son alſo himſelf deliver up the mediatorial kingdom into thine hands, that God —the *Triune* God, may be all in all—*then* ſhall it be the *unceaſing* and *never-ending* employment of angels, arch-angels, cherubim and ſeraphim, ſpirits who kept their firſt eſtate, and all the company of the redeemed, clothed in white raiment, and having palms of eternal victory in their hands—*then* they will all unite in one univerſal *chorus*—evermore praiſing thee.'

But our Author doth not always ſoar on flaming pinions

——"beyond the viſible diurnal ſphere:"

he frequently ſinks into a very mournful whine of confeſſion: and in one of thoſe lamentable humours, he thanks 'the divine and adorable Majeſty of the incarnate Word, that when no eye pitied us, yet that the *bowels* of his compaſſion *yearned* in our behalf—commiſerated our caſe, and *came down* to our help.'

The Puritan divines of the laſt age were fond of introducing myſtical alluſions and metaphors, from the Old Teſtament, into their prayers:—the greateſt part of which being of a local nature, muſt have been perfectly unintelligible to the common people. Nevertheleſs, from their ſound, more than the ſenſe they conveyed to the underſtanding, the people grew very fond of thoſe obſcure phraſes: and a prayer, formed on the ſimple model delivered to us by our Lord, was deemed to be inſipid and ſpiritleſs.—A popular divine never failed to raiſe a ſigh, or excite a groan, when he introduced the following text into the train of his confeſſions, "May our mourning be like the mourning of Hadradrimmon in the valley of Megiddon!"—No matter who Hadradrimmon was, or where the valley of Megiddon was ſituated, or what the mourning was about: there was ſomething doleful in the ſound: and that was enough.

The lively paſſions were equally with the ſorrowful ones under the controul of a magical text, artfully introduced at the proper moment. The following, from the Canticles, hath performed wonders in that way; "Or ever I was aware, my ſoul made me like the chariots of Aminadab."

Dr. Worthington talks in his prayer of 'ſetting up his Ebenezer;' and ſpeaks highly of the efficacy of 'the balm of *Gilead*, and of the phyſician there.'

Such expreſſions are, in our opinion, wholly improper for ſocial worſhip. They convey no meaning, or a wrong one, to weak minds. The language of prayer ought to be as clear and ſimple as poſſible—diveſted of all myſtical alluſions—all metaphors and figures of ſpeech—all pompous, complimentary phraſes—as well as groſs and vulgar epithets, or trite and familiar terms. Social worſhip ſhould be confined as much as poſſible to general principles of religion, and the common duties of moral and Chriſtian practice. Controverſy ſhould be kept aloof from this ſacrifice of mutual love to our common parent: and the preacher who introduceth his own ſpeculations into his public prayers, muſt be very ignorant, or very preſuming, or, what is worſe, a dupe, for intereſt's ſake, to the prejudices of others, who will have a prayer as well as a ſermon, Calviniſm all over!

Dr. Worthington may think himſelf ſlighted, if we do not produce ſpecimens of his *meditating* as well as his *praying* gifts and graces. In his Good-Friday meditation, he ponders in this wiſe with himſelf on the paſſion of our Lord. 'In the Gethſemane he muſt likewiſe experience the *out-pourings* of his father's wrath in our place and ſtead. Here it was that his righteous ſoul became exceeding ſorrowful, even unto death. Here it was that the ſpotleſs victim began to feel the dreadful weight of *imputed guilt* and the terrors of *avenging* juſtice—when his inward agony forced his blood from his veins through his threefold veſture—when himſelf lay proſtrate on the earth with his garments literally rolled in blood—when, as the ſurety of the covenant and a *ſubſtitute* for his people, he *actually* bore the ſins and carried the ſorrows of the whole world; and with the names of every true Iſraelite on his heart, our great High-prieſt, Jeſus, the Son and Lamb of God, ſuſtained *that* puniſhment for ſin which *muſt* otherwiſe have been levied on ſinners to *all eternity*.'

So much for our Meditant at the bottom of the mount: let us, before we take our final leave of him, attend him to the top, when he ſwells into rapture, and dances in allegory. 'And now the great High-prieſt, Jeſus Chriſt, the Son of God, and God the Son, *is for* paſſing into the heavens, to be glorified himſelf with that glory which he had with the Father before the world began. When Elijah was taken up into heaven by the miniſtry of Seraphs, ſublimely ſtiled a chariot and horſes of fire, the aſcending prophet dropped his mantle on the plaintive Eliſha below, with which Eliſha ſmote the waters of Jordan, ſo that they parted hither and thither and Eliſha went over—ſo the aſcending Saviour entailed his bleſſing, and, as it were, bequeathed his *mantle* to the children he left behind, wherewith they are able to ſmite the waters of affliction and temptation, nay of death itſelf, which ſhall cleave in twain like a ſcroll that is rolled back, and leave a way for the ranſomed of the Lord to paſs over.'

We had nearly forgotten to inform our Readers, that Dr. Worthington's 'Exerciſes of devotion *are laid at the feet*' of Dr. Horne, Vice-Chancellor of the Univerſity of Oxford, whoſe 'patronage is *implored*' in the moſt humble ſtrain: and whoſe labours are complimented in the moſt exalted ſtile of panegyric. Such exerciſes indeed may ſuit the *orthodoxy* of Dr. Horne; but his *ingenuity* required a better ſacrifice.

Art. XI. *The Georgics of Virgil,* tranſlated into Engliſh Blank Verſe. By William Mills. 4to. 6s. Boards. Robſon, &c. 1780.

THE principles of poetic tranſlation being ſo well known and underſtood, we the more wonder that a Writer who appears to poſſeſs ſome portion of taſte as well as learning, ſhould ſo far miſtake his own powers as to attempt a tranſlation of a poem that has ever been conſidered as the maſter-piece of one of the firſt poets that any age or nation has produced; a poem which exhibits the happieſt combination of judgment and enthuſiaſm. The tranſlation, as far as we have compared it with the original, is ſufficiently faithful and cloſe; but cloſeneſs and fidelity are but parts of a tranſlator's province. Unleſs ſome portion of the original ſpirit be transfuſed into the copy, it muſt of neceſſity be vapid and unintereſting. How far Mr. Mills's tranſlation falls under this predicament, will appear by comparing any part of it with the correſponding paſſage in the original.

> Me may the Muſes I to all prefer,
> Whoſe ſacred prieſt I am, ſmit with the love
> Of poeſy divine, receive, and teach
> The ways of heav'n and number of the ſtars;
> The different eclipſes of the ſun,
> And all the labours of the changing moon;
> What is the cauſe of earthquakes, by what force
> Swell the deep waters of the ocean's tide
> Burſting their bounds, and then ſubſide again:
> With ſo much haſte why winter ſuns decline,
> Or what retards th' approach of ſummer nights.
> But if about my heart the languid blood
> Too ſlowly flow, forbidding me to reach
> Nature's ſublimer parts, may rural ſcenes
> And purling brooks in fertile vallies pleaſe,
> Streams may I love and woods inglorious.
> Where are the fields? Oh where is Sperchius,
> And mount Taygeta, where Spartan virgins
> Perform'd their frantic Bacchanalian rites?
> Who will convey me to the pleaſing vales
> Of Hemus cool, and with the mighty ſhade
> Of ſpreading branches cover me from heat?

How unanimated and proſaic! how little is the reſemblance *between this and the genuine* raptures of the Mantuan bard!

Me vero primum dulces ante omnia Muſæ,
Quarum ſacra fero ingenti percuſſus amore,
Accipiant; cœlique vias et ſidera monſtrent,
Defectus ſolis varios lunæque labores:
Unde tremor terris; quâ vi maria alta tumeſcant
Obicibus ruptis, rurſuſque in ſeipſa reſidant:
Quid tantum oceano properent ſe tingere ſoles
Hyberni: vel quæ tardis mora noctibus obſtet;
Sin, has ne poſſim naturæ accedere partes,
Frigidus obſtiterit circum præcordia ſanguis;
Rura mihi, et rigui placeant in vallibus amnes,
Flumina amem ſylvaſque inglorius. O ubi campi,
Sperchiuſque, et virginibus Bacchata Lacænis
Taygeta! O qui me gelidis in vallibus Hæmi
Siſtat, et ingenti ramorum protegat umbra!

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. I.

RECHERCHES ſur les Cauſes des Affections Hypocondriaques, appellées communement Vapeurs, &c. i. e. *Inquiries concerning the Cauſes of thoſe Hypocondriacal Complaints, generally known by the Name of* Vapours; *or, Letters of a Phyſician concerning theſe Complaints:*—To which is added, *A Journal of the State of the Body, relative to the Perfection of Perſpiration and the Temperature of the Air.* By CLAUDE REVILLON, M. D. Member of the Academy of Sciences of Dijon. 8vo. Paris. 1779.—There are two circumſtances adapted to prepoſſeſs a judicious Reader in favour of this work, even before he is entirely acquainted with its contents. The firſt is, that the Author adopts, with reſpect to the diſorder in queſtion, the maxim of Montanus, *Avoid phyſicians and medicines, and you will be cured*; and the ſecond is, that M. REVILLON, himſelf, was, during fifteen years, ſeverely viſited with a nervous diſorder, of which he diſcovered both the principle and the cure. We muſt, however, obſerve, that our Author is not ſo injudicious as to carry the maxim of *Montanus* too far. He recommends certain remedies to ſtrengthen the ſtomach; but a proper diet and regimen are the great objects on which he places his chief dependence for the recovery of his patients.—He conſiders the ſuppreſſion or diminution of *inſenſible perſpiration*, as the immediate and efficient cauſe of hypocondriacal and hyſterical diſorders, whatever circumſtances, of a more remote kind and influence, may have contributed to bring them on: he ſhews, by a number of curious experiments, made on himſelf and others, that, in order to keep the body in a right ſtate, the matter exhaled by inſenſible perſpiration muſt be more than equal to all the other ſenſible evacuations by ſtool, ſweat, &c. More eſpecially he obſerves, that the matter of this kind of perſpiration, when ſuppreſſed and retained within the body, is carried to different parts, where it occaſions obſtructions, and affecting chiefly the organs of digeſtion, produces flatulencies, cholics, head-achs, diarrhœas, or conſtipation, while the groſs, viſcous and acrimonious juices, that ariſe from vitiated digeſtions, re-act upon the cauſe that produced them, contracting and cloſing the pores through which inſenſible perſpiration muſt be performed.

Having determined the cauſe, our Author proceeds to the method of cure, which has ſucceeded on himſelf, and which deſerves attention. For this method, and the curious journal of the ſtate of his body, which the Author kept during ten weeks, we muſt refer the Reader to the work itſelf, in which he will meet with ſome fanciful things, but on the whole, will find, if we are not miſtaken, judicious directions, and uſeful inſtruction.

II. *Table Analytique et Raiſonnée des Matieres contenues dans les* XXXIII *Volumes en Folio du Dictionnaire des Sciences, des Arts, et des Metiers, & dans ſon Supplement.*—i. e. *An Analytical and Philoſophical Table of the Matters contained in the* XXXIII *Folio Volumes and the Supplement of the Dictionary of Sciences, Arts, and Trades, &c.* Volume I. Folio, 944 Pages. Paris. 1779. Much has been ſaid *for* and *againſt* the famous *Encyclopedie* of Paris. The undertaking was certainly great and arduous, and its Authors would have had an undoubted right to the encouragement and applauſe of the Public, had they not uſurped a kind of deſpotiſm in the republic of letters, introduced a ſpirit of cabal and faction into the temple of Science, and attempted alternately to aſſail and undermine thoſe truths that are the great ſupport of ſociety and morals, and which even the authority of human government ſhould render reſpectable, to thoſe who are ſo unhappy as to look no higher. With all its faults, however, the *Encyclopedie* is a valuable work; it contains a great treaſure of knowledge; but it often embarraſſes inſtead of enlightening uninſtructed readers. Such frequently ſtand in need of a guide to connect the ſcattered branches, that belong to one general article, to conduct them without perplexity from one place to another, where the points of communication are wanting, and above all, to enable them to keep clear of the contradictions which are to be found in ſeveral articles of that great work, that relate to one and the ſame ſubject. It is propoſed to remedy theſe inconveniencies in the work before us, which may be conſidered as an excellent philoſophical abridgment of the *Encyclopedie*; the contents of that celebrated dictionary being reduced to an uniform and conſiſtent ſyſtem of univerſal ſcience.

The laborious Author * has in this Table incorporated the *Supplements* with the work in the proper places;—he has connected the volumes of Plates with thoſe of the Diſcourſes † much better than they are connected in the work itſelf:—he has ſometimes ſubſtituted vulgar denominations in the place of technical terms, added new articles from materials ſcattered in the original work, and placed together the articles that have ſuch a mutual affinity, as to illuſtrate each other. He has analyzed ſeveral of the philoſophical and metaphyſical articles, (which are of an enormous length) in ſuch a manner, as to give the Reader a general view of the ſubject, to preſent to him a notion of the concatenation of the principal ideas that are unfolded in the text, and to put him in a way of finding, with facility, any thought, fact, or particular obſervation that he is deſirous of recollecting. The tranſpoſitions, which were inevitable in the original work, from the impoſſibility of placing under each word, every thing that related to it, are attended with inconveniencies, which our Author has remedied, not only by indicating often under a ſingle word, all that is to be found in the different volumes, relative to it, but alſo by references, both to the *Encyclopedie* and his Table, which furniſh the Reader with a compendious method of ſatisfying his curioſity. The contradictions of the famous dictionary are here alſo drawn together, and make a curious figure in the part they occupy of our Author's Analytical Table. At the head of this work (which may be of the greateſt utility to thoſe who have purchaſed the *Encyclopedie*, and which may, in ſome meaſure, ſupply its place to thoſe who have not) we find a Genealogical Table of the Sciences, and another of the Arts and Trades, that are treated in the great work and its ſupplements.

III. *Compoſition du Remede de M.* DARAN—i. e. *An Account of the Compoſition of the Remedy, ſucceſsfully employed by M.* DARAN, *Counſellor and Surgeon to the King of France, during the Space of Fifty Years, for the Cure of Suppreſſion of Urine, and the Removal of the Cauſes that give riſe to that Diſorder—Publiſhed by himſelf.—To this Work is prefixed a Preface, containing the Reaſons why it was publiſhed no ſooner, and why it is publiſhed now; alſo a Diſcourſe concerning the Theory of the Diſorders of the Urethra, the Proofs that aſcertain the Efficacy of the Remedy, and the Methods*

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* This Author is M. MOUCHON, Miniſter of the French church at Baſil, who has employed eight years in analyzing and combining the contents of 33 folio volumes.

† Our Author calls the articles of the Encyclopedie, *Diſcourſes*: ſuch indeed they are; they are even pieces of eloquence, and ſo far they depart from the plain and didactic tone, that belongs to a *dictionary*.

by which the Perſons afflicted with the Diſorder in queſtion, may be acquainted with its Nature and Symptoms. 12mo. Paris. 1779. 360 Pages—Price 2 Livres in Sheets.——It is a great recommendation of the book, uſhered into the world under this clumſy title, that its Author, in the courſe of his practice, completely cured near *ſix thouſand* perſons of diſorders in the urethra; and it is an unqueſtionable mark of generoſity and humane public-ſpirit in M. DARAN, that while his fortune has been hurt by an unexpected incident, and his advanced age expoſes him to the infirmities which generally attend that period, he has publiſhed his ſecret, without an eye to any recompence except the pleaſure of doing good. It is well known, that this remedy, as to its outward form, conſiſts of *bougies*, i. e. ſomething like ſmall waxen tapers. In order to underſtand their compoſition thoroughly, it is neceſſary not only to know their ingredients, but alſo to peruſe the obſervations that accompany them, and the preliminary diſcourſe on the diſorders of the urethra, which takes up two-thirds of the volume before us: we therefore refer the Reader to the work itſelf, at the end of which there is a reſpectable liſt of teſtimonies in favour of the efficacy of M. DARAN's remedy.

IV. *L'Action du Feu Central banni de la Surface du Globe*, &c.—i. e. *The Action of the Central Fire baniſhed from the Surface of the Globe, and the Sun re-inſtated in his Rights and Prerogatives, in Oppoſition to the Aſſertions of Meſſrs.* Buffon, Bailly, de Mairan, &c. By M. R D. L. Member of ſeveral Academies. 8vo. pp. 84 (Price 1 Livre 16 Sous). Paris. 1779.—The initial lettters denote M. ROME' DE LISLE, who is the Author of this ſenſible and ſpirited piece. By its title it ſeems to announce a flaming and furious attack on the three celebrated philoſophers, who have perhaps exaggerated in their works the action of the central fire; but M. DE LISLE encounters theſe enemies of the Sun with modeſty and politeneſs: we even think, that there is more temper than evidence in ſeveral parts of his work. He is perhaps as much miſtaken in attributing too little influence to the central fire, as his adverſaries are in giving it too much. They both appeal to the thermometer, and this oracle ſeems to pronounce (though in different places) in favour of them both: but the deciſions of this oracle are not always infallible. M. *Darcet*, Profeſſor of Chymiſtry in the Royal College, relates, that on one of the Pyrenean mountains, on the ſide of Bagnéres, he obſerved, in the month of June, that the liquor of a thermometer, which was placed at the top of a fixed pole, roſe to 22 degrees above the freezing point, while he was ſo affected with the bitter cold, on that mountain (though ſheltered, by one ſtill higher, from the north wind), that neither he nor his companion could bear it above half an hour.—So much for the infallibility of the thermometer.

GERMANY.

V. PYROMETRIE *oder vom maaſſe des Feuers und der Waerme, &c.*—i. e. *A Treatiſe concerning* PYROMETRY, *or of the Method of meaſuring Fire and Heat.* By the late M. LAMBERT. Berlin. 4to. 359 Pages, with Plates.—The learned Author of this Work was one of the principal ornaments of the Academy of Berlin, and his reputation is ſufficient to prepoſſeſs the Public in favour of this, his laſt, production, which was finiſhed but a few months before his death. It is divided into eight parts. The Firſt treats of *fire* and *heat* in general, of what we call heat in conſequence of ſenſation and experience, and of the terms by which the Greeks expreſſed the phenomena of fire. The Second, of the rarefaction cauſed by heat,—of the thermometers of *Drebbet* and of Florence—and of the laws of the condenſation of the air, according to *Sulzer*, *Muller*, and *Mariotte*.—The Third, of the heating and cooling of bodies.—The Fourth, of the motion of heat, of its expanſion, repercuſſion, and exaltation.—The Fifth, of the power of heat to unite or join, and to diſunite bodies, as alſo of fuſion. The Sixth contains obſervations relative to the meaſure of the force of heat, and of the quantity of the particles of fire. The Seventh treats of the ſenſation of heat; and the Eighth, of the heat of the ſun.

VI. *Fundamenta Geographiæ et Hydrographiæ ad Naturæ Ductum poſita. A* JOAN. GUIL. BAUER. 8vo. with five Plates. Gieſſen. 1779. This piece of ſubterraneous geography contains a deſcription of the interior and exterior ſtructure and formation of our globe, with obſervations and remarks of a practical and uſeful kind. The articles relative to inflammable matter, and *earth-coal*, are both curious and inſtructive. The ſubterraneous hydrography is comprehended in ſeveral diſſertations concerning the origin, motion, and conſtituent parts of ſpring water, rain water, ſea water—of thoſe waters that are ſaline, acidulous, bitter, &c. together with circumſtantial details relative to ſprings and fountains in England, France, Italy, Sicily, Switzerland, Germany, Bohemia, Sileſia, Hungary, Croatia, Bulgaria, Greece, Aſia, Africa, and America.

VII. *Grundliche*, &c.—i. e. *A Philoſophical Defence of the new Obſervations of the Satellites of the Fixed Stars, made in the Electoral Obſervatory at Manheim by M.* CHRISTIAN MAYER, *Eccleſiaſtical Counſellor and Aſtronomer to the Elector Palatine, and Ordinary Profeſſor of Aſtronomy in the Univerſity of Heidelberg*, &c. 8vo. Manheim. 1779. This controverſial work contains a refutation of the remarks, which the Abbé HELL, of Vienna, publiſhed ſome time ago, relative to the diſcovery of M. MAYER. The latter affirms, that there is not in the Southern Hemiſphere, perhaps, one fixed ſtar of a certain magnitude, which is not accompanied with one or more ſtars of a ſmaller ſize. M. MAYER was aſſiſted, in this diſcovery, by aſtronomical inſtruments carried to a very high degree of perfection, and more eſpecially by an achromatic teleſcope, which is the only one of its kind in Europe, or, at leaſt, was ſo when he made his obſervations.

VIII. *Nova Species Quadrupedum, e Glirium Ordine, cum Illuſtrationibus variis complurium ex Ordine Animalium.*—i. e. *A New Species of Quadrupeds of the Claſs of the Glis, together with ſeveral Illuſtrations relative to Animals of that Claſs.* By M. P. S. PALLAS. Part I. *Erlang.* 1779.—This firſt part, or *bundle* (as it is called, *faſciculus*), of the celebrated M. Pallas, relates to the claſs of hares, of which he deſcribes five kinds hitherto unknown. M. PALLAS's deſign was to communicate to M. SCHREBER the obſervations he might have occaſion to make in his travels, in order to aſſiſt the latter in completing his hiſtory of that claſs of animals that are provided with paps. But M. SCHREBER found theſe materials too rich and abundant, to melt them down into his work: he has therefore publiſhed them ſeparately, and they are, indeed, worthy of the attention of connoiſſeurs in natural hiſtory.

IX. *Acta Oſnabrugenſia*, &c.—i. e. *Memoirs relative to the Juriſprudence, Government, and Hiſtory of Weſtphalia, and more eſpecially of the Biſhopric of Oſnabrug.* 8vo. Oſnabrug. 1779. *Firſt Part.*—Theſe Memoirs are intended to convey an accurate account of the civil and eccleſiaſtical ſtate of Weſtphalia, of its various governments and juriſdictions, of its laws, revenues, revolutions, cities, cloiſters, families, &c.—The Editor, M. LODTMANN, has publiſhed, in this volume, a memorial relative to the biſhopric and principality of Oſnabrug, its biſhops, its imperial privileges and conſtitution, as alſo an ancient regiſter of its feudal tenures and vaſſals, and the beginning of a topographical deſcription of that biſhopric, whoſe population, according to an accurate liſt, amounted, in the year 1772, to 116,664 ſouls.

X. FERBERS, *Neue Beytrage zur Mineralgeſchichte verſchiedner Lander*, &c.—i. e. *New Additions to the Mineralogical Hiſtory of ſeveral Countries: Part I. which contains alſo an Account of ſeveral chymical Elaboratories.* By M. FERBER. 8vo. Mittau. 1779. M. FERBER's labours in natural hiſtory and mineralogy have been formerly mentioned by us with the high eſteem they ſo juſtly deſerve. The firſt thing we meet with in theſe intereſting *additions*, is a ſeries of obſervations relative to the mineralogical hiſtory of Bohemia. This is followed by an account *of ſome extinguiſhed* volcanos, and of the method in which porphyry is formed. After ſome obſervations on the mountains of Saxony, M. FERBER treats of chymical laboratories, ſuch as thoſe of England, in which *oil of green vitriol*, the *vitriolic acid of ſulphur*, *aqua regalis*, and *ſpirit of ſalt* are diſtilled,—in which *flower of ſulphur*, *cinnabar*, *corroſive ſublimate*, and *ſweet mercury* are ſublimated, and *camphor* is refined,—thoſe of Montpellier, where *verdegriſe* is prepared, &c.

MONTHLY CATALOGUE,

For AUGUST, 1780.

POLITICAL.

Art. 13. *Le Deſtin de l'Amerique*, &c. The Fate of America; or, Picturesque Dialogues, unfolding the Cauſe of late Events, the Policy, Intereſts, Reſources, of the Powers of Europe, conſidered in Relation to the preſent War; and the Effects which this War is likely to produce on the Happineſs of Mankind. 8vo. 124 pp. London †.

THE principal perſonages introduced in theſe Dialogues are, the K. G— B——, Lord North, Lord Weymouth; the Duke of Richmond, Lord G. Germaine Lords Bute, Sandwich, and Shelburne; the Miniſters of France, Ruſſia, and Holland; a Projector and a Philoſopher.

This work is by no means deſtitute of merit, in point either of information or of compoſition. We meet with ſome ſorry jokes, and a few weak paſſages; but in general, the characters are well ſupported, the language is accurate and perſpicuous, and the obſervations are juſt and important.

The main ſcope of the reaſoning is to prove, that Great Britain has little friendſhip to expect from the Dutch, or from any European power. That there is ſmall proſpect of her conquering America by her own internal ſtrength. But that ſhould this be effected, the acquiſition would not be worth the price. That it is the intereſt of Great Britain, as well as of humanity, to declare the Thirteen Provinces independent; to enable the ſouthern Continent to throw off the yoke of Spain; to give liberty to all the iſlands French, Spaniſh, and Engliſh; to declare herſelf the patroneſs of general freedom, univerſal toleration, and unreſtrained commerce. Britain would then become the idol of nations; and acquire by her moderation a voluntary empire over the minds of men, far more beneficial, more honourable, and more laſting, than any that can be obtained by arms.

Art. 14. *An Inquiry into the legal Mode of ſuppreſſing Riots*; with a Conſtitutional Plan of future Defence. 8vo. 1 s. Dilly. 1780.

It is impoſſible to ſay too much in praiſe of this conciſe Inquiry. It beſpeaks the hand of a maſter, deep in legal knowledge, and the heart of a citizen truly virtuous. Within the compaſs of a few pages, it makes every reader a lawyer upon the queſtion under diſcuſſion; and it points out the means of preſerving public peace and freedom with ſo much clearneſs, that it is not poſſible, as we conceive, for any reader to doubt of their efficiency, or to ſee any difficulty in carrying them into practice.

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† So ſays the title page; but we are informed, that this tract was *printed in Brabant*, and that its circulation has been extenſive.

Art. 15. *A Plan of Aſſociation*, on Conſtitutional Principles, for the Pariſhes, Tythings, and Counties, of Great Britain, &c. In Three Letters to a Member of Parliament. 8vo. 1s. 6d. Kearſly. 1780.

In aſſigning the *general cauſe* of the late tumults and outrages, the Writer ſets out with informing us,—'That the adminiſtration of government in England, for many years, has been miſemployed, and its attention directed to diſtant and unimportant objects; while thoſe *proviſions*, *cuſtoms*, *inſtitutions*, and *laws*, which our anceſtors had left for our ſecurity, and which are ſometimes called the conſtitution, have been ſuffered to languiſh and die.'

His plan is to reſtore to its ancient vigour, the power of the counties, hundreds, and tithings, by arming the inhabitants, and reviving the decayed authority of the civil officers; *viz.* the Tithingman, the Sheriff, and the Earl of every county. By theſe means, he preſumes, that diſturbances, riots, and inſurrections, will ever be inſtantly and effectually ſuppreſſed, or rather totally prevented.

Provided every citizen of London had been, what the conſtitution of England, not only allows, but *requires every man to be*, in a condition to defend himſelf and his family, and accuſtomed to appear upon a call of his ward by the magiſtrate, he aſks, 'Will it be imagined, that any of the miſchiefs which followed the Proteſtant Aſſociation would have taken place?'

He then ſhews the illegality and the inexpediency of employing a ſtanding mercenary army in ſupport of the civil power; and anſwers the late ſpeech of Lord Mansfield in the Houſe of Peers, by a former ſpeech made by him when Mr. Murray, at a time that he thought it '*a libel on the government*, to ſuppoſe the civil magiſtrate not ſtrong enough.' This eſſay ranks not in the higheſt claſs of political tracts, but it is, in general, well calculated to promote the cauſe of public peace and freedom.—We muſt remark, however, that the author ſeems to bear too hard on the *Proteſtant Aſſociation*, whoſe views do not appear to deſerve the epithet of '*villainous*,' which he has beſtowed on them.

Art. 16. *Reaſons for Uniformity in the State.* Being a Supplement to the Britannic Conſtitution, by Roger Acherly, Eſq; late of the Inner Temple. 8vo. 1s. Bew. 1780.

The plan laid down in this pamphlet, is the ſame which has lately been adopted by Lord Abingdon, in his dedication to the people England: See Review for May.

'The deſign of this ſupplement,' ſays the Writer, 'is to unite the two contending parties, of Whigs and Tories, in the true notions of the conſtitution of the Britiſh kingdom and government, as the only expedient to pull up by the roots all ſeditions, tumults, treaſonable conſpiracies, rebellions, and even party diſtinctions, except that one, viz. of thoſe *who are* for the Britiſh conſtitution, and thoſe who are againſt it, being a diſtinction that ought to be perpetual: which deſirable end can never be effected, without an act for uniformity.'

If an act for uniformity could really effect all this, how eaſily might our grievances be removed! But, alas! ſuch an act, we fear, is never likely to take place, at leaſt, while they, whoſe fortunes and conſequence are built upon the irregularities and uncertainty of the conſtitution, can prevent it.

Art. 17. *An Addreſs to the Honourable Admiral Auguſtus Keppel.* Containing Candid Remarks on his Defence before the Court Martial; to which are added, Impartial Obſervations on the late Trial and Acquittal of Vice-Admiral Sir Hugh Palliſer, with an Explanation of Sea-phraſes, and a Letter to the Monthly Reviewers. By a Seaman. The Third Edition. To which is added, A Supplement, containing the Subſtance of Eight Letters to the Right Hon. the Earl of Sandwich, Two to Sir Joſeph Mawbey, and Three to Admiral Pigot; with a concluding Letter, addreſſed to the Right Hon. the Earl of Sandwich. 8vo. 3 s. Nicoll. 1780.

The firſt edition of this work was announced in our Review for April 1779; of the ſecond, in which was included the Author's letter to *us*, we took notice in our number for the month of Auguſt following; and we now mention the third edition on account of the ſupplement: in which the acute writer renews his attack on Admiral Keppel; continues his defence of Sir Hugh Palliſer; and *en paſſant*, condemns Lord Howe, and the oppoſition-party in general. He concludes, with adviſing adminiſtration to 'entruſt the execution of their ſchemes to thoſe only who approve them; to reward merit, puniſh delinquency, exterminate that party ſpirit which has alarmingly pervaded our fleets and armies, and reſtore diſcipline to its wonted force.' We have already given our opinion of this Writer's merit.

Art. 18. *A Diſſertation on the Political Abilities of the Earl of Abingdon*, &c. &c. By a Gentleman of the Inner-Temple. 8vo. 1 s. 6 d. Fielding and Co. 1780.

This Gentleman of the Temple treats Lord Abingdon in a very ungentle manner. He is, himſelf, not an elegant writer, and he charges the Earl not only with holding bad [political] principles, but with uſing bad Engliſh in his publications. He roundly pronounces the noble politician's 'Thoughts on Mr. Burke's Letter to the Sheriffs of Briſtol[*],' *a compound of ſcurrility, incorrectneſs, and political indigeſtion.* This reminds us of an ill-favoured fop, a man of faſhion, who had a footman whoſe countenance was not much more amiable than his own. The gentleman, who was fond of his own perſon, could only ſee deformity in others, and he always ſaw it with diſguſt. It happened, one day, that being unuſually offended with his man, while he was dreſſing him, he exclaimed, 'What an ugly dog!'—*Which of us is your honour looking at?* ſaid the fellow, drily,—obſerving, that his maſter was, all the time, attentive to the pier-glaſs.

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[*] See Review, vol. lvii. p. 249.

Art. 19. *Letter to the People of Laurencekirk*, on occaſion of preſenting the King's Charter, by which that Village is erected into a Free and Independent Burgh of Barony. To which are ſubjoined, an Abridgment of Two Letters publiſhed by Sir Richard Cox, giving an Account of the Eſtabliſhment and Progreſs of Induſtry in his Village near Cork in Ireland;—the Guardian, No 9.—and the Clauſe of Erection of Laurencekirk into a Burgh of Barony. Edinburgh printed, and publiſhed for the Benefit of the Village. 8vo. 1 s. 6 d. Longman.

Laurencekirk is, we underſtand, a new village, ſettled by a Mr. Francis Garden, ſomewhere in Scotland; but the public are neither informed whereabout, in that kingdom, Laurencekirk is to be found, nor of any circumſtances of its eſtabliſhment: this letter conſiſting only of general wholſome recommendations of induſtry and frugality, to the members of the riſing ſettlement. The attributes of fredom and independence beſtowed on a new burgh, did not fail of producing a ſmile, when we reflected on the ſtate of our old Engliſh burghs; the repreſentation of which is regularly ſold and transferred by formal contracts, as if the free and independent electors were ſo many herds of cattle! But this inclination to riſibility was ſomewhat abated, by the following information, given by the benevolent Letter-writer to his new burghers: viz. 'By your conſtitution, as a free and independent burgh of barony, you enjoy the uſeful and deſirable power of electing, from time to time, your own magiſtrates: and they have a juriſdiction ſufficient for the purpoſes of juſtice, peace, and good order, within your own territory. You have indeed no political capacity or title to ſhare in the election of our repreſentatives in parliament; this is the privilege of royal boroughs, and in my opinion, the ſingle right they have which is not implied in the election of an independent burgh of barony. In truth, this is a privilege not to be envied. It certainly is too often the ſource of diſorders, and deſtructive corruption of manners among the people, eſpecially of our ſmaller burghs: and experience, the beſt guide to truth, proves, that our communities thrive beſt without it; for in general, thoſe communities, both in England and Scotland, which are from ſmall beginnings in the beſt train of advancement in uſeful arts and conſequential proſperity, are endowed with no ſuch political capacity;—and have no excluſive incorporation, which has been another baneful obſtacle to the progreſs of induſtry, though originally intended as an encouragement, and perhaps conducive to the firſt introduction of arts.'

It is extremely natural to inquire what we are to think of our political circumſtances, when a body of the people are congratulated on not enjoying what we are taught to eſteem as the moſt valuable privilege under the Engliſh conſtitution?

Art. 20. *The Out-of-door Parliament.* By a Gentleman of the Middle Temple. 8vo. 1 s. 6 d. Almon. 1780.

An animated vindication of the rights of the people of England, concluding with a judicious recommendation of a proportional repreſentation in parliament, and annual elections, as the proper cure of our ſtate diſtempers.

This eſſay ſeems to be the production of a young writer, whoſe ſtyle is far from chaſte, and whoſe diction is ſometimes obſcure.

Art. 21. *Obſervations on the Opinion of Mr. George Rous*, lately delivered in the Houſe of Commons, That the Crown can give Independence to America, without the Aſſent of Parliament. 8vo. 1 s. Kearſly.

A feeble comment on an able performance. Both the commentator and his original appear to us to be in an error, in conſidering the independence of the American States, as a queſtion upon which Great Britain ought to decide from motives, not of *juſtice* but of *policy*, not of *right* but of *power*.

Were the rules of juſtice to be the rules of judgment, and they ſhould decide the queſtion in favour of thoſe States, the reaſoning of both theſe writers would fall to the ground. Arguments to that effect have been offered to the public, which we do not remember to have ſeen refuted. All reaſonings upon the reſidence of powers not previouſly ſhewn to exiſt, ſeems to be unneceſſary at leaſt, if not tending to confound and miſlead the public judgment.

Art. 22. *A Letter to the Rev. Dr. Richard Watſon*, King's Profeſſor of Divinity in the Univerſity of Cambridge. 8vo. 1 s. Cadell. 1780.

This letter-writer profeſſeth the higheſt eſteem for the general character of Dr. Watſon, and is laviſh of his compliments on the great erudition and exalted generoſity of the excellent Profeſſor. 'From our earlieſt acquaintance (ſays this Author—who claims the Doctor as his *quondam* friend at the univerſity) I admired you for your candour, your courage, your integrity, and the openneſs of your hand and heart. I reverenced that induſtry and unremitting diligence I could not imitate, and I eſteemed the clearneſs and ſolidity of your underſtanding, as a gift God had beſtowed on very few of our ſpecies. I obſerved the ſuperior facility theſe qualities afforded you in your advancement. I was one of your few friends who ſaw your progreſs with triumph inſtead of envy, and at this moment I reſpect and honour you as much as any man living—your *political creed* only excepted.' HINC *illæ lachrymæ!*—But indeed the Author is more inclined to laugh than to weep at the Doctor's attack on the ſolid ſtructure of monarchical polity, and his zeal to erect in its ſtead ſome viſionary fabric of liberty and independence, on the models of a Locke, a Sydney, and a Harrington.

We think this Writer, notwithſtanding the profuſion of commendation beſtowed on Dr. Watſon's abilities, hath but a ſlight claim to the Doctor's gratitude. 'The Oppoſition (ſays he) are aſſailants: they condemn all preſent meaſures; they profeſs amendment and reform; they deal in calumny, crimination and reproach: and in order to forward theſe, they muſt have in the number of their adherents a claſs of men, whoſe buſineſs it is to ſound the alarm,

——*Spargere voces*
In vulgum ambiguas,——

to unfold matters by degrees; to try the ground before them:—men who are not admitted into the depth and extent of their deſigns;—men of as honeſt hearts as your own, who *think* they are ſpeaking truth while they are only ſerving a purpoſe, and who really mean liberty while they are promoting a faction. *If ſuch be your ſituation,* " lay your hand upon your heart, and feel whether it throbs with conſcious ſhame or conſcious pride."——' You deceive your adverſaries by your feints, and yourſelf too, I verily believe: but your *friends* underſtand the deſign perfectly; *they* glory in the management and vigor of your aſſault [viz on the citadel of influence and corruption], and diſſeminate your publication with as much aſſiduity as if it were a Congreſs Gazette.' What an invidious and illiberal inſinuation! and in what a ridiculous point of view was it deſigned to place Dr. Watſon! The very man whoſe *clearneſs* and *ſolidity* of underſtanding placed him in the eſteem of this Author, ſo high above the reſt of the human ſpecies, is now degraded to the moſt deſpicable ſtate of an—honeſt indeed, but weak and credulous dupe, to be made the tool of artifice and knavery, whenever rebellion needs a hand to diſſeminate its abhorred principles!

This Letter-writer inſinuates—nay, he more than inſinuates, that it would afford Dr. Watſon, and the party that employ him, the height of joy and exultation, to ſee the conſtitution overthrown, the parliament annihilated, and the law extinguiſhed. An ill-natured reflection is alſo thrown on that truly great ſtateſman Lord Chatham, becauſe he complimented the Americans for the ſpirit they diſcovered in reſiſting the encroachments of miniſterial rapine; and hence this writer would inſinuate, that he had no love for his country. It is certain, that he never ſhewed his patriotiſm in the manner in which ſome other miniſters have exhibited theirs. But we think it was not the leſs real, becauſe it did not appear with the *covering* of Lord G. G. and the Earl of S.

This Letter-writer ridicules Dr. Watſon's addreſs to the Deity, at the concluſion of his excellent ſermon, by a ſilly and prophane parody. He alſo caſts a ſneer at the language, as well as the ſentiments, of this prayer, and would, if poſſible, make his readers believe that it is a ſpecimen of arrant bombaſt: that *flippancy* of ſtyle, which would ſuit a pert and captious epiſtle, would ill become a grave diſcourſe, preached before the univerſity by the profeſſor of divinity.

MISCELLANEOUS.

Art. 23. *Euphroſyne:* or, Amuſements on the Road of Life. By the Author of *The Spiritual Quixote.* Vol. II. 12mo. 3s. Boards. Dodſley. 1780.

This volume, like the former (ſee Monthly Review, vol. lv. p. 71.), contains an amuſing variety of pieces both ſerious and comic. Though the beſt of them will never be conſidered as efforts of ſuperior genius, they, nevertheleſs, diſplay evident marks of good ſenſe and cultivated taſte: and even in the more trifling performances (of which there are many) there is a vein of good-humoured levity and cheerfulneſs, that will prevent the moſt captious critic from being much offended by them.

Art. 24. *Letters of the late Lord Lyttelton.* Small 8vo. 3s. Bew. 1780.

Theſe Letters have been publicly declared ſpurious; we are ſorry to add, that they indicate abilities in the writer, whoever he be, that ought not to have ſtooped to the contemptible arts of deception.

Art. 25. *A Diary*, kept in an Excurſion to *Little Hampton*, near *Arundel* and *Brighthelmſtone*, in 1778; and alſo, to the latter Place in 1779. Vol. II. 12mo. 2s. ſewed. Bew.

The firſt volume of this *Sentimental* * Diary was announced in p. 398 of our Review for Nov. 1778. In this continuation, the Author, who profeſſes, that his 'buſineſs is only to trifle, tell ſtories, and crack jokes,' proceeds in the ſame eaſy, careleſs, deſultory way —*trifling*, indeed, very often, repeating old ſtories new vamped, and cracking ſuch jokes as have probably afforded him more pleaſure than he is able to convey to thoſe who are to crack them over again.

This diſciple of Sterne's does not ſeem to be aware, that it would be as commendable to imitate the good Engliſh as the good humour of his maſter. Sterne would never have condeſcended to uſe the vulgar *whereofs* and *wherebys*, which we meet with in this rambling journal; ſee particularly p. 12 and 13. Neither would HE have talked of 'the *charming charms* of dear variety,' p. 11. Nor *could* he have told us, that 'there *is* one dry and two wet wells open' at Brighthelmſtone, that are dangerous to children. Such little ſlips ſhould be rectified in the next edition; and when the Author's correcting hand is in, he ſhould explain what is meant by the biſhop of Pontoppidan; of whom we never heard before. We preſume, the Gentleman had his eye upon the good biſhop of Bergen, in Norway, who wrote a famous Natural Hiſtory of that country †; and whoſe *name* was Pontoppidan.

Art. 26. *Thoughts in Proſe and Verſe*, ſtarted in his Walks, by John Hope. 8vo. 6s. Bound. Goldſmith. 1780.

The principal part of theſe eſſays has already appeared in different periodical publications, in which many of them have been favourably received. This eccentrical writer, whoſe thoughts ſeem to be expreſſed with the ſame undiſguiſed freedom that they preſented themſelves to his own mind, has blended with his ſingularity a conſiderable portion of good ſenſe. Though many of the pieces in this volume will no doubt be thought trivial and uninteresting, yet there are ſcarcely any in which the reader will not meet with ſomething to entertain him. Perhaps, he will be amuſed with the reaſon which Mr. Hope aſſigns for prefixing his name to this collection: 'I did not determine to put my name to this book, until I read in the Parliamentary debates, that, of the thirty-three Scotch members, who were preſent in the Houſe of Commons, when Mr. Dunning's motion was put to the vote, "That the influence of the Crown has encreaſed, is encreaſing, and ought to be diminiſhed,"—twenty-eight of them voted againſt it. As one who had once the honour of ſitting in that Houſe, I now willingly riſk the acquiring the name of a bad Author, that I may encreaſe the ſmall number of *conſtitutional Scotſmen.*

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* The firſt volume was entitled, "Sentimental Diary;" but the Author has now thought it proper to leave his readers to diſcover the ſentimentality, without the aid of a finger-poſt. Yet this volume is not (to the beſt of our recollection) leſs ſentimental than the former; and, in truth, we think, the Writer ſucceeds more in ſentiment than in his attempts at humour.

† Of this celebrated hiſtory, the Reader will find a copious abſtract in the 12th vol. of our Review.

Art. 27. *A Deſcription of the Freedom Box*, voted by the City of London, to the Hon. Auguſtus Keppel, Admiral of the Blue. To which is prefixed, a ſuccinct Account of his public Services. 4to. Printed for the Artiſt W. Carron, Little Marlborough Street. 7 s. 6 d. Coloured 10 s. 6 d. Sold alſo by S. Hooper in St. Martin's-Lane.

The engravings which accompany this deſcription have conſiderable merit; nor are the deſigns deficient in elegance. The principal objection to them ſeems to be, that they are not, perhaps, ſufficiently explanatory of the ſubject they are intented to illuſtrate and commemorate. It certainly is a miſtake, which, even artiſts of the firſt reputation are very apt to fall into, that *poetical allegory* and *emblematical device* are the ſame. Of poetical allegory it may be obſerved, that the terms which convey the image explain its meaning: but this is far from being the caſe when the idea is embodied by the pencil. How ſeldom is it, that allegorical painting, except when borrowed from a ſyſtem of mythology obvious and familiar, can be fully underſtood without an explanation? This fault, to which allegorical painting ever muſt be liable, is of the ſame kind, though originating, indeed, from a different cauſe, with that of the ſign-painter, who is obliged to write the name of the animal he has pourtrayed, that the traveller may know what it is.

POETICAL.

Art. 28. *Ode to the Rev. William Maſon.* By Eliza Ryves. 1 s. 4to. Dodſley.

There is a ſpirit in this little ode that will more than counterbalance the few trifling inaccuracies which an ill-natured critic might point out. The fair Authoreſs ſeems to have juſt ideas of the office and dignity of the muſe; and while ſhe reprehends the proſtitution of poetry to purpoſes unworthy of it, ſhe marks out, by the example of the gentleman to whom her poem is addreſſed, its proper application in the celebration of virtue.—In our 58th vol. p. 237, we noticed a volume of poems by this Lady; whoſe numbers we commended as eaſy, and not inelegant.

Art. 29. *Ingratitude*, an Ode; and *Sir Salvadore*, an Allegoric Poem. Canto the Firſt. 8vo. 1 s. 6 d. Lincoln printed. Sold in London by Crowder.

A dull allegory, unenlivened by fancy or invention. The Author means to be wonderfully ſevere upon the American Congreſs. This poor and feeble imitator of Spenſer, reſembles that immortal bard nearly in the ſame degree that a Lincolnſhire fen gooſe reſembles an eagle.

Art. 30. *Ode*, inſcribed to Leonard Smelt, Eſq. By Edward Burnaby Green. 4to. 1 s. Faulder. 1780.

A quaint and affected ſtring of obſcure and far-fetched ſentiments. *If conſidered merely* as an effuſion of friendſhip, it may, *on that ſcore indeed,* be intitled to ſome indulgence.

Art. 31. *A Select Collection of Poems:* with Notes, Biographical and Hiſtorical. 4 Vols. Small 8vo. 10s. ſewed. Nichols.

Mr. Nichols's own words will convey the beſt idea of the nature of his miſcellany.

'On DRYDEN's foundation (ſays he) the preſent ſuperſtructure is begun. In its progreſs, almoſt every undertaking of a ſimilar nature has been conſulted, and material parts incorporated. The Collections formed by FENTON and STEELE have been epitomized; whilſt POPE's, PEMBERTON's, LINTOT's, and C. TOOKE's, have occaſionally contributed to embelliſhment.

'The Collection by Mr. R. DODSLEY is allowed to be the completeſt of the kind; and with this the preſent publication is ſo far from interfering, that not a ſingle poem is intended to be printed, which is either in "DODSLEY's Collection," the Supplement to it by Mr. PEARCH, or in the Sixty Volumes of the "Engliſh Poets." To all or either of theſe, therefore, this Selection will be a ſuitable appendage; and the more ſo, as I have preſerved ſome poems of merit, which before were not known to have exiſted.

'The Reader will find in theſe volumes ſome of the earlieſt productions of DRYDEN; ſome originals by Sir WILLIAM TEMPLE; an Ode by SWIFT, which had long been conſidered as irrecoverable; a conſiderable number of good poems by STEELE, PARNELL, FENTON, BROOME, and YALDEN, with a few pieces by HALIFAX, DORSET, ROCHESTER, SPRAT, PRIOR †, POPE, BOLINGBROKE, PHILIPS, KING, SMITH, WATTS, PITT, HUGHES, A. PHILIPS, and TICKELL, which are not to be found in any edition of their works."

As a poſtſcript to Mr. Nichols's preface, we may add, that his collection contains many things that are curious, and on that account worth preſerving, and ſome few others that are intrinſically valuable and ingenious.

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† The following anecdotes of this excellent Poet being curious, I print them in the words of the friend from whom they are received: "At lord Oxford's ſeat at "Wimple (now lord Hardwick's) there hung a fine picture of Harley in his "Speaker's robes, with the roll of the bill in his hand for bringing-in the preſent "family; which, if I miſtake not, was done by his caſting vote. In alluſion to "Harley's being afterwards ſent to the Tower, Prior wrote with a pencil on the "white ſcroll, *Bill paid ſuch a day.*—The late Recorder of Cambridge [Pont] had "ſeen ſome MS. Dialogues of the Dead of Prior's; they were proſe, but had verſe "intermixed freely; and the ſpecimen, I heard, proved it. The Dialogue was be-"tween Sir Thomas More and the Vicar of Bray. You muſt allow that the cha-"racters are well choſen; and the ſpeakers maintain their reſpective opinions ſmart-"ly: at laſt the Knight ſeems to come over to his adverſary, at leaſt ſo far as to "allow that the doctrine was convenient, if not honourable; but that he did not "ſee how any man could allow himſelf to act thus; when the Vicar concludes; "Nothing eaſier, with proper management; &c. You muſt go the right way to "work—

"For Conſcience, like a fiery horſe,
"Will ſtumble, if you check his courſe;
"But ride him with an eaſy rein,
"And rub him down with worldly gain,
"He'll carry you through thick and thin,
"Safe, although dirty, to your inn."

This certainly is ſterling ſenſe.---It would give me great pleaſure to be enabled to *preſent theſe* Dialogues to the world; but where they are now depoſited is unknown.

Mr. Nichols, we apprehend, has received into his Collection many pieces which would have been better omitted. Of theſe we more particularly reprobate the many tedious tranſlations from the Greek and Roman claſſics, which abound in every volume. The Writers of the laſt century ſeem to have had very imperfect ideas of tranſlation: *doing into Engliſh*, was, in general, the utmoſt of their ambition. There are few tranſlations here exhibited, but what are infinitely inferior to more modern ones that are in every body's hands.

The biographical notes and anecdotes with which the different poems are illuſtrated, are entertaining and valuable, and do credit to the care and induſtry of this accurate and very intelligent Editor.

Art. 32. *Poems on Various Subjects*; ſelected to inforce the Practice of Virtue; and with a View to compriſe in One Volume, the Beauties of Engliſh Poetry. By Thomas Tomkins. 18mo. 2s. ſewed. Wallis. 1780.

Let the ancient artiſt, who incloſed the Iliad of Homer in a nutſhell, from this time be forgotten:—the more ingenious Mr. Tomkins has compriſed in one little volume, fairly printed, all the beauties of Engliſh poetry, and after all, left room for pieces which are not beauties!

NOVEL.

Art. 33. *Hiſtory of Lady Betteſworth* and Captain Haſtings. In a Series of Letters. 2 Vols. 12mo. 6s. Noble. 1780.

It is not eaſy to 'hit off to a nicety' the diſtinct characters of the numerous novels which come before us. We ſhall not however be far from the mark, if, with one ſtroke of our 'feathered inſtrument,' we pronounce this hiſtory, trifling in incident, confuſed in method, inelegant in language, and in ſhort, (as the Author of a late *Tour* would ſay) inſipid 'to a degree."

PHILOSOPHICAL.

Art. 34. *Philoſophical Conſiderations*, or a Free Enquiry into the Merits of a Controverſy between Dr. Prieſtley and Dr. Price, on Matter and Spirit, and Philoſophical Neceſſity, with an introductory Eſſay on the Subject at large. By M. Dawes, of the Inner-Temple, Eſq; Author of an Eſſay on Intellectual Liberty and Toleration. 8vo. 1s. 6d. Cadell. 1780.

The Author of theſe Conſiderations, which he ſtyles *Philoſophical*, has introduced them with a defence of *Free Thinking*, in its plaineſt and moſt obvious ſenſe; to which we ſhould have entirely aſſented, had he only limited the privilege to thoſe who are *capable* of thinking. It is the general neglect of this limitation, which has brought the term into that contempt from which our Author is by no means qualified to reſcue it. He does not (like the animated Author of the *Slight Sketch* *) pervade the whole controverſy, and ſtate thoſe characteriſtic circumſtances which diſcriminate the ſeveral performances, but confines himſelf to the friendly diſpute between Dr. Prieſtley and Dr. Price, and ſtates the ſentiments of each on the ſeveral points in debate, with his own obſervations on them. It muſt, however, be obvious, that a brick or a board cannot be leſs a ſpecimen of a houſe, than detached ſentences are of a controverſy. To thoſe who have no other knowledge of the diſpute than is afforded by the preſent work, many of theſe ſentences will be unintelligible; and thoſe who are already acquainted with it, will find either a want of diſcernment, or a want of candor in the ſelection. His own obſervations are ſeldom clear, or eaſy to be underſtood,—nor are they often pointed or important. His end is to ſhow, that little has been added to our ſtock of knowledge from the debate, and that, when Prieſtley ſays, that the ſoul does not '*loſe its exiſtence*' at death, and Price allows that it is 'ſuſpended' after death, they approach ſo nearly to each other, that we are unable to diſcern the difference. We have not leiſure, at preſent, to enquire what public benefit may have reſulted from the controverſy, but cannot help ſuggeſting, that many, whoſe characters, as authors and philoſophers, are now expoſed, might have been ſafe, if it had been never ſtarted. Mr. D. in the paſſage juſt quoted, does not perceive, that the great queſtion of matter and ſpirit is not affected by this mutual acknowledgment of the two opponents. If the operations of the ſoul reſult only from a certain organization of matter, and the atoms of which this material machine is conſtructed are unperiſhable, as Newton, Leibnitz, and Prieſtley, have allowed, the ſoul *cannot loſe* its exiſtence, for the ſeveral atoms may, in any future period, be again arranged in the ſame manner, and make up a being *identically* the ſame as before. It is clear, therefore, that however ſimilar their ideas may appear in this *expreſſion*, it does not affect the real queſtion, whether the animation of this machine depend on a certain arrangement of matter, or on the union of an immaterial principle with it. Mr. D. is better founded in the obſervation which follows this compariſon. If, ſays he, the reſurrection be only the re-animation and re-arrangement of material particles, man is ſtill ſubject to a *ſecond decay*, and is not fitted for *eternity*; but on this part, for obvious reaſons, we ſhall make no comment.

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* *See Review for* March, p. 223.

EAST-INDIES.

Art. 35. *Thoughts on improving the Government of the Britiſh Territories in the Eaſt Indies.* 8vo. 1 s. 6 d. Cadell. 1780.

The inexpediency of intruſting the civil government of ſo extenſive and important a territory as that ſubject to the Britiſh Empire in the Eaſt Indies, to a mercantile body, has long been perceived, and is, in this ſenſible pamphlet, clearly laid open. To remedy the inconveniences which have ariſen from the government of the Company, the Author propoſes, I. That the Britiſh Government ſhould eſtabliſh ſuch an immediate agency in India, as ſhould give the natives of our own territories a perception, that they live under the authority and protection of the ſtate itſelf, and aſſure the Aſiatic powers, with whom we are connected, of their undiſturbed continuance in their preſent dominions. II. That, to promote the proſperity of the natives inhabiting the Britiſh ſettlements, and encourage induſtry, the pernicious cuſtom of letting the lands for a ſhort ſpace of time ſhould be aboliſhed, and the lands be either ſold in perpetuity, transferrable according to the Gentoo or Mahometan practice, or be let for very long terms. This would raiſe, on the moſt equitable terms, about ten millions ſterling, beſides an annual quit-rent of conſiderable value; at the ſame time that it would be the greateſt poſſible benefit to the natives. III. That, to eſtabliſh the civil power in the Eaſt-Indies on a regular, efficacious, and permanent footing, the Governor's office ſhould be new modelled, and acturately defined—that a general ſuperintending government ſhould be eſtabliſhed, reſident (according to the late Lord Clive's ideas) not at Calcutta, but at Muxadabad, whoſe authority ſhould be without ſpecific reſtraint;—that the Governor ſhould be inveſted with a power of putting a negative upon the proceedings of his Council;—and that not needy adventurers, but men of reputation, ability, and connection, ſhould be placed at once in the higher ſtations of the government in India: this would give ſtrength and conſiſtency to the whole Britiſh Government in Aſia, and probably prevent the renewal of thoſe deſtructive ſcenes, which have expoſed us to the contemptuous hatred of the natives, and the ridicule of Europe. IV. That juſtice ſhould be adminiſtered where the natives are intereſted, without a rigid adherence to the forms of Engliſh law, and the Supreme Court be at liberty to act rather as arbitrators than as lawyers.

Theſe points, with ſome others nearly connected with them, our Author diſcuſſes with much good ſenſe and preciſion. As they are points which will merit particular attention, when the affairs of the Eaſt-Indies come under the conſideration of the Legiſlature, this publication is extremely ſeaſonable, and may be of great utility.

SCHOOL-BOOK.

Art. 36. *A Practical Grammar of the French Language.* By N. Wanoſtrocht. 12mo. 2 s. Johnſon, &c. 1780.

To prevent the inconvenience, in teaching, of referring from book to book, this Author has undertaken to compriſe in one volume the eſſential elements of the French language, with ſuch exerciſes as are neceſſary in acquiring a facility of writing and ſpeaking it: and he has, in our opinion, executed the deſign very ſucceſsfully; with the material advantage of having a more perfect knowledge of the Engliſh language, than commonly falls to the lot of French teachers.

PAMPHLETS *on the* POPISH BILL.

Art. 37. *A Letter to a Diſſenting Miniſter*, containing Remarks on the late Act for the Relief of his Majeſty's Subjects, profeſſing the Popiſh Religion, with ſome Strictures on the Appeal from the Proteſtant Aſſociation to the People of Great Britain; alſo, Extracts from ſeveral Acts of Parliament; with a Brief State of the Penal Law, as it now ſtands, ſhowing, that neither Popiſh Prieſts nor School Maſters are legally tolerated in exerciſing any Part of their Functions; and recommending Chriſtian Charity and Forbearance towards all the peaceable Worſhippers of God. By a Lay Diſſenter. 8vo. 6 d. Nicoll. 1780.

This very copious title ſufficiently expreſſes the deſign of this well intended and judicious pamphlet.

It is with particular pleaſure that we preſent our Readers with the following extract: 'I am glad, Sir, to find, that the applications which the Aſſociation have made to the ſeveral Diſſenting congregations in and about London, have met with that contempt which the pernicious views of the leading aſſociators deſerve. Some miniſters have indeed joined them, and ſeveral of the laity have contributed to their deſigns by their names and by their money; but almoſt all the *regular* Diſſenting miniſters, with much the greater part of their congregations, have behaved as good ſubjects, and done real honour to the Proteſtant cauſe.'—We have obſerved with indignation and diſdain, the malignant but impotent attempts of ſome Newſpaper ſcribblers, to fix a foul opprobrium on the Diſſenters, by charging to their account the cauſe of the late riots in the capital. The charge was as falſe as it was invidious, and could gain no credit, unleſs amongſt a ſet of men whoſe bigotry having clouded their underſtandings, left them the ſport of a ſenſeleſs credulity. To calumniate a whole body for the miſconduct of a few, is groſsly illiberal: and we cannot avoid remarking, that the members of the Church of England will on this partial mode of judgment condemn the very cauſe they are ſo zealous to ſupport, for 'the meaſure which they mete will be meaſured to them again.' Our intereſt in particular, as well as common juſtice, concur to prove, that "all mankind's concern is CHARITY."

Art. 38. *A Reply to an Appeal from the Proteſtant Aſſociation,* to the People of Great Britain, &c. wherein the fallacious Arguments of that Pamphlet are ſufficiently expoſed, and candidly refuted. 8vo. 6d. Dilly. 1780.

The Author is a warm advocate for the late bill in favour of the Roman Catholics. He writes with ſpirit, and reaſons with much ſhrewdneſs.

We imagine, indeed, that we perceive ſome little predilection for Popery in this performance, though the Author ſtrongly diſavows the character of a Papiſt. 'Let me not (ſays he) be thought a Papiſt, pleading the cauſe of popery, for I am a Proteſtant, jealous of my civil and religious liberties, and profeſs myſelf a Chriſtian.'

Zealous Proteſtants have been very loud in their declamations, againſt one of the moſt enormous corruptions of the Romiſh Church, viz. *the exaction of pecuniary fees for certain crimes committed by its members, according to a rate eſtabliſhed by the Conclave at which the Pontiff preſided.* This matter, according to the Author of the preſent Reply, hath been moſt groſsly miſrepreſented by Proteſtant writers; and he conſiders it as a duty incumbent on him, as a man not bigotted to any party, to ſet this circumſtance in a fair and impartial light.

'At a grand conclave, held in Rome, at which the Pope preſided, it was taken into conſideration, to curb the wickedneſs of men by ſome wholeſome check, excluſive of the civil power. The doctrine of confeſſion was already ſo ſufficiently eſtabliſhed, that few ever omitted to acknowledge before the prieſt the crimes of which they had been guilty. It was, therefore, by them conſidered, that certain fees, levied by the Confeſſor, upon the crimes and follies of mankind, would be ſerviceable to their morals, while it would produce a revenue to the ſtate, infinitely ſuperior to any poll-tax ever levied; and accordingly an edict paſſed to that intent. But the act of confeſſion, or of receiving abſolution, by no means exempted the guilty perſon from the puniſhment incurred by his crimes from the civil law. It was only this: The perſon guilty came to his confeſſor to relieve his *conſcience* of a burden: the holy Father injoined him penance and *repentance for his ſins*: and if he had robbed, cheated, or defrauded, or any way deceived his neighbour, ſtraightway to make him reparation, and pay the fees eſtabliſhed by the church: and if he repented him ſincerely of the crime, then, in the name of God, does he abſolve him. But this man coming forth from his confeſſor, being ſuſpected or accuſed, might, and ſtill may be arreſted by the civil power, and tried, and if found guilty, puniſhed or executed as the law ſhould direct; whether the crime committed be towards a Papiſt or a Heretic. The abſurdity of concluding, that abſolution was an exemption from the civil law, and at any time to be obtained for the trivial gratuity of a few ſhillings, is ſo contrary to all common ſenſe and reaſon, that it is ſcarcely credible that any one can be ſo weak as to credit it. What would become of that ſtate where every enormity could be committed under the protection of, and ſkreened from juſtice by, a purchaſed abſolution? It could not ſubſiſt a twelvemonth. All would be anarchy and confuſion; for of what uſe would be the civil law if ſubject to the controul of religious tenets acting in oppoſition to its doctrine?'

This repreſentation of the matter is very plauſible in a *merely political* view of it:—but we think, it will not be quite ſatisfactory to thoſe Proteſtants who conſider ALL abſolutions by prieſts as preſumptuous and invalid—all pecuniary mulcts as totally inconſiſtent with the deſign and end of the Chriſtian inſtitution; and the pretence, on which the practice of exacting them is founded, as a mere artifice of prieſtcraft, and one ſcandalous and pernicious effect of an uſurped authority over the conſciences of mankind.

'A trivial gratuity of a few ſhillings,' paid to the prieſt in *private*, will go but a little way in 'curbing the wickedneſs of men;' and inſtead of proving 'a wholeſome check,' will, in our opinion, be rather an encouragement to vice—eſpecially that which comes not under the cogniſance of the civil power. The paying it, indeed, may 'relieve conſcience of a burden,' and when it can be relieved *ſo eaſily*, we fear it will make little ſcruple to avoid a *freſh* burden.

RELIGIOUS and CONTROVERSIAL.

Art. 39. *A farther Inquiry into the Caſe of the Goſpel Demoniacs.* Occaſioned by Mr. Farmer's Letters on the Subject. By William Worthington, D.D. 8vo. 4s. ſewed. Rivington, &c. 1779.

We find ſo much to cenſure, and ſo little to commend, in this laſt publication of a deceaſed Writer, that, for the ſake of his reputation, we could willingly paſs it over in ſilence: but this would be incompatible with the nature of our undertaking. The maxim, *Nil de mortuis, niſi bonum*, is not binding upon Reviewers. We owe it to the Public to give a juſt character of every performance that comes before us; and if the Author have diſcovered a bad ſpirit, it is our duty to reprove and condemn it, even though death may have placed him beyond the reach of our cenſures.

In our account of Dr. Worthington's former publication on the caſe of the Goſpel demoniacs *, we noticed and cenſured the weakneſs of his arguments, and the diſingenuity and illiberality of his repreſentations and reflections. The preſent work is equally deficient in judgment and candour. The Doctor appears to have ſet about it with a mind full of reſentment againſt Mr. Farmer, and with a determination to treat him with ſeverity and rudeneſs. We looked in vain for the "new matter" which he promiſes at the beginning. We found little more than a continued *petitio principii*, and a perpetual train of groſs miſtakes and miſrepreſentations, intermixed with low and illiberal reflections. They who deny the reality of demoniacal poſſeſſions are ſtill ſuſpected of diſbelieving the perſonality and divinity of the Holy Ghoſt: it is ſtill thought 'matter of ſerious conſideration, whether the ſpeaking a word againſt Chriſt's caſting out devils by the Spirit of God, be not ſpeaking againſt him, and that Divine Spirit too.' Pomponatius and Bekker are ſtill ranked among irreligious and atheiſtical writers. Dr. Worthington acknowledges that he never ſaw Bekker's work, but upon the credit of ſome nameleſs perſon he pronounces it a very moderate performance, and intimates, without the ſhadow of proof, that Mr. Farmer may have been 'obliged to him both for argument, and for ſome quotations from the ancients.' The Doctor ſtill aſſerts, that the devil's entering into Judas, after the ſop, confirms the opinion that evil ſpirits conveyed themſelves into men's bodies at meals, and that Simon Magus ſaw evil ſpirits forced out of the bodies of men in a public manner; and ſtill charges Mr. Farmer with countenancing the notion, that it is lawful to profeſs one thing and believe another, and with undermining the doctrine of a future ſtate. We are ſorry that Dr. Worthington paid ſo little regard to the friendly counſel we gave him at the cloſe of our remarks on Mr. Farmer's Letters [*]. It is to be regretted that a Writer, who had acquired a reputation for benevolence and candour by his earlier performances, ſhould diſcover ſuch a bigotted and uncharitable diſpoſition in his laſt publications. But ſuch is the effect of a fond attachment to ſyſtem, and of an unbridled zeal for indefenſible opinions!

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* *See Review*, vol. lvii. p. 389.

Art. 40. *Two Sermons*, preached at Norwich. By Samuel Parr, A. M. 4to. 1 s. 6 d. Norwich, printed. London, ſold by Baldwin, &c. 1780.

Theſe diſcourſes are publiſhed by requeſt. The Author ſpeaks of them with much diffidence; but they are ſenſible and judicious performances. In the firſt, from Gal. iv. 4. he treats of the time of our Saviour's appearance, and in a ſtrain of cloſe and calm reaſoning endeavours to obviate ſome objections which have been offered. His remarks are worthy of the Reader's ſerious attention, though they do not properly admit of extracts. Thoſe who are much acquainted with theſe ſubjects will ſometimes think of Butler's Analogy, to which performance the Preacher alſo directs us. The ſecond ſermon was delivered on a charitable occaſion, from Hebrews, xiii. 16. It is peculiarly deſigned to defend the utility and importance of *charity-ſchools*, and break the force of ſome objections againſt them, 'which [obſerves this writer] have grown up, I fear, to popularity, among perſons of *captious tempers and ſhallow underſtandings*.' The laſt words of this ſentence are, we apprehend, rather harſh, and not entirely congruous to the Author's general ſtrain of expreſſion; but the diſcourſe is full of good ſenſe and argument, and evinces the Preacher's humanity and piety.

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[*] See Review for June 1778.

Art. 41. *The Foundery Budget opened*; or, the *Arcanum* of *Weſleyaniſm* diſcloſed. By John Macgowan. 8vo. 9d. Keith, &c. 1780.

Mr. Macgowan, one of Mr. Weſley's moſt potent antagoniſts of the preſent day, zealouſly attacks the peculiar doctrines of the Foundery. Thoſe who wiſh to know what are the modes of faith, &c. for which Mr. Macgowan contends, may be referred to *this tract*,—to his *Dialogues of Devils*,—to his *Familiar Epiſtles to Dr. Prieſtley*,—his *Socinianiſm brought to the Teſt*,—his *Death, a Viſion*,—his *Shaver's Sermon* on the Oxford expulſion (12th edition)—his *Life of Joſeph*, &c. &c.—Or, they may reſort, for farther ſatisfaction, to his meeting-houſe in Devonſhire Square; which muſt, no doubt, be a ſafer and ſurer way to heaven, than through Moorfields, by the Foundery.

SERMONS.

I. *National Calamities founded in national Diſſention and Diſſipation.* Preached on the late General Faſt. By William Hunter, A. M. Miniſter of St. Paul's Liverpool, and Fellow of Brazen Noſe College, Oxford. 4to. 1 s. Cadell.

——— *Profeſſus grandia, turget.*

"Heady, not ſtrong, and foaming, but not full."

The Preacher hath in this ſermon very well illuſtrated that ſpecies of the bombaſt which the Roman and Engliſh ſatiriſts have made the ſubject of their ridicule in the above lines.

The rage of this diſcourſe is *foamed* out moſt unmercifully againſt 'the ſecret intrigues and ſubdolous machinations of the confederated republican faction.'—'the ſeditious demagogue and envious *Preſbyter*'—'the hydra-headed monſter, which now aſſumes every ſhape, and explores various regions to rob us of our civil and religious rights'—againſt thoſe who 'had breathed a poiſonous air in the bogs of a Leyden or Geneva, where every wholeſome conſideration, whether natural or moral, for native ſoil and clime, were counteracted, ſtupified and drowned.'—But the venom of this *frothy* diſcourſe is mixed up by Mr. Hunter for Sir William Howe and Admiral Keppel much more abundantly. Nevertheleſs, as he prepared it in his wrath, and ſcatters it about in his ſore diſpleaſure, friends as well as foes may be injured by it; and on that account we think it prudent to retire for *our own* ſafety.

II. Preached at York on the 29th of March, 1780, for the Benefit of the Lunatic Aſylum. By James Scott, D. D. Rector of Simonburn, and late Fellow of Trinity College, Cambridge. 4to. 1 s. Cadell.

This truly ſenſible and benevolent diſcourſe does equal credit to the underſtanding and diſpoſition of the Author. Its object is ſo humane, that every generous heart muſt wiſh it the greateſt ſucceſs: and Dr. Scott hath pleaded its cauſe with ſuch ſound judgment, and unaffected eloquence, that we think the coldeſt hearts muſt take ſome ſhare in its intereſt.

The Author adopts Mr. Farmer's hypotheſis reſpecting demoniacal poſſeſſions, and offers ſome brief but very cogent reaſons in ſupport of it *.

In the more pathetic part of this diſcourſe the Preacher is moderate, but not dull, and wiſhes rather to perſuade by gentle reaſoning, than inveigle by extravagant declamation. The latter is that ſpurious kind of oratory, which is only calculated to faſcinate the vulgar, but which the wiſe will ever turn from with contempt and diſguſt. The former, while it engages the heart, enlightens the underſtanding; and though its effects may not be violent, they will be laſting; as, where the ſtream is ſilent, it is often deep.

We ſhall ſelect one paſſage to juſtify our approbation of Dr. Scott's ſkill in the pathetic.

Speaking of the poor lunatic as 'a forlorn individual,' he thus deſcribes him. 'He ſtands in the world like a rock in the midſt of the vaſt Atlantic, the dread and terror of thoſe who approach him, and expoſed to the fury of his own wild and tempeſtuous paſſions! Cut off from all the relations and charities of life, he is dead to the joys of friendſhip, the ſoft endearments of conjugal tenderneſs, the inexpreſſible, heart-felt yearnings of paternal affection, and every other gentle ſympathy which God hath graciouſly ordained, to make our journey through this vale of tears leſs weariſome and painful. In ſhort, inſanity is the parent of diſmal thoughts, diſtracting terrors, and horrible apparitions, which not only rob the ſoul of the ſweeteſt comforts and moſt endearing connections of human life, but render it alſo incapable of thoſe purer and ſublimer pleaſures which ariſe from a purſuit of knowledge, an inveſtigation of truth, a communion with God and Chriſt, and a ſtedfaſt aſſurance of a glorious and bleſſed immortality.'

Surely the Divine Philanthropiſt, who went about doing good, could not ſelect fitter objects of his power and compaſſion than theſe: nor can we better imitate his example, than by promoting the inſtitution for which I am here an advocate; an inſtitution founded entirely for the relief of theſe afflicted, pitiable wretches.' We truſt theſe benevolent wiſhes will produce ſomething more than love and eſteem for the Preacher who uttered them.

III. *The Scripture Doctrine of Grace* explained in a Commemoration Sermon upon the Converſion of St. Paul. By the Rev. C. De Coetlogon, A. M. 8vo. 6 d. Dodſley. 1780.

This is a precious banquet for the dear, tender lambs of the Tabernacle. Our high-ſtomached *rationaliſts* may have no appetite for ſuch *ſimple* food: but babes and ſucklings muſt be fed, as well as ſtrong men; and we heartily wiſh their milk may do them good.

IV. *The Excellency of the ſacred Writings*, illuſtrated in a Sermon preached to raiſe a Subſcription to purchaſe Bibles to diſtribute among the Navy and Army of Great Britain and Ireland. Addreſſed to his Majeſty. By Clericus. 8vo. 6 d. Dodſley. 1780.

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* The text is from Mark v. 15.

V. *The Power of Faith conſidered*—at St. Ann, Black-Friars, March 19, 1780, for the Benefit of a Society inſtituted for the Purpoſe of diſtributing Bibles among his Majeſty's Forces by Sea and Land. By William Bromley Cadogan, A. M. Rector of St. Luke's, Chelſea, and of St. Giles's, Reading, and Chaplain to Lord Cadogan. 8vo. 6 d. Rivington. 1780.

Mr. Cadogan informs us in his Preface, that 'a number of religious perſons have entered into an aſſociation to furniſh his Majeſty's army and navy with the brighteſt ornament and proper badge of a Proteſtant, the BIBLE. For *them* this diſcourſe was preached; and to teſtify my hearty concurrence with *them*, it is now made public. That ſoldiers and ſailors were never more needful than at this alarming criſis, I believe nobody will deny. That they are never completely armed without the ARMOUR OF GOD, deny it who will, I dare to affirm and appeal to Scripture, to reaſon, to fact and experience for the truth of the aſſertion.'—Mr. Cadogan and his coadjutor, Mr. Clericus, alias Coetlogon, have our hearty wiſhes for their ſucceſs in procuring as many Bibles as they can for the uſe of his Majeſty's army and navy—as long as they are ſatisfied with putting the plain word of God, without *enthuſiaſtical* interpretations of it, into the hands of poor illiterate ſoldiers and ſeamen. The Bible is ſufficient. 'Here is *Muſic* (as Mr. Cadogan ſays) to which, if we had faith, we might *march* to eternity.'

VI. *Liberty Moral and Religious.* A Sermon preached before the Univerſity of Cambridge, on Feb. 27, 1780, at Great St. Mary's Church. By William Cooke, M. A. Fellow of King's College. 4to. 1 s. Cadell. 1780.

VII. *Civil Liberty.* A Sermon preached before the Univerſity of Cambridge, on April 9, 1780, at Great St. Mary's Church. By William Cooke, &c. 4to. 1 s. Cadell.

Theſe Diſcourſes are very logical and very dry. There is a great parade of Ariſtotelian ratiocination and refinement in them. The Author's capital object is, to overthrow thoſe theories of government which have been generally adopted by writers of the moſt liberal and independent principles.

The Author of the Letter to Dr. Watſon would perhaps produce the following as a ſpecimen, not only of ſound politics, but of the *true ſublime*. 'The Moſaic hiſtory, confirmed by the beſt Heathen teſtimony (viz. by Ariſtotle), gives us a very natural account of the riſe and progreſs of ſociety from families to tribes, from tribes to nations; ſeverally dependent, firſt on fathers, next on patriarchs, then on governors. Dependency implies power. Be that *where* it will, it is enough for us that *it is*; and as Scripture teaches us—from God. We receive it as his gift:—we own its influence:—we feel its bleſſings:—whether collected in one ſtream, it flow ſtrait and rapid, or circulate more ſlowly with divided current—it is ſtill manifeſt—a *work of God*.—Nor does it like the Nile mock our gratitude, and fruſtrate all attempt to trace it to its ſource, and preſent the firſt fruits of its rich exuberance at the fountain head—the houſe of waters.—'Tis thine, O Power, to aſcertain and protect our rights of nature, and ingraft thy penalties on the natural reſtrictions of the human will! obſervant of theſe rights—obedient to theſe reſtraints, accordingly as they are adjuſted and ſecured by thee—we are free—in *any* government. But if, with an evil eye, and a falſe heart, we miſtake theſe, and caſt off the others—we make malicious uſe of our liberty—apoſtates from all engagements—to God—or man—or country.'

VIII. *Chriſtian Submiſſion to Civil Government:* A Diſcourſe preached on Jan. 30, 1780, at the Meeting-houſe in St. Andrew's, Cambridge. By Robert Robinſon. 8vo. 6d. Buckland. 1780.

Another Cambridge orator!—but in almoſt every reſpect the reverſe of the former. Inſtead of the dull and crabbed logician, advancing by ſhort ſteps, we have here a volatile declaimer bounding rapidly on the wings of republican zeal o'er ſome of the awful incloſures of Majeſty itſelf.

Mr. Robinſon hath choſen a text * that at firſt ſight makes little for his purpoſe. The Sacheverells have univerſally claimed it as *their preſcriptive property*. But our ſhrewd and ingenious Preacher diſputes the validity of that claim; and, with much ſpirit and plauſibility too, hath reſcued it from monarchical oppreſſion, and given it liberty to range at large on the republican *common*.

We *can* pay Mr. Robinſon the compliment that *Alumnus* (the author of *Fanatical Divinity expoſed)* did not merit for his attempt at *turning of tables*.

> " It is ſport to ſee the engineer hoiſt with his own petar."
> SHAK.

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* Romans xiii. 1——7.

ERRATA.

A miſtake has been diſcovered in p. 555, of our laſt Appendix, occaſioned by the tranſpoſition of two or three words. The ſenſe will be reſtored by reading the paſſage, corrected as follows:

'The death of Cardinal Richlieu and of Lewis the XIIIth; the riſe, favour, and qualities of Mazarin; and the beginning of the regency of Ann of Auſtria,—make an intereſting part of the contents of the ſixth book. In the ſame period, the *Frondeurs* ‡, though ſupported by the Parliament, and become maſters of the metropolis, by the famous *Jour des Barricades*, are obliged to conclude a peace that was followed by a variety of intrigues, in which the political operations of Mazarin are curious, and well repreſented.'—The ſeventh, eighth, &c.

In the title of Mr. de Luc's *Lettres Phyſiques et Morales*, &c. (in the ſame Appendix) Mr Dodſley's name is by miſtake inſerted. The work is ſold by Mr. Elmſly in London.

In our laſt,—p. 67, in the *note*, for *Mrs.* read *Mr. Capel Lofft.*

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‡ A name given to the malcontents, or anti-miniſterial party. The other party were called *Mazarins*.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1780.

ART. I. *Young's Iriſh Tour.* ART. CONCLUDED. See laſt Month's Review.

MR. Young's Work, it is to be obſerved, is divided into two Parts. In one, the minutes of his journey are regiſtered, ſimply as they aroſe; in the other, they are digeſted and methodized, ſo as to bring the principal correſponding articles of information into the ſame point of view. It is this latter Part which is now under conſideration. The ſubject is divided into 24 ſections: the firſt treats of the extent of Ireland; the ſecond, of the ſoil and face of the country; the third, of the average rental. From various deductions, Mr. Young makes it appear, that rents in Ireland are to thoſe of England as two to five.

From the next ſection we learn, that the products in wheat are as nine to twelve; and in barley and oats, as ſeven to eight or nine.

In the ſection which follows, and which is a very important one, the ſtate of the tenantry comes under conſideration. In Ireland, as in many parts of Scotland, Gentlemen of fortune let their eſtates to one man, who is called the Middle man; he re-lets, at a profit rent, to the occupying tenant. This ſyſtem, which is not without its defenders and advocates, oppreſſive and ruinous as it is, Mr. Young reprobates in the ſtrongeſt and moſt pointed terms, deducing a great part of the miſery and wretchedneſs of the common people in Ireland, and, indeed, of the kingdom in general, from this prolific ſource. Thoſe who have eſtates upon ſuch tenure will do well to give this ſection an attentive peruſal; as alſo that which follows it, on the labouring poor.

On this head Mr. Young obſerves, that ' ſuch is the weight of the lower claſſes in the great ſcale of national importance, that a traveller can never give too much attention to every circumſtance that concerns them; their welfare forms the broad baſis of public proſperity; it is they that feed, clothe, enrich, and fight the battles of all the other ranks of a community; it is their being able to ſupport theſe various burthens without oppreſſion, which conſtitutes the general felicity; in proportion to their eaſe is the ſtrength and wealth of nations, as public debility will be the certain attendant on their miſery. Convinced that to be ignorant of their ſtate and ſituation in different countries, is to be deficient in the firſt rudiments of political knowledge, I have upon every occaſion made the neceſſary enquiries, to get the beſt information circumſtances would allow me. What paſſes daily, and even hourly, before our eyes, we are very apt entirely to overlook; hence the ſurpriſing inattention of various people to the food, clothing, poſſeſſions, and ſtate of the poor, even in their own neighbourhood; many a queſtion have I put to gentlemen upon theſe points, which were not anſwered without having recourſe to the next cabbin; a ſource of information the more neceſſary, as I found upon various occaſions, that ſome gentlemen in Ireland are infected with the rage of adopting *ſyſtems* as well as thoſe of England: with one party the poor are all ſtarving, with the other they are deemed in a very tolerable ſituation, and a third, who look with an evil eye on the adminiſtration of the Britiſh government, are fond of exclaiming at poverty and rags, as proofs of the cruel treatment of Ireland. When truth is likely to be thus warped, a traveller muſt be very circumſpect to *believe*, and very aſſiduous to *ſee*.'

Speaking of their proviſions, and their manner of ſubſiſtence, he remarks, that ' the food of the common Iriſh, potatoes and milk, have been produced more than once as an inſtance of the extreme poverty of the country, but this I believe is an opinion embraced with more alacrity than reflection. I heard it ſtigmatized as being unhealthy, and not ſufficiently nouriſhing for the ſupport of hard labour; but this opinion is very amazing in a country, many of whoſe poor people are as athletic in their form, as robuſt, and as capable of enduring labour, as any upon earth. The idleneſs ſeen among many when working for thoſe who oppreſs them, is a very contraſt to the vigour and activity with which the ſame people work when themſelves alone reap the benefit of their labour. To what country muſt we have recourſe for a ſtronger inſtance than lime carried by little miſerable mountaineers thirty miles on horſes back to the foot of their hills, and up the ſteeps on their own? When I ſee the people of a country in ſpite of political oppreſſion with well formed vigorous bodies, and their cottages ſwarming with children; when I ſee their men athletic, and their women beautiful, I know not how to believe them ſubſiſting on an unwholeſome food.

' At the ſame time, however, that both reaſon and obſervation convince me of the juſtice of theſe remarks, I will candidly allow that I have ſeen ſuch an exceſs in the lazineſs of great numbers, even when working for themſelves, and ſuch an apparent weakneſs in *their exertions* when encouraged to work, that I have had my doubts of the heartineſs of their food. But here ariſe freſh difficulties; were their food ever ſo nouriſhing, I can eaſily conceive an habitual inactivity of exertion would give them an air of debility compared with a more induſtrious people. Though my reſidence in Ireland was not long enough to become a perfect maſter of the queſtion, yet I have employed from twenty to fifty men for ſeveral months, and found their habitual lazineſs or weakneſs ſo great, whether working by meaſure or by day, that I am abſolutely convinced 1 s. 6 d. and even 2 s. a day in Suffolk or Hertfordſhire much cheaper than ſixpence halfpenny at Mitchelſtown: it would not be fair to conſider this as a repreſentation of the kingdom, that place being remarkably backward in every ſpecies of induſtry and improvement; but I am afraid this obſervation would hold true in a leſs degree for the whole. But is this owing to habit or food? Granting their food to be the cauſe, it decides very little againſt potatoes, unleſs they were tried with good nouriſhing beer inſtead of their vile potations of whiſky. When they are encouraged, or animate themſelves to work hard, it is all by whiſky, which though it has a notable effect in giving a perpetual motion to their tongues, can have but little of that invigorating ſubſtance which is found in ſtrong beer or porter; probably it has an effect as pernicious, as the other is beneficial. One circumſtance I ſhould mention, which ſeems to confirm this, I have known the Iriſh reapers in Hertfordſhire work as laboriouſly as any of our own men, and living upon potatoes, which they procured from London, but drinking nothing but ale. If their bodies are weak, I attribute it to whiſky, not potatoes; but it is ſtill a queſtion with me whether their miſerable working ariſes from any ſuch weakneſs, or from an habitual lazineſs. A friend of mine always refuſed Iriſhmen work in Surrey, ſaying his bailiff could do nothing but ſettle their quarrels.

' But of this food there is one circumſtance which muſt ever recommend it, they have a bellyfull, and that let me add is more than the ſuperfluities of an Engliſhman leave to his family: let any perſon examine minutely into the receipt and expenditure of an Engliſh cottage, and he will find that tea, ſugar, and ſtrong liquors, can come only from pinched bellies. I will not aſſert that potatoes are a better food than bread and cheeſe; but I have no doubt of a bellyfull of the one being much better than half a bellyfull of the other; ſtill leſs have I that the milk of the Iriſhman is incomparably better than the ſmall beer, gin, or tea of the Engliſhman; and this even for the father, how much better muſt it be for the poor infants; milk to them is nouriſhment, is health, is life.

' If any one doubts the comparative plenty, which attends the board of a poor native of England and Ireland, let him attend to their meals: the ſparingneſs with which our labourer eats his bread and cheeſe is well known: mark the Iriſhman's potatoe bowl placed on the floor, the whole family upon their hams around it, devouring a quantity almoſt incredible; the beggar ſeating himſelf to it with a hearty welcome; the pig taking his ſhare as readily as the wife; the cocks, hens, turkies, geeſe, the cur, the cat, and perhaps the cow—and all partaking of the ſame diſh. No man can often have been a witneſs of it without being convinced of the plenty, and I will add the chearfulneſs, that attends it.'

After conſidering the ſituation of the Iriſh poor with reſpect to ſome other circumſtances attendant upon their condition, he proceeds to a matter of very ſerious import, and which ſeems to call loudly for redreſs. The nature of this grievance will be beſt learned from his own words:

‘ Before I conclude this article of the common labouring poor in Ireland, I muſt obſerve, that their happineſs depends not merely upon the payment of their labour, their clothes, or their food; the ſubordination of the lower claſſes, degenerating into oppreſſion, is not to be overlooked. The poor in all countries, and under all governments, are both paid and fed, yet is there an infinite difference between them in different ones. This enquiry will by no means turn out ſo favourable as the preceding articles. It muſt be very apparent to every traveller through that country, that the labouring poor are treated with harſhneſs, and are in all reſpects ſo little conſidered, that their want of importance ſeems a perfect contraſt to their ſituation in England, of which country, comparatively ſpeaking, they reign the ſovereigns. The age has improved ſo much in humanity, that even the poor Iriſh have experienced its influence, and are every day treated better and better; but ſtill the remnant of the old manners, the abominable diſtinction of religion, united with the oppreſſive conduct of the little country gentlemen, or rather vermin of the kingdom, who never were out of it, altogether bear ſtill very heavy on the poor people, and ſubject them to ſituations more mortifying than we ever behold in England. The landlord of an Iriſh eſtate, inhabited by Roman Catholics, is a ſort of deſpot who yields obedience in whatever concerns the poor, to no law but that of his will. To diſcover what the liberty of a people is, we muſt live among them, and not look for it in the ſtatutes of the realm: the language of written law may be that of liberty, but the ſituation of the poor may ſpeak no language but that of ſlavery; there is too much of this contradiction in Ireland; a long ſeries of oppreſſions, aided by many very ill judged laws, have brought landlords into a habit of exerting a very lofty ſuperiority, and their vaſſals into that of an almoſt unlimited ſubmiſſion: ſpeaking a language that is deſpiſed, profeſſing a religion that is abhorred, and being diſarmed, the poor find themſelves in many caſes ſlaves even in the boſom of *written* liberty. Landlords that have reſided much abroad, are uſually humane in their ideas, but the habit of tyranny naturally contracts the mind, ſo that even in this poliſhed age, there are inſtances of a ſevere carriage towards the poor, which is quite unknown in England.

‘ A landlord in Ireland can ſcarcely invent an order which a ſervant labourer or cottar dares to refuſe to execute. Nothing ſatisfies him but an unlimited ſubmiſſion. Diſreſpect, or any thing tending towards ſaucineſs, he may puniſh with his cane or his horſewhip with the moſt perfect ſecurity, a poor man would have his bones broke if he offered to lift his hand in his own defence. Knocking down is ſpoken of in the country in a manner that makes an Engliſhman ſtare. Landlords of conſequence have aſſured me that many of their cottars would think themſelves honoured by having their wives and daughters ſent for to the bed of their maſter; a mark of ſlavery that proves the oppreſſion under which ſuch people muſt live. Nay, I have heard anecdotes of the lives of people being made free with without any apprehenſion of the juſtice of a jury. But let it not be imagined that this is common; formerly it happened every day, but law gains ground. It muſt ſtrike the moſt careleſs traveller to ſee whole ſtrings of cars whipt into a ditch by a gentleman's footman to make way for his carriage; if they are overturned or broken in pieces, no matter, it is taken in patience; were they to complain, they would perhaps be horſewhipped. The execution of the laws lies very much in the hands of juſtices of the peace, many of whom are drawn from the moſt illiberal claſs in the kingdom. If a poor man lodges a complaint againſt a gentleman, or any animal that chuſes to call itſelf a gentleman, and the juſtice iſſues out a ſummons for his appearance, it is a fixed affront, and he will infallibly be *called out*. Where MANNERS are in conſpiracy againſt LAW, to whom are the oppreſſed people to have recourſe? It is a fact, that a poor man having a conteſt with a gentleman muſt—but I am talking nonſenſe, they know their ſituation too well to think of it; they can have no defence but by means of protection from one gentleman againſt another, who probably protects his vaſſal as he would the ſheep he intends to eat.

‘ The colours of this picture are not charged. To aſſert that all theſe caſes are common, would be an exaggeration; but to ſay that an unfeeling landlord will do all this with impunity, is to keep ſtrictly to truth: and what is liberty but a farce and a jeſt, if its bleſſings are received as the favour of kindneſs and humanity, inſtead of being the inheritance of RIGHT?

‘ Conſequences have flowed from theſe oppreſſions which ought long ago to have put a ſtop to them. In England, we have heard much of whiteboys, ſteelboys, oakboys, peep of-day boys, &c. But theſe various inſurgents are not to be confounded, for they are very different. The proper diſtinction in the diſcontents of the people is into Proteſtant and Catholic. All but the whiteboys were among the manufacturing Proteſtants in the North. The whiteboys, Catholic labourers in the South: from the beſt intelligence I could gain, the riots of the manufacturers had no other foundation, but ſuch variations in the manufacture as all fabrics experience, and which they had themſelves known and ſubmitted to before. The caſe, however, was different with the whiteboys; who being labouring Catholics, met with all thoſe oppreſſions I have deſcribed, and would probably have continued in full ſubmiſſion, had not very ſevere treatment in reſpect of tythes, united with a great ſpeculative riſe of rents about the ſame time, blown up the flame of reſiſtance; the atrocious acts they were guilty of made them the object of general indignation; acts were paſſed for their puniſhment which ſeemed calculated for the meridian of Barbary; this aroſe to ſuch a height, that by one they were to be hanged under certain circumſtances without the common formalities of a trial, which, though repealed the following ſeſſions, marks the ſpirit of puniſhment; while others remain yet the law of the land, that would, if executed, tend more to raiſe than quell an inſurrection. From all which it is manifeſt, that the gentlemen of Ireland never thought of a *radical* cure from overlooking the real cauſe *of the diſeaſe, which in fact lay* in themſelves, and not in the wretches they doomed to the gallows. Let them change their own conduct entirely, and the poor will not long riot. Treat them like men who ought to be as free as yourſelves: put an end to that ſyſtem of religious perſecution which for ſeventy years has divided the kingdom againſt itſelf: in theſe two circumſtances lies the cure of inſurrection; perform them completely, and you will have an affectionate poor, inſtead of oppreſſed and diſcontented vaſſals.

‘A better treatment of the poor in Ireland is a very material point to the welfare of the whole Britiſh empire. Events may happen which may convince us fatally of this truth—If not, oppreſſion muſt have broken all the ſpirit and reſentment of men. By what policy the government of England can for ſo many years have permitted ſuch an abſurd ſyſtem to be matured in Ireland, is beyond the power of plain ſenſe to diſcover.’

We have been much pleaſed with the political knowledge which is diſplayed on the article, Religion. Mr. Young proves, in the cleareſt manner, that the Popery laws have been as impolitic and abſurd, as they are wicked and unjuſt.

In the ſection in which he ſpeaks of waſte lands, we have the following theory of the formation of bogs:

‘In the variety of theories which have been ſtarted to account for the formation of bogs, difficulties occur which are not eaſily ſolved; yet are there many circumſtances which aſſiſt in tracing the cauſe. Various ſorts of trees, ſome of them of a great ſize, are very generally found in them, and uſually at the bottom, oak, fir, and yew the moſt common; the roots of theſe trees are faſt in the earth; ſome of the trees ſeem broken off, others appear to be cut, but more with the marks of fire on them. Under ſome bogs of a conſiderable depth there are yet to be ſeen the furrows of land once ploughed. The black bog is a ſolid weighty maſs which cuts almoſt like butter, and upon examination appears to reſemble rotten wood. Under the red bogs there is always a ſtratum, if not equally ſolid with the black bog, nearly ſo, and makes as good fuel. There is upon the black as well as upon the red ones a ſurface of that ſpungy vegetable maſs which is cleared away to get at the bog for fuel, but it is ſhallow on theſe. Sound trees are found equally in both ſorts. Both differ extremely from the bogs I have ſeen in England in the inequality of the ſurface; the Iriſh ones are rarely level, but riſe into hills. I have ſeen one in Donnegal which is a perfect ſcenery of hill and dale. The ſpontaneous growth moſt common is heath; with ſome bog-myrtle, ruſhes and a little ſedgy graſs. As far as I can judge by roads, laying gravel of any ſort, clay, earth, &c. improves the bog, and brings good graſs. The depth of them is various; they have been fathomed to that of fifty feet, and ſome are ſaid to be ſtill deeper.

‘From theſe circumſtances it appears, that a foreſt cut, burnt, or broken down, is probably the origin of a bog. In all countries where wood is ſo common as to be a weed, it is deſtroyed by burning, it is ſo around the Baltic, and in America at preſent. The *native Iriſh might* cut and burn their woods enough for the tree to *fall, and in the* interim between ſuch an operation, and ſucceſſive

culture,

wars and other inteſtine diviſions might prevent it in thoſe ſpots, which ſo neglected afterwards became bogs. Trees lying very thick on the ground would become an impediment to all ſtreams and currents, and gathering in their branches, whatever rubbiſh ſuch waters brought with them, form a maſs of ſubſtance which time might putrefy, and give that acid quality to, which would preſerve ſome of the trunks though not the branches of the trees. The circumſtance of red bogs being black and ſolid at the bottom, would ſeem to indicate that a black bog has received leſs acceſſion from the growth and putrefaction of vegetables after the formation than the red ones, which from ſome circumſtances of ſoil or water might yield a more luxuriant ſurface vegetation, till it produced that maſs of ſpunge which is now found on the ſurface. That this ſuppoſition is quite ſatisfactory I cannot aſſert, but the effect appears to be at leaſt poſſible, and accounts for the diſtinction between the two kinds. That they receive their form and increaſe from a conſtant vegetation appears from their riſing into hills; if they did not vegetate, the quantity of water they contain would keep them on a level. The places where the traces of ploughing are found, I ſhould ſuppoſe were once fields adjoining to the woods, and when the bog roſe to a certain height, it flowed gradually over the ſurrounding land.'

Ingenious as this theory may appear, there are objections to it, which we think will be inſuperable. One, not the leaſt material, is, that in America (as we learn from a gentleman who reſided many years in a very uncultivated part of it, and where the practice of burning down woods has been followed at intervals for a century back) no ſuch bogs as the Iriſh are to be met with in any of thoſe places where the woods have been burned. It is an axiom in logic, that ſimilar cauſes produce ſimilar effects. It is poſſible, indeed, the intenſe froſts which prevail through the northern parts of America during the winter months may in ſome degree prevent the ſame cauſe from producing the ſame effect there as in Ireland, where the climate is humid, and the weather mild and open.

When our Author comes to treat of manners and cuſtoms, he obſerves, poſſibly alluding to a late Touriſt, that, ' it is but an illiberal buſineſs for a traveller, who deſigns to publiſh remarks upon a country, to ſit down coolly in his cloſet, and write a ſatire on the inhabitants. Severity of that ſort muſt be enlivened with an uncommon ſhare of wit and ridicule, to pleaſe. Where very groſs abſurdities are found, it is fair and manly to note them; but to enter into character and diſpoſition is generally uncandid, ſince there are no people but might be better than they are found, and none but have virtues which deſerve attention, at leaſt as much as their failings; for theſe reaſons this ſection would not have found a place in my obſervations, had not ſome perſons, of much more flippancy than wiſdom, given very groſs miſrepreſentations of the Iriſh nation. It is with pleaſure, therefore, that I take up the pen, on the preſent occaſion; as a much longer reſidence there enables me to exhibit a very different *picture; in doing this,* I ſhall be free to remark, wherein I think the conduct of certain claſſes may have given riſe to general and conſequently injurious condemnation.'

The inhabitants of Ireland Mr. Young divides into three claſſes. The firſt are perſons of rank and conſiderable property; the ſecond, country gentlemen, and renters of land; the laſt claſs conſiſts of thoſe in ſtill lower ſituations. In characterizing the laſt, the circumſtances which ſtruck our traveller moſt in the common Iriſh were, 'vivacity, and a great and eloquent volubility of ſpeech; one would think they could take ſnuff and talk without tiring till doomſday. They are infinitely more chearful and lively than any thing we commonly ſee in England, having nothing of that incivility of ſullen ſilence, with which ſo many Engliſhmen ſeem to wrap themſelves up, as if retiring within their own importance. Lazy to an exceſs at *work*, but ſo ſpiritedly active at *play*, that at *hurling*, which is the cricket of ſavages, they ſhew the greateſt feats of agility. Their love of ſociety is as remarkable as their curioſity is inſatiable; and their hoſpitality to all comers, be their own poverty ever ſo pinching, has too much merit to be forgotten. Pleaſed to enjoyment with a joke, or witty repartee, they will repeat it with ſuch expreſſion, that the laugh will be univerſal. Warm friends and revengeful enemies; they are inviolable in their ſecrecy, and inevitable in their reſentment; with ſuch a notion of honour, that neither threat nor reward would induce them to betray the ſecret or perſon of a man, though an oppreſſor, whoſe property they would plunder without ceremony. Hard drinkers and quarrelſome; great liars, but civil, ſubmiſſive and obedient. Dancing is ſo univerſal among them, that there are every where itinerant dancing-maſters, to whom the cottars pay ſix-pence a quarter for teaching their families. Beſides the Iriſh jig, which they can dance with a moſt *luxuriant* expreſſion, minuets and country dances are taught; and I even heard ſome talk of cotillions coming in.

'Some degree of education is alſo general; hedge ſchools, as they are called (they might as well be termed *ditch* ones, for I have ſeen many a ditch full of ſcholars), are every where to be met with where reading and writing are taught. Schools are alſo common for men; I have ſeen a dozen great fellows at ſchool, and was told they were educating with an intention of being prieſts. Many ſtrokes in their character are evidently to be aſcribed to the extreme oppreſſion under which they live. If they are as great thieves and liars as they are reported, it is certainly owing to this cauſe.'

After doing juſtice to the politeneſs and urbanity of thoſe in the more elevated ranks of life, he concludes with a race of people, againſt whom, as may be collected from many different parts of this volume, he ſeems to have a particular ſpleen. 'I muſt now come, ſays he, to another claſs of people, to whoſe conduct it is almoſt entirely owing, that the character of the nation has not that luſtre abroad, which, I dare aſſert, it will ſoon very generally merit: this is the claſs of little country gentlemen; tenants, who drink their claret by means of profit rents; jobbers in farms; bucks; your fellows with round hats, edged with gold, who hunt in the day, get drunk in the evening, and fight the next morning. I ſhall not dwell on a ſubject ſo perfectly diſagreeable, but remark that theſe are the men among whom drinking, wrangling, quarrelling, fighting, raviſhing, &c. &c. &c. are found, as in their native ſoil; once to a degree that made them the peſt of ſociety; they are growing better, but even now, one or two of them, got by accident (where they have no buſineſs) into better company, are ſufficient very much to *derange* the pleaſures that reſult from a liberal converſation. A new ſpirit; new faſhions; new modes of politeneſs exhibited by the higher ranks are imitated by the lower, which will, it is to be hoped, put an end to this race of beings; and either drive their ſons and couſins into the army or navy, or ſink them into plain farmers like thoſe we have in England, where it is common to ſee men with much greater property without pretending to be gentlemen. I repeat it from the intelligence I received, that even this claſs are very different from what they were twenty years ago, and improve ſo faſt, that the time will ſoon come when the national character will not be degraded by any ſet.

'That character is upon the whole reſpectable: it would be unfair to attribute to the nation at large the vices and follies of only one claſs of individuals. Thoſe perſons from whom it is candid to take a general eſtimate do credit to their country. That they are a people learned, lively and ingenious, the admirable authors they have produced will be an eternal monument; witneſs their Swift, Sterne, Congreve, Boyle, Berkeley, Steele, Farquhar, Southerne, and Goldſmith. Their talent for eloquence is felt and acknowledged in the parliaments of both the kingdoms. Our own ſervice, both by ſea and land (as well as that unfortunately for us) of the principal monarchies of Europe, ſpeak their ſteady and determined courage. Every unprejudiced traveller who viſits them will be as much pleaſed with their chearfulneſs, as obliged by their hoſpitality: and will find them a brave, polite, and liberal people.'

The ſections on the corn trade and linen manufacture contain much intereſting information. The author's inferences and arguments appear to be built upon documents of unqueſtionable authority, taken from public records, or communicated by gentlemen of veracity and honour, many of whom being in office themſelves, their communications ought to be conſidered as authentic. Mr. Young's reaſonings on theſe ſubjects are much too complicated for us to give any ſuccinct detail of them in the compaſs of the preſent article. Nevertheleſs, that our Readers may form ſome idea of this Writer's commercial opinions, we ſhall make no apology for laying before them the following paſſage; and we the rather do it, becauſe the indulgences lately granted to Ireland have awakened in ſome minds an illiberal and groundleſs jealouſy.

'Relative to the other manufactures of Ireland, I am ſorry to ſay, they are too inſignificant to merit a particular attention; upon the ſubject of that of wool I muſt however remark, that the policy of England, which has always hitherto been hoſtile to every appearance of an Iriſh woollen manufacture, has been founded upon the mean contractions of illiberal jealouſy; it is a conduct that has been founded upon the ignorance and prejudices of mercantile people, who, knowing as they are in the ſcience which teaches that two and two make four, are loſt in a labyrinth the moment they leave their counting-houſes, and become ſtateſmen; they are too apt to think of governing kingdoms upon the ſame principles they conduct their private buſineſs on, thoſe of monopoly, which, though the ſoul of private intereſt, is the bane of public commerce. It has been the miſtaken policy of this country to ſuppoſe, that all Ireland gained by a woollen manufacture would be ſo much loſs to England; this is the true monopolizing ignorance. We did not think proper to draw theſe bands of commercial tyranny ſo tight as to interdict their linens; we gave them a free trade; nay we import an immenſe quantity of Ruſſian and German linen, and yet between this double fire of the Iriſh and foreigners has our own linen manufacture flouriſhed and increaſed; it is the ſpirit and effect of every ſpecies of monopoly to counteract the deſigns which dictate that mean policy. The rivalſhip of the Iriſh (if a rivalſhip was to enſue) would be beneficial to our woollen trade; as a faſt friend to the intereſt of my native country, I wiſh ſucceſs to thoſe branches of the Iriſh woollens which would rival our own; a thouſand beneficial conſequences would flow from it; it would inſpirit our manufacturers; it would awaken them from their lethargy, and give riſe to the ſpirit of invention and enterprize. How long did our old broad cloth trade ſleep in the Weſt, without one ſign of life ſtrong enough to animate a new purſuit; but a different ſpirit breaking out in Yorkſhire and Scotland, new fabrics were invented, and new trades opened. A free Iriſh woollen trade would put our manufacturers to their mettle, and would do more for the woollen trade of England than any other meaſure whatever. Our merchants think ſuch a rivalſhip would ruin them; but do they think the French would not have reaſon for ſuch fears alſo? Have we not loſt the Levant and Turkey trade through the obſtinacy of our monopoliſts? And why ſhould not Ireland have a chance for ſuch a branch as well as Languedoc? But ſuch has been our narrow policy, with reſpect to that kingdom, that we have for a century ſat down more contented with the ſucceſsful rivalſhip of France, than with the chance of an Iriſh competitor.

'Whenever any queſtion, relative to commercial indulgence to Ireland, has come into the Britiſh parliament, its friends have always urged the *diſtreſſed ſtate of Ireland* as a motive. This is taking the ground of duplicity, perhaps of falſehood; they ought to be more liberal, and avow that their principle is not to relax the preſent laws as a matter of humanity to Ireland, but of right and policy to themſelves; to demand a free trade to Ireland as the beſt friends to Britain; to demand that France may be rivalled by the ſubjects of the Britiſh empire, if thoſe of one kingdom cannot, or will not do it, that thoſe of another may.

'One would have reaſon to ſuppoſe, from the ſpirit of commercial jealouſy among our woollen towns, that whatever Ireland got was loſt to England: I ſhall in a ſucceeding ſection inſert a table, which *will ſhew that, in exact* proportion to the wealth of Ireland, is the *balance of the Iriſh* trade in favour of England. That kingdom is one of the greateſt cuſtomers we have upon the globe; is it good policy to wiſh that our beſt cuſtomer may be poor? Do not the maxims of commercial life tell us, that the richer he is the better? Can any one ſuppoſe that the immenſe wealth of Holland is not of vaſt advantage to our manufactures; and though the Ruſſia trade, upon the balance, is much againſt us, who can ſuppoſe that the increaſing wealth of that vaſt empire, owing to the unparalleled wiſdom of its preſent empreſs, the firſt and moſt able ſovereign in the world, is not an increaſing fund in favour of Britiſh induſtry?'

We cannot diſmiſs this article without acknowledging our obligations to this agreeable Touriſt for the information and entertainment which his publication has afforded us. We have met with little or nothing of that paſſion for theory and paradox in which this Writer ſometimes indulges himſelf. The work before us never could have appeared at a time when it would have been more worthy the public attention than at preſent.

With reſpect to England, her ſiſter iſland is at this moment an object of political magnitude much greater than ſhe has ever been, ſince the two iſlands were connected. With reſpect to herſelf, ſhe ſtands in a predicament different in many reſpects from any that ſhe was ever in before; as it will be entirely owing to want of ſteadineſs and virtue if ſhe be now prevented from eſtabliſhing her claim to what ſeems to be the indiſputable birth-right of all mankind.

Should Ireland obtain and make uſe of thoſe privileges which her own intereſt and the real intereſts of this kingdom point out to her, ſhe will ſoon feel the advantages of them in the internal improvement that will gradually extend itſelf through the moſt uncultivated parts of her territories. Mr. Young's book may then anſwer the moſt important purpoſes: by pointing out what ſhe has been, and the wretchedneſs ſhe has formerly experienced, it may teach her how to value the bleſſings that will then flow in upon her; and the picture it will exhibit of her paſt ſituation may give an additional reliſh to her preſent enjoyments.

ART. II. *Eſſays on the Trade, Commerce, Manufactures, and Fiſheries of Scotland*; containing, Remarks on the Situation of moſt of the Sea-ports; the Number of Shipping employed; their Tonnage: Strictures on the principal inland Towns; the different Branches of Trade and Commerce carried on, and the various Improvements made in each: Hints and Obſervations on the Conſtitutional Police; with many other curious and intereſting Articles never yet publiſhed. By David Loch, Merchant, and General Inſpector of the Fiſheries in Scotland. 12mo. 3 Vols. 7s. 6d. Edinburgh printed.

WE remember to have heard it remarked as a ſingular *characteriſtic of* a man of great eminence in the literary world, that he was able in all caſes to diſcover the reach of talents of thoſe with whom he converſed, and to adapt the nature of his arguments to their capacity; with men who had accuſtomed themſelves to reaſon cloſely, his arguments were clear, philoſophical, and ſtrictly logical; with thoſe who were incapable of following a cloſe chain of reaſoning, he adopted a more popular and diffuſive ſtrain; and with others, whoſe mental faculties were of a meaner claſs, he deſcended ſtill lower, ſo as to adopt thoſe arguments which alone were within their reach. But few are the men who are poſſeſſed of this verſatility of genius, and therefore, in general, one man is only capable of making himſelf agreeable to one ſet of companions, who are nearly on a level, as to mental faculties, with himſelf; and his converſation is diſreliſhed by all others, becauſe his ſtyle of reaſoning is either above or beneath them. It is happy for ſociety, that in every caſe of great moment, authors of different talents addreſs themſelves to the public, each of whom diſcuſſing the matter in his own particular manner, adapts his reaſoning to the capacities of thoſe who are in the ſame claſs with himſelf: and as among mankind at large the claſs of accurate reaſoners is very ſmall in compariſon with thoſe who are incapable of inveſtigating any ſubject with a philoſophical preciſion, it uſually happens that, in thoſe diſquiſitions eſpecially that are intended to engage the attention of the people at large, the beſt written book is not the moſt uſeful, as an inferior performance will more engage the attention of the multitude. Newton's *Principia* was not in general eſteem, even among men of ſcience, till it came to be explained in their own manner by perſons of inferior genius; and, were it not an invidious taſk, we could furniſh a numerous liſt of books that have afforded materials for many a popular performance, which, but for theſe neglected originals, could never have exiſted. We only remark this, to ſhew with what infinite wiſdom the affairs of the univerſe are directed. Winds, ſtorms, birds and inſects, ſcatter the ſeeds of plants upon the ſurface of this globe, where they ſpontaneouſly ſpring up for the ſuſtenance of thoſe animals which take no care for themſelves; and the knowledge that is produced by the exertions of men of ſuperior genius is, in like manner, happily diſſeminated among mankind by the more feeble efforts of thoſe whom nature has adapted to that inferior, though moſt neceſſary office.

The work before us is of that claſs which is merely adapted to *the multitude.* Inſtead of concluſions logically deduced from premiſes eſtabliſhed on firm *data*, we meet with aſſertions uttered with great confidence. Nothing appears doubtful; and where it would be difficult to refute an oppoſing argument, the reader is overwhelmed with a multiplicity of words, which although

though they may not convey any diſtinct ideas, yet as they end in a way that is favourable to the hypotheſis of the Author, a Reader of the claſs for which this work is chiefly calculated, believes that what he has been reading contains unanſwerable arguments in proof of that hypotheſis, and he remains entirely convinced by the Author.

Mr. Loch ſeems to have a confuſed idea of many particulars relating to commerce and manufactures, which he throws together in chaotic confuſion, frequently ſtarting from one ſubject to another, where there is no apparent connection—and as frequently returning with equal diſorder to the ſubject he had quitted. Our Author ſeems, however, to be poſſeſſed of abundance of zeal in the cauſe of his native country, and is no leſs vehement againſt the Engliſh for ſending their manufactures to Scotland. We wiſh to ſee manufactures flouriſh in every part of the kingdom, and cannot help thinking, that little good can reſult from inflaming the minds of the lower people in either part of the iſland againſt their brethren on the other ſide the Tweed.

Without attempting to give an analyſis of this deſultory work, we ſhall only obſerve, that the bulk of the firſt volume conſiſts of many arguments tending to prove that the linen manufacture is an unprofitable one for Scotland, and that the woollen manufacture would be extremely profitable; in which we think he is right. This we had occaſion to obſerve was demonſtrated ſome time ago in another work relating to the manufactures of Scotland *, from which performance our Author ſeems to have borrowed largely, without making the ſmalleſt acknowledgement for it †. Indeed, his obſervations on the management of ſheep are little more than a tranſcript of what Mr. Anderſon has ſaid, put into a different dreſs; intermixed with a few obſervations picked up from other authors, by whom he

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[*] Obſervations on the means of exciting a ſpirit of national induſtry, &c. See Review, vol. lviii.

[†] Example. "It is a certain fact, ſays Mr. Loch. that that part of a fleece which grows in the coldeſt ſeaſon, or in winter, is infinitely finer than that which grows in the ſummer; and that theſe threads or filaments on any fleece are exactly proportional to the different degrees of the temperature of the air, or the variations of heat and cold in the diſtrict in which the ſheep are reared." In our Review, referred to in the above Note, we detailed the experiment by which this curious fact was firſt demonſtrated, and the uſes to which it might be applied. A fact that does not ſeem to have been attended to by any one before theſe experiments were made. See alſo a Note, p. 170, of Mr Loch's work which is almoſt literally taken from Mr. Anderſon's book, as tranſcribed into our Review.—Many other examples might be given.

is frequently miſled, or bold aſſertions of his own, that too often ſtand in need of proofs to eſtabliſh them †: interſperſed with ſtrokes of humour and wit, *of his own ſtyle*, that may perhaps divert ſome Readers, though it may not convince their underſtandings.

But although we cannot ſay much in favour either of the originality or the elegance of this Writer, yet many obſervations incidentally occur in this miſcellany (for ſuch it might have been with propriety named) that are curious, and deſerve attention. Among which is an account of *the manufactures of Paiſley*, furniſhed by an anonymous writer, who ſeems to have been very well informed.

The ſecond volume of theſe Eſſays contains obſervations by the Author on the different manufacturing towns in Scotland, made in a tour undertaken by him in quality of General Inſpector of manufactures and fiſheries: with the journal of a traverſe among the Weſtern Iſles during the fiſhing ſeaſon, in 1778.

From the firſt part, we are happy to ſee that the numerous infant manufactures in Scotland are in a much more promiſing ſtate than we had apprehended, and that induſtry is coming more and more into faſhion in that part of the iſland. We heartily wiſh the gentlemen of landed property in that country may continue to give every encouragement to theſe manufactures, and that the legiſlature may in future beſtow a greater degree of attention to the improvement of Scotland than it has hitherto obtained: for undoubtedly the proſperity of that part of the nation will contribute more to its internal defence than that of any diſtant colonies ever can do. In this reſpect we agree in opinion with our Author,—nor do we heſitate to pronounce, that the ſpirit of colonization has been the hobbyborſe of Europe for a century paſt, and has been productive of much national diſtreſs. But the time is not perhaps yet come when the force of this obſervation will be fully felt.

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† Example. "They (the Highlanders), ſays he, p. 21, 'are alſo endeavouring to mend their breed (of ſheep) by adopting the example of the nobility and gentry; who, to effect this, have ſpared no expence to import tups of the beſt kinds from the above-mentioned gentlemen (viz. Meſſrs. Bakewell, Chaplin, and Culley), by which means they have now ſheep, which inſtead of two or three pounds of coarſe wool, yield eight or ten pounds of fine wool; and in lieu of mutton of ſix and ſeven pounds per quarter, now ſixteen and eighteen pounds—and yet theſe very ſheep do not require *a fifth* part more food to ſupport them than the hungry half-ſtarved breed of this country." Let this fact be fully proved, and we will undertake that in a very few years not one of the old breed of ſheep will be found in the country. Again, he obſerves, p. 12, "for hairy ſheep, tranſported to rich paſturage, will cauſe the wool to grow much finer, and *contrariwiſe*."

Where is the proof of this to be found?

Will it be believed, in future ages, that Britain has exhauſted her treaſury for more than a century paſt, and thrown out every alluring bait that could be deviſed, to induce the natives of her own iſland to relinquiſh their habitations, and migrate to diſtant [deſert] countries, where they ſtand in perpetual need of ſupport from the weakened ſtate, inſtead of ſtrengthening it—and all this without enquiring whether it was poſſible to convert the labour of theſe perſons at home to any more valuable purpoſe? Can it be believed, that a nation not abſolutely ſtupid ſhould have gone thouſands of leagues in queſt of fiſhing grounds—ſhould have peopled a barren unhoſpitable iſland, and undertaken two expenſive wars to obtain poſſeſſion of that fiſhing ground, without ſo much as ſounding their own coaſt, to ſee if any thing of the ſame kind could there be found, even after they had received the ſtrongeſt intimations that it might? Yet, aſtoniſhing as this may appear, it is undoubtedly true:—and, whether the obſervations of our Author on the number and magnitude of the fiſhing banks on the Weſt coaſt of Scotland, may turn out as he imagines, or not, ſtill we are inexcuſable in not having, long ago, explored them with the utmoſt care, ſo as not to leave room for a doubt concerning them.

From the whole train of our Author's obſervations on the fiſheries, it is evident, that he means to magnify every advantage that his nation enjoys in that reſpect as much as poſſible.—We are ſorry that our ſcanty limits forbid us to enter into this diſcuſſion ſo fully as we could wiſh. We could, but for this objection, have been glad to collect together ſeveral intereſting facts relating to the ſubject, that are ſcattered through the volume before us, ſo as to place them in one conſpicuous point of view.—Would the nation be at the expence of ſending a man of genius and public ſpirit to that part of the country, to collect facts and make obſervations on the ſpot, who could be capable of judging of the expediency or non-expediency of the meaſures that ſhould be pointed out by the natives and others whom he might there meet with, who had frequented theſe ſeas, and who could arrange his ideas in a clear and perſpicuous manner, we are perſuaded that the obſervations of ſuch a perſon, made public, would be of much more national advantage than the diſcovery of a Southern Hemiſphere, and might be accompliſhed at leſs than the thouſandth part of the expence of an expedition to Otaheite. In the mean time, we recommend the journal of this Author to the attention of our countrymen—as it may ſerve to excite in them a deſire to explore theſe unknown regions, in which we are happy to ſee that the fiſhings are beginning to be attended to by the natives, although the laws are little calculated to promote their induſtry. We hope the time is faſt approaching when this great national object will obtain a more unbiaſſed degree of attention from all ranks of people, than has hitherto been beſtowed upon it *.

The third volume conſiſts of ſome general obſervations on trade—on ſome of the manufacturing towns in England—on the police of the city of Edinburgh—on the trade to Campvere—on the canal between Clyde and Forth—on the advantages of making a navigable canal through the peninſula of Cantyre—on the trade to Ireland; with ſome ſmaller articles: to which is added a ſupplement, containing the Author's thoughts on the means of quieting the rebellion in America, which ſeems to have no other claim to a place here but that of filling up a part of the volume.

On all theſe ſubjects, perſons who are unacquainted with them may receive ſome information.

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* The following inſtance of induſtry and attention in a Mr. Campbell of Loch Goyl, deſerves to be particulariſed, as it tends to ſhow that the natives are neither ſo ſtupid nor indolent as they are commonly repreſented:

" I dined, ſays Mr. Loch, vol. ii. p. 225, with the reverend Mr. M'Lea, who told me in the courſe of converſation, that Alexander Campbell, one of Ardkinglaſs's tackſmen or farmers, had great merit in fiſhing the head of this loch; that he had, within theſe four years, encreaſed the number of his boats and nets as ſix to one; and that moſt of his fiſhers came over to him at the proper ſeaſon from Nairn. This information excited my curioſity to be fully acquainted with their mode of payment, the nature of their fiſhing, and to what market the fiſh were ſent for ſale; upon which I was told, that Mr. Campbell provides boats, nets, lines, and every material for fiſhing, and allows his fiſhermen one half of the fiſh caught for their trouble. Mr. Campbell has contrived nets with which they catch ſalmon, cod, ſeaths, ſeals, haddocks, and many other kinds of ſalt water fiſh, and mackrel when in ſeaſon, in vaſt quantities. Nay, ſo great has been their ſucceſs in this laſt kind, that they have often caught from 3000 to 5000 at a draught, the market for which, as well as the others, is principally Glaſgow, Paiſley, Greenock, &c.; and the very inhabitants themſelves, who often aſſiſt the fiſhermen in hauling their nets on ſhore, when heavy loaded, are moſt generouſly rewarded by Mr. Campbell, who gives them as many fiſh as they can carry home for the uſe of their families." This is acting with a liberality of ſpirit that ſhows Mr. Campbell is capable of forming extenſive views of trade and manufactures. We heartily wiſh him all the ſucceſs his induſtry deſerves, and are glad to ſee that his *laird* is not inſenſible of the value of ſuch a tenant.

Art. III. *Three Diſcourſes.* I. On the Progreſs of religious and Chriſtian Knowledge. By William Enfield, LL.D. II. On religious Zeal; with a comparative View of the Proteſtant Diſſenters of the laſt and preſent Age. By Richard Godwin. III. On the Character, Offices, and Qualifications of the Chriſtian Preacher. By Philip Holland. 8vo. 3s. 6d. Boards. Johnſon. 1780.

WE are informed, in the Preface, that the Diſcourſes ' here offered to public attention, were, in ſubſtance, lately delivered on occaſions on which a conſiderable number of diſſenting miniſters were aſſembled; and that the Authors are ſo nearly agreed in their general views, that they wiſh to appear in the world as friends united in the ſupport of an important common cauſe.'

The leading objects of theſe Diſcourſes are to encourage free enquiry, and to excite an active but temperate zeal for the great intereſts of rational Chriſtianity. The Authors are particularly careful to guard againſt the fatal extremes of infidelity and fanaticiſm—bigotry and indifference.

The firſt Diſcourſe, by Dr. Enfield, is ſenſible and ingenious. The Author traces with judgment and candour the progreſs of religious knowledge through its various gradations, and amidſt the obſtructions which ignorance or policy, pride or intereſt, ſuperſtition or enthuſiaſm, have from time to time thrown in its way.

The teſtimony which the Doctor hath borne to the high merit of the *Polonian brethren,* who aſſiſted *Socinus* in perfecting his daring ſyſtem of reformation, will perhaps be objected to, as partial, if not extravagant, by ſome of our Readers. We will tranſcribe this ſingular paſſage. ' Soon after the firſt dawn of the Reformation, ſeveral great men aroſe who poſſeſſed ſuch ſtrength and acuteneſs of underſtanding, and freedom of ſpirit, as to be able, at one effort, to ſeparate the pure religion of Chriſt from the maſs of abſurdities and ſuperſtitions with which it had been mixed; and to conceive themſelves, and to repreſent to others, a ſyſtem of faith ſo rational and ſcriptural, that all the labours of modern times have done little to improve it.'

It muſt indeed be acknowledged, even by the moſt bigotted adverſaries of Socinianiſm, that its firſt founders were men, not only of uncommon fortitude, but of great erudition and diſtinguiſhed abilities. And it would be the height of prejudice not to allow them even higher praiſe than is due to their literary endowments. They are entitled to that praiſe which is the juſt reward of an unyielding integrity, and of the pureſt and moſt amiable virtues that could adorn the characters of men and

Chriſtians. It is not our buſineſs to decide on the truth of their theological ſyſtem. But they had that merit which all can judge of [illegible] founded on univerſal principles, and directed to the common intereſts of religion and morality.

Dr. Enfield juſtly conſiders the good work of reformation as having been chiefly retarded in its progreſs by two cauſes: 'Firſt, The appointment of ſubſcriptions to articles of faith, as the term of admiſſion into every national church; and ſecondly, The propenſity which hath always prevailed among the vulgar, to prefer a religion, which either captivates the ſenſes and imagination, or agitates and enflames the paſſions, to one which is immediately addreſſed to the underſtanding and the moral principle, and hath no other object than to make men wiſe and virtuous.' To the former may be referred every ſpecies of hierarchical domination, with their miſchievous effects in enſlaving the minds of men, and producing an illiberal timidity in the prieſts, and a blind ſubmiſſion in the people—to the latter may be traced up all the various abſurdities which have been generated between folly and fancy:—myſticiſm with its "moping melancholy," and enthuſiaſm with its "moon-ſtruck madneſs."

The Doctor congratulates his brethren on the proſpect of the advancing power of "pure and undefiled religion." He mentions ſome auſpicious appearances of its progreſs; and kindling with his ſubject, he gives full ſcope to the generous wiſhes of his heart, till what he wiſhes he imagines he foreſees. 'Yes (ſays he), I will foretel (and may it pleaſe the great Lord of Nature to fulfil the prediction!) that the cloud which was once "no bigger than a man's hand" ſhall at length ſpread over the whole heavens, and water every region of the earth with the dews of heavenly wiſdom:—and that the whole earth ſhall be one holy temple conſecrated unto the Lord.'

The ſecond Diſcourſe, by Mr. Godwin, contains a variety of judicious reflections, and breathes an amiable and truly Chriſtian ſpirit. The zeal which he recommends is perfectly conſiſtent with the charity he profeſſes; and both are happily allied with that "wiſdom which cometh down from above, which is firſt pure and then peaceable; gentle and full of good fruits." The Author hath nothing of that little ſpirit and thoſe low views of party which would confine all truth and all virtue to its own circle. His objects are equally liberal and important. He wiſhes to excite his brethren to that manly zeal which waſtes not its force on thoſe theological trifles and abſurdities which have ſo long diſgraced the controverſies of the Chriſtian Church, but which directs its influence to the moſt important and eſſential intereſts of mankind, and would reſtore the Chriſtian religion to its primitive ſimplicity, unencumbered with needleſs ceremonies, and unobſcured by incomprehenſible myſteri[illegible]

The bigots to Puritaniſm will think he hath [illegible]hed the picture of the old Nonconformiſts with too free a pencil, and will accuſe him of a want of duty and natural affection to his forefathers, by exhibiting them with ſuch a harſh outline, and with ſuch unpleaſing features. 'The diligent and impartial inquirer, however candid, muſt acknowledge that the Proteſtant Diſſenters, in leſs time than even half a century paſt, were in general auſtere in their temper and manners; that they painted religion with a gloomy aſpect; betrayed a ſpirit of ſingularity and oppoſition in trifles; were exceſſive and almoſt indiſcriminate in their invectives againſt pleaſure; laid too much ſtreſs upon modes and opinions; made too little allowance for human infirmities; fixed too high a value on long and frequent retirements for the ſake of devotional exerciſes in private; placed as much too low the ſtandard of the moral virtues, *thoſe eſpecially which are humane, generous, and of all others the moſt engaging*; confined *almoſt all* their approbation and good-will to the people of their own ſect; diſcovered an over-weening conceit of their own ſpiritual attainments; and—what is ſtill worſe than all the reſt!—that there were undoubtedly inſtances of thoſe who put on the ſemblance of rigorous piety to atone for, conceal, and give ſucceſs to heinous immorality.—It is with all readineſs acknowledged, that there are upon record many exceptions to this heavy charge; but the above-mentioned may, I think, be exhibited as ſome of the *principal* outlines in the character of thoſe who were, or affected to be, amongſt the beſt and moſt religious perſons of the laſt age. Nay, further, if a diligent and impartial inquiry were now made into the *prevailing* temper of large bodies of Proteſtant Diſſenters in ſeveral different parts of this kingdom, it would be found that ſomething of the ſame ſpirit is *ſtill* remaining amongſt us.'——This is bold ſpeaking in a Diſſenting miniſter. But truth and integrity beget courage. We have only to remark, that when the wound is deep and dangerous, the probe muſt not be held with a timid and trembling hand.

We can only ſpeak in general terms our approbation of Mr. Holland's Diſcourſe, having no room for extracts. It may be thought too prolix: but it contains ſome excellent and valuable remarks on the great principles of natural and revealed religion, and offers ſome important advices to miniſters with reſpect to their intellectual qualifications and moral character; their private ſtudies and public duties.

ART[illegible] *Four Elegiac Tales.* 4to. 2 s. 6 d. Flexney.

THE Elegiac Tale is a ſpecies of compoſition in which it is not ſo eaſy to excel as at firſt view might be imagined. The narrative is required to be not only ſimple, but intereſting; the verſification, at the ſame time that it is familiar and conciſe, ſhould alſo be elegant and harmonious: and over the whole muſt be diffuſed that plaintive tenderneſs which flows from native ſenſibility. If the poems before us be examined by theſe rules, they will not be found deſtitute of merit. In the choice of his ſubjects the Author has been peculiarly happy.—His narrations are unfolded with eaſe and perſpicuity, and the ſentiments with which they are embelliſhed breathe the true ſpirit of elegy. In the conſtruction of his verſe alſo, if allowance be made for ſome little hardneſs of manner, he will not be thought ſtrikingly deficient. Where he has failed in point of verſification, we attribute the failure in great part to the confinement of his meaſure; which, notwithſtanding ſome reſpectable attempts, has ſeldom of late ſucceeded. Well as the ſtanza of eight and ſix ſyllables alternately might be adapted to the unadorned ſimplicity and nakedneſs of the ancient ballad, it leaves not ſcope enough for that ornament which is looked for in more modern compoſitions. To avoid ſimplicity (we mean in its leſs reſpectable ſenſe) on the one hand, and ſtiffneſs on the other, is what few who have adapted this meaſure to narratives of any length, have ever been able to compaſs. Of this writer's ſucceſs the Reader will form his own opinion from the following extract from Bertram and Matilda, the ſecond tale in this collection.

" The morning drinks my huſband's blood:
  " Go page (Matilda cries)
" Haſte to the holy Anſelm's cell
  " And bid the hermit riſe."

He came—but when with hands uprais'd,
  And kneeling on the ground,
Bent o'er her ſleeping babe in tears
  The ſorr'wing fair he found;

With kindred ſorrow torn, long time
  The rev'rend hermit ſtands:
" Say, lady, whence thy grief? and why
  " To Heaven theſe lifted hands?"

" The morning drinks my huſband's blood:
  " By doom unjuſt he dies;
" Bound in the dungeon's dreary cell,
  " The priſon'd Bertram lies.

" Oh, father! by our Saviour's croſs
" Which guards thy holy breaſt!
" By him, whoſe boſom bled for all
" Receive my ſad requeſt!

" Grant in thy ſacred garb diſguis'd,
" To ſeek the dungeon's cell,
" Receive a huſband's kiſs of death,
" And ſigh a laſt farewel."

" Yes! lady, take my hermit's dreſs,
" My pray'rs, and bleſſings take;
" The Pow'r whoſe boſom bled for all
" Shall ne'er thy truth forſake."

Veil'd, in the rev'rend father's hood
She ſought the priſon round.
" 'Tis Bertram's flinty bed, and faſt
" His eyes in ſleep are bound——

" Is this the bed of guilt?—Such reſt
" Ne'er ſooth'd a traitor's ſenſe;
" Such is the reſt of virtue, ſuch
" The ſleep of innocence."

Awak'ning, by the glimm'ring lamp,
He ſaw the father ſtand—
And thrice he kiſs'd th' extended croſs,
And preſs'd the trembling hand.

" Oh, father! mourn not o'er the ſcene,
" Which ſoon in death will cloſe;
" Mourn, where each length'ned hour of life,
" Prolongs a widow's woes.

" Watch o'er an orphan child, and ſoothe
" A mother's grief to reſt."
—Matilda claſps her Bertram's neck!
She ſunk upon his breaſt!

" Thy hour of death is mine!—I come
" Reſolv'd to ſhare thy doom.
" The morning's light, which ſees thee fall
" Shall guide me to the tomb.

" Oh! by our tender pledge of love,
" Avert the dire deſign!
" Our joys were one—one be our fate—
" Thy hour of death be mine."

At day-break, from his bed, enrag'd
The watchful Richard flies;
" Lead out the victim, to his fate,
" E'en now, the traitor dies."

Encircled by the murm'ring croud,
The monarch preſs'd the throne;
No eye, ſave his, refus'd a tear,
No breaſt, ſave his, a groan,

When ſlow, the ſad proceſſion mov'd.
 The miniſter of fate
Came firſt; his right-hand bore aloft
 The ax's ponderous weight.

The hermit next, wrapt in the hood,
 With falt'ring footſteps went;
His arms were croſs'd, low towards the earth,
 His looks were downwards bent.

Bareheaded laſt, with mien erect
 The dauntleſs Bertram came,
Unmov'd he gaz'd on all, no fear
 Could ſhake the warrior's frame.

" Now ſtrike the blow."—Firm on the block
 His guiltleſs neck he laid;
The naked ax, uplifted high,
 Hung trembling o'er his head.

" Hence vain diſguiſe," Matilda cry'd,
 " One little moment ſtay!"
With eager haſte, ſhe inſtant caſt
 The friar's garb away;

Down her white breaſts, that wildly heav'd,
 Her hair luxuriant hung;
" Now ſtrike the blow!" o'er Bertram's neck
 Her ſnowy arms ſhe flung.

" One death ſhall end us both!"—" No, live"
 (The wond'ring Richard cries)
" To life, to liberty, to fame,
 " Thy monarch bids thee riſe."

ART. V. *An* ODE. *Pindarum quiſquis ſtudet æmulari.* 4to. 1 s. 6 d. Dodſley. 1780.

RIDICULE has been ſaid to be the teſt of truth.—When applied to the principles of thoſe who make uſe of it, the obſervation is, in ſome degree, juſt. The province of ridicule is to laugh at vanity, affectation, folly, or abſurdity; and to expoſe incongruity and impoſture. When, therefore, it is employed in pulling off the maſk from hypocriſy, or in detecting the dangerous deluſions of fanaticiſm, it is then, no doubt, properly directed; but to attack, by the means of this weapon, the foundations of religious obligation, even though religion were a mere human inſtitution, is to proceed upon falſe principles, as the attempt then is to deſtroy what has the peace of ſociety and the happineſs of individuals for its object. To ſtigmatize the blunders of ignorant ſtateſmen, or the pretended patriotiſm of deſigning and intereſted demagogues, comes, in like manner, within the province of ridicule; but to repreſent every mode of *government as contemptible*, and to conſider all public virtue as aſſumed for the purpoſes of private emolument, is to forget its legitimate object, and to act upon the falſe and pernicious ſuppoſition, that all men are fools or hypocrites;—a ſuppoſition that, in the end, muſt introduce either anarchy or deſpotiſm.

The ſame mode of reaſoning may be extended to ridicule, when applied to the elegant arts. Its objects, in this caſe, are the pretenders to knowledge, or the perverters of it; thoſe who aſſume to themſelves an excellence they do not poſſeſs, or who, endeavouring to excel by unnatural efforts and affected peculiarity, overleap the modeſty of nature. But to laugh at the bold conceptions of a comprehenſive and elevated mind, merely becauſe we ourſelves are unequal to ſuch exertions, argues not only a want of true principles of taſte, but implies alſo a mean and malignant envy, that would bring down others to a level with ourſelves.

The empty faſhion of the day, to turn every thing ſerious into jeſt, has led us into theſe remarks: and let us add, there is no faſhion that brings with it a more unerring and lamentable proof of general depravity.

The preſent Writer, ſuiting his compoſition to the complexion of the times, has choſen the ſerious Ode for the butt of his buffoonery; but, unfortunately, the little joke that he intended is loſt, as it certainly has no proper object. The attempts of unſucceſsful ſcribblers are beneath notice, and the few effuſions of real genius, that have had the ſtamp of public approbation, though obnoxious to parody, are not open to burleſque: defective neither in ſenſe nor connexion, and without any incongruous mixture of dignity and meanneſs, they have no unnaturally prominent features for ridicule to lay hold of. Do they ever introduce a farrago of heterogeneous ideas and quaintneſſes of expreſſion, that can in any degree be reſembled by "Morning's ſaffron-coloured gown, and her head-dreſs of pink and pea-green ribbands, of celeſtial ſtaircaſes, and gilt balconies, fruit-trees with vaſt white perriwigs, &c."—But enough of this foolery.

Though this Writer cannot boaſt the moſt dexterous method of wielding the weapon he has aſſumed, that he knows, however, how to write a *Dedication*, is evident from the following compliment to Lord Carliſle, to whom he addreſſes his poem: The very few pieces, ſays he, with which you have favoured the Public, *are as elegant and beautiful as any in our language.*

Of the poem itſelf take the following ſpecimen:

Hail, Liberty, fair goddeſs of this iſle!
Deign on my verſes, and on me, to ſmile;
Like them unfetter'd by the bonds of ſenſe,
  Permit us to enjoy life's tranſient dream,
To live, and write, without the leaſt pretence
  To method, order, meaning, plan, or ſcheme;

And ſhield us ſafe beneath thy guardian wings,
From Law, Religion, Miniſters, and Kings.

It is difficult to ſay, whether this Writer's political principles are more liberal, or his mind (witneſs the Dedication) more ingenuous, than his literary taſte is claſſical and juſt.

Art. VI. *Ruſſia:* or, a complete hiſtorical Account of all the Nations which compoſe that Empire. 2 Vols. 8vo. 10s. ſewed. Nichols. 1780.

THIS Work has a very promiſing title, and is therefore well fitted to diſappoint the expectations of the Reader. Whether it be an original or a tranſlation, who is the Author, and on what authority his aſſertions are built, are particulars concerning which we receive not any information. Yet if this anonymous Writer had intended that his publication ſhould acquire any credit with the world, he ought to have been at ſome little pains to ſatiſfy the reaſonable curioſity of his Readers; but as he has not thought fit to take this trouble, we are obliged to eſtimate his Work by its own intrinſic merit, and to be contented with ſuch diſcoveries as may be made by internal evidence alone.

The firſt volume contains an introduction giving an account of the Siberians, together with what the Author calls a complete hiſtory of the Finniſh nations. It would not, we apprehend, be very entertaining to enter into any minute detail concerning the Kara-Kitans, Tſongares, Tſcheremiſſes, Tſchouwaſches, Terptyaireis, and Votiaks, whoſe manners and cuſtoms are deſcribed with an appearance of laborious accuracy in this ſuperlatively dull and tireſome performance. The Author ſeems not to us to poſſeſs any very clear idea of the duties, and requiſites, of an hiſtorian. He knows not how to ſelect from the great maſs of materials which his ſubject affords, thoſe particulars which are worthy of being laid before the public. He deſcribes with a tedious minuteneſs circumſtances of the moſt frivolous nature, and paſſes ſlightly over matters of the higheſt moment. The events which he relates ſtand altogether unconnected with each other, or with any general plan. He enjoys not in any degree the faculty of intereſting the Reader in the ſubject of his narration; and as to the power of generaliſing his ideas, of tracing out their mutual connection or dependence, and thus making the cuſtoms and uſages of the different nations which he deſcribes throw light on each other, theſe are matters which lie far beyond his reach, and which he poſſeſſes neither the means to execute, nor even the capacity to comprehend. We ſhould be glad to inſert, as a ſpecimen, ſome paſſage that might entertain our Readers: but ſuch a paſſage we have not been able to diſcover in either of the two volumes. We ſhall therefore take the liberty of laying before them a chapter relative to the Lettonians, &c. recommended only by its brevity.

'The Lettonians, the Eſtonians, and Lieffs, inhabit Liefland, or Livonia; the former make alſo a part of the inhabitants of Courland. Eſtonia, or Eſtland, and Livonia, bear the name of their inhabitants. They have all an affinity with one another; but make not one nation. The Lettonians are of the ſame race with the Lithuanians and the ancient Pruſſians; that is to ſay, deſcended from the Sclavonians and Finns.

'At the beginning of the thirteenth century they formed themſelves, by degrees, into a nation, near the mouth of the Viſtula, and have ſince expanded themſelves to a wider compaſs. Three parts out of four of their language is compoſed of Sclavonian terms, and the reſt of Finniſh origin. The Eſtonians are leſs mixed; and the Lieffs, as well as the inhabitants of the iſle of Œſel, are ſimply a branch of Finns. Their Finniſh dialects differ in the ſame degree, and that ſo conſpicuouſly, that every one of them is at length become a language by itſelf. Theſe three nations are uſually confounded by the Germans under the name of *Undeutſche*, which ſignifies Non-Germans, and comprehends them all. If any one ſhould chuſe to derive the name Lettonians from the word *Lada*, or *Leide*, which ſignifies *to root up*, or *break up land*, it would not be more deſtitute of probability than many hundreds of derivations daily imagined. They have been cultivators of the ground from all antiquity.

'When they left their ſituation on the Viſtula to ſettle in Livonia, about the middle of the thirteenth century, the Finns, who lived chiefly by their flocks, and neglected the culture even of their arable lands, were not at all averſe to the union; for the Lettonians immediately ſet about clearing the ground; and, by the preparation of that ſort of manure which is made by burning the trunks of trees and buſhes in the field, ſpread themſelves ſo, that they obliged moſt of the Finns to retire. But ſuch as choſe to remain, adopted a life of agriculture; and this method of manuring is univerſal among them to this day. About the ſame period, the Knights of the Teutonic order having completed the conqueſt of Courland and Livonia, all the inhabitants of theſe two countries were converted to Chriſtianity, and declared the ſlaves of this foreign nobility, who took them as their property, and have kept them as ſuch ever ſince.

'In their ſtature and whole exterior the Lettonians differ; but, in general, they are very like the Finns. Great numbers of them are of a phlegmatic and melancholy diſpoſition. Except life itſelf, and the pleaſures of love, every thing in the world is indifferent to them. The oppreſſion they groan under, poverty, a hard education, and their general conſtitution, have inured them to the ſeverity of the climate, want, and ſubmiſſion. They are of a phlegmatic temperament, idle, filthy, and addicted to drunkenneſs. They are not, however, deſtitute of capacity. Their women feel not ſo ſeverely the hand of oppreſſion as the men; and are not without a ſhare of beauty and vanity.

'Their villages are ſmall, and their habitations dirty. Their houſes are little huts made of baulks, placed upon one another, and faſtened together by notches at the corners. This is the common architecture of the people of all theſe parts of the North. A peaſant wants nothing but timber and a hatchet to build his houſe *. The habitations are ſmall, but warm, and ſuited to the climate, as being eaſily heated in the ſharpeſt winter. Their little villages are diſtributed about the eſtates of the nobility to whom they belong. Their food and furniture indicate the greateſt indigence. Thoſe whom their lord does not take into his immediate ſervice, have a little field or meadow, with ſome cattle to procure a ſort of ſubſiſtence from. The time, however, to look after it muſt be ſubtracted from their ſleep, the day being ſcarcely ſufficient to till the ground of their lord, repair the buildings, fences, and other works, which they do for the moſt part as a commutation for taxes. The women ſew, and do other works which they are obliged to carry to the lordſhip. The Lettonians ſeldom give themſelves any trouble, becauſe their maſters are obliged to maintain them without it. Such of them, however, as live under a mild proprietor, know how to turn the gentleneſs of their maſter to their own account, and often get a great deal of money: but they commonly defraud the community of it, by burying it in the earth.

'The men dreſs themſelves like the Finns, excepting that they do not all wear their beard.

'The dreſs of the women is very pretty, and has ſome reſemblance to that of the Sclavonian women. They wear ſtockings, ſhoes or ſlippers, white ſhifts with ſleeves very full towards the ſhoulder, but cloſe at the wriſt. They wear the common gown of females, with long aprons, and a kind of boddice which comes down no lower than the petticoat. They wear a necklace of glaſs beads, which falls down likewiſe on their breaſt; and, being compoſed of a number of rows, ſerves as a tucker. The ſides of the ſleeves are worked or pinked, and the boddice is made of a party-coloured ſtuff, or of linen worked with various colours. The bottom of the petticoat and apron is adorned with a border five inches wide, made of another ſtuff, or of a different colour from that of the petticoat. Sometimes there are many borders all alike, except in ſize, round the petticoat. They have a girdle likewiſe prettily worked, and faſtened above the hips.'

'Married women are diſtinguiſhed from maidens only by the headdreſs. The former wear little caps to the ſhape of the head, of ſeveral colours, and ornamented with gold or ſilver lace. They fix to theſe caps behind a cockade, from which deſcend a number of ribbons and ſtrings of various colours, which wave upon their ſhoulders: Maidens do not wear the little under-cap, but have a ſtiffened circlet on the top of the forehead, covered with gold lace, raiſed in front, and tied behind with cockades of different colours, the ends of which, being about ſix inches in length, fall upon their looſe hair, like the ribbons of the married women.'

'Theſe people were firſt converted to the Chriſtianity of the Church of Rome: but force had more influence than conviction on their converſion. About the middle of the ſixteenth cen-

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* *Except moſs*, with which he crams the interſtices againſt the cold.

tury they were converted from Popery to the profeſſion of the Lutheran faith. Some merchants of Bremen laid the firſt foundations of Chriſtianity among them; the Knights of the Sword contributed to it rather by their arms than their arguments; and thoſe of the Teutonic Order brought it to perfection. When their Pagan religion was at its height, the documents of it were only preſerved by oral tradition: it is therefore no wonder, that, after ſo long an abrogation of its tenets, we ſhould now be ſo much in the dark about them. However, beſides the ignorance with which they hold the dogmas of Chriſtianity, ſuch a ſuperſtition predominates among them, that the veſtiges of Paganiſm are eaſily traced. It was, without doubt, exactly that of the Finns and Laplanders. With the latter, they named the Great Firſt Cauſe, *Joumala*, and *Thor*; believing that the properties of the divinity, as well as the phænomena of nature, were ſubject to him as ſo many inferior powers. They called the devil *Vels*; and ghoſts or dæmons, *Raggana*. *Griwa* was the title of their high-prieſt, who was at the ſame time their temporal ſovereign.'

The above ſpecimen ſufficiently proves that, correſponding with the other imperfections of this work, the ſtyle is low, vulgar, inaccurate, exhibiting in many parts the appearance of a bad tranſlation written by a foreigner, or of a pen long unpractiſed in its native language *.

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* From the year 1732 to 1776 ſeveral Ruſſian academicians were commiſſioned to travel through the remote provinces of this extenſive empire; ſome of whom publiſhed their journals; particularly Meſſrs. Pallas and Gmelin. Of theſe journals an abridgment was made in the Ruſſian language, of which, we are told, the preſent work is a literal tranſlation. But as we have not ourſelves ſeen this abridgment, we have avoided to mention it in the text.

ART. VII. *Letters on Iceland*: containing Obſervations on the Civil, Literary, Eccleſiaſtical, and Natural Hiſtory; Antiquities, Volcanos, Baſaltes, Hot Springs; Cuſtoms, Dreſs, Manners of the Inhabitants, &c. &c. Made during a Voyage undertaken in the Year 1772 by Joſeph Banks, Eſq; F. R. S. aſſiſted by Dr. Solander, F. R. S. Dr. J. Lind, F. R. S. Dr. Uno Von Troil, and ſeveral other literary and ingenious Gentlemen. Written by Uno Von Troil, D. D. Firſt Chaplain to his Swediſh Majeſty, Almoner of the Swediſh Orders of Knighthood, and Member of the Academy of Sciences at Stockholm. To which are added, the Letters of Dr. Ihre and Dr. Bach to the Author concerning the Edda and the Elephantiaſis of Iceland: Alſo Profeſſor Bergman's curious Obſervations and chemical Examination of the Lava and other Subſtances produced on the Iſland. With a new Map of the Iſland, and a Repreſentation of the remarkable Boiling Fountain, called by the Inhabitants Geyſer. 8vo. 5 s. ſewed. Robſon, &c. 1780.

THIS very curious iſland, which, within a ſmall and almoſt *inconſiderable ſpace*, freezes with the utmoſt rigour, and burns with all the violence of the moſt intenſe flame, has hitherto been little viſited by perſons who were capable of giving a ſcientific account of its productions, or diſpoſed to exhibit an impartial view of its hiſtory. It has been ſuppoſed by many judicious coſmographers to be the *Thule* of the ancients; the title of *Ultima* beſt agreeing with its ſituation: and the ſeveral accounts that are given of the inhoſpitableneſs of the country, and the extreme rigour of the climate, have been produced as convincing proofs to ſtrengthen this hypotheſis. The opinion which ſome ancient writers maintained of Thule, was the moſt extravagant that fancy could conceive: for regarding it as the extremity of the world, their imaginations ran riot in conjecture, and every thing ſtrange and out of the common courſe of nature was ſuppoſed to be collected in Thule, and to exiſt there as in a common receptacle of confuſion, prodigy, and "chimeras dire." Some affirmed, that there was no day beyond this magic iſland; and improving ſtill farther in the art of exaggeration, Pytheas, in Polybius, affirms that all the elements were here jumbled together in a confuſed and heterogeneous maſs, without any diſtinction of water, air, or earth (*αλλα συγκριμα τι εκ τȣτων*), but a mixture of all, like the primitive chaos of the poets.

But leaving the diſpute reſpecting the ſituation of Thule to others who have more patience than we have to inveſtigate an unimportant inquiry through the dark and doubtful labyrinths of antiquity; we ſhall confine ourſelves to the hiſtory of facts; and we are happy to be under the direction of ſo good a conductor as the learned and ingenious Author of the preſent publication.

Iceland is one of the largeſt iſlands in the world: its population hath been very conſiderable; though from the ravages of the plague and ſmall pox the inhabitants are now reduced to about ſixty thouſand. The waſte occaſioned by the former in the beginning of the 15th century (called in the Icelandic Annals the *Black Death*) is almoſt incredible. Its effects on the ſtate of the country were aſtoniſhing, and produced almoſt a new ſcene of things, and a new revolution in its political and moral hiſtory.

Iceland hath long engaged the attention of the Daniſh Powers: but their attention hath not always contributed to the welfare and happineſs of that country: for they have not been content to leave thoſe poor iſlanders to the enjoyment of their frozen deſerts and burning mountains, without the oppreſſion of taxes and the fetters of a monopoly.

Their moſſes and graſſes, of which their Flora chiefly conſiſts, have been long ago ſo fully examined, and ſo regularly claſſed, by botaniſts from the ſchool of Linnæus, that we are credibly informed that Mr. Banks and Dr. Solander found only a ſmall ſpecies of graſs which had eluded the attention of former travellers; and that even this was ſuſpected to be rather an accidental variety than a diſtinct ſpecies.

Amidſt all the complicated horrors with which this country abounds, it hath however been the ſeat of the Muſes. Icelandic poetry hath been much celebrated for the boldneſs of its images, and a certain wildneſs of ſentiment and manner ſtrongly characteriſtic of ſublime but uncultivated genius *. The celebrated Edda, which conſiſts in a great degree of a collection of rules for the ſtructure of Icelandic verſe, with examples to illuſtrate them, was produced ſo early as the beginning of the 13th century.

In the 11th century Chriſtianity was introduced amongſt the inhabitants of this iſland: ſchools were erected ſoon after; and claſſical knowledge had made a conſiderable progreſs in the 12th century, even in this unpromiſing region.

Their hiſtories and genealogies are the moſt ancient writings of the Icelanders which have reached the preſent times; they were the productions of the 12th century, and they relate the lives and actions of ſeveral of their more renowned chiefs, with an openneſs and candour which intereſt our feelings, and demand our credit.

In the 14th century, literature declined in Iceland, as well as in various other parts of Europe; and again raiſed its head under the auſpices of the Reformation. Soon after this great revolution in the eccleſiaſtical and literary world, printing-preſſes ‡ were introduced and eſtabliſhed in Iceland, ſchools were again erected, and every circumſtance promiſed fair to reſtore this country to its former diſtinction in the ſcale of learning. Iceland, however, though by no means an illiterate country, cannot with propriety be called a learned one; and we need not be long in inquiring into the reaſon, when we obſerve the effects of deſpotiſm at a ſmall diſtance from the immediate view of the

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* A ſmall ſpecimen of Icelandic poetry (not very ſublime) may be ſeen in our Review, vol. liii. p. 593.

‡ Dr. Von Troil informs us, that a printing-office was eſtabliſhed in Iceland about the year 1530 by John Mathieſon, a native of Sweden. The Icelandic Bible was printed in 1584. This office was eſtabliſhed at *Hoolum*, or *Hola*, in the North part of the iſland, and within the Arctic Circle. In Meſſrs. Bowyer and Nichols's Eſſay on *the Origin of Printing*, the date of this admirable art in Iceland is placed no higher than 1612, as they were unacquainted with any books printed there before that period. Mr. Bryant ſpeaks of a ſmall treatiſe, which is in his poſſeſſion, and on which he appears to ſet a high value for its antiquity, that was printed at Hoolum in 1612. It was written by a native of that country, *Arngrim Jonas*, and is the book referred to by the *learned Printers* above mentioned. Rev.

monarch. In ſuch circumſtances, we cannot expect to find the people poſſeſſed of quick and lively talents; they are hardly content, and ſeldom cheerful. Hiſtorians and travellers agree in repreſenting them to be of a ſerious and ſullen diſpoſition, who gather the little amuſement their temper and ſituation qualify them to enjoy, from hearing the hiſtories of former times—a period of independence to which they look back as to the golden age of Iceland.

The great natural curioſities of Iceland are the volcanos and hot ſprings, which abound in the country, and preſent objects to the philoſophical traveller equally amuſing and aſtoniſhing. This iſland hath ſuffered very much from earthquakes: and the ravages occaſioned by hurricanes and tempeſts have been great. Formerly there were conſiderable woods in Iceland: but at preſent they are reduced to a ſmall number: and trees, which once were the produce of the iſland, never grow at preſent to a greater height than twelve feet, and in thickneſs ſeldom exceed three or four inches. To the ſtorms which ſo violently rage in this country of deſolation, and the blaſting influence of thoſe immenſe ſhoals of ice that float thither from the ſhores of Greenland, Dr. Von Troil attributes the ſcarcity of wood; which may be very true with reſpect to the *coaſts*, in particular. Agriculture is alſo greatly checked in Iceland by the very ſevere froſts, which frequently ſet in ſo early as May and June. The cold of this and other northern countries hath certainly increaſed ſince the time that fir-trees flouriſhed in Iceland. One cauſe of this increaſe of cold may be the yearly accumulation of the floating ice-iſlands. The eaſtern ſhores of Greenland (now called *Eaſt Greenland* by ſome geographers) were formerly inhabited by a colony of Norwegians, who had an epiſcopal ſee eſtabliſhed among them. Ships formerly ſailed to this coaſt from Iceland, as well as from the continent; whereas, at preſent, it is totally inacceſſible, and hath been ſo for a number of years, on account of the immenſe maſſes of ice that are found there, and entirely obſtruct the paſſage from the weſtern coaſt of Iceland to the eaſtern coaſt of Greenland. *Are Frode*, a very antient writer of Icelandic annals, ſays, "That at the firſt landing of the Norwegians (toward the concluſion of the 9th century) on Iceland, they found it covered with woods and foreſts in the ſpace between the ſhores and mountains."

The cold occaſioned by the vaſt maſſes of ice that float near the ſhores of this iſland, is ſometimes ſo intenſe, that both man and beaſt fall a ſacrifice to it.

The bears which arrive yearly with the floating ice, commit great ravages, particularly among the ſheep. The government *takes every poſſible* method to encourage the natives in deſtroy*ing theſe animals*, by paying a premium of ten dollars for every bear that is killed, and in purchaſing the ſkin, of him who killed it.'

The houſes of the inhabitants are ſmall, and inconvenient: their employment is fowling, fiſhing, and ſpinning. They are not much acquainted with the uſe of money; but their taxes are paid, and their barter ſettled, by ells of coarſe cloth (called by the natives *Wadmal*), and by fiſhes; two of the latter being judged equivalent to one of the former.

Their diet is ſimilar to that of other northern nations, and conſiſts chiefly of dried fiſh, ſour butter, and a flour made by the moſs which the botaniſts call *Lichen Iſlandicus.*

We have given this general ſketch of Iceland from the work before us, rather to excite curioſity than to gratify it. There are many important and ſtriking particulars in it, which will equally contribute to entertain and inſtruct its Readers. We have hitherto known little of this very curious ſpot; but have been contented with the partial accounts of Horrebow, the imperfect and unſatisfactory compilations of Richter, or the meagre abridgment of ſome French tranſlator.

The Author of the preſent Letters is a gentleman of great diſtinction in the Swediſh church. He is equally conſpicuous for the luſtre of his deſcent, the extent of his learning, and the excellence of his private character. When Mr. Banks and Dr. Solander were diſappointed in their intended ſcheme of reviſiting the South Seas, they determined on a northern voyage, in which they were accompanied by Dr. Von Troil, and other learned and ingenious gentlemen.

They touched at ſome of the Hebrides, particularly at I-Colm-Kill, that illuſtrious ſeat of learning in the middle ages, and at Staffa—the Iſland of Pillars—as it might be called. But Iceland was the capital object of this voyage, and to that country Dr. Von Troil hath chiefly confined his obſervations.

Though the philoſophers of Sweden and Denmark had acceſs to many accounts of Iceland, collected at the expence of government, and publiſhed by the authority of the court of Copenhagen, yet they anxiouſly requeſted the obſervations of Dr. Von Troil. Theſe Letters are the reſult of their applications. They were afterwards publiſhed, received with avidity, and were ſoon tranſlated into the German language; from which tranſlation they are now rendered into Engliſh. Three of the Letters publiſhed in the preſent work are the production of the Chevalier Ihre of Upſal, Dr. Bach, and Profeſſor Bergman of Stockholm: the firſt on the Edda; the ſecond on the Icelandic ſcurvy and elephantiaſis: and the third on the effects of fire at the volcanos and hot ſprings; together with obſervations on the baſaltes and ſuch columns as are found at Staffa and elſewhere. This laſt is a *moſt curious* production, but abounds too much in technical terms to be generally entertaining. The modeſty of the learned Profeſſor is not leſs ſingular than his ingenuity, and we earneſtly recommend his cautious method of philoſophiſing as a rule to all future adventurers in the world of nature.

The Letters of Dr. Von Troil are in number twenty-two. Their general contents are as follows. On the effects of fire in Iceland—Of Iceland in general—Of the conſtitution of the country—Of the arrival of the Norwegians, the government and laws in Iceland—Of its eccleſiaſtical affairs—Of the character and manner of life of the Icelanders—Of their dreſs—Their houſes and buildings—Their food—Their employment, with remarks on their chronology—Of the diſeaſes of Iceland—Of fiſhing, fowling, and the breed of cattle in Iceland—Of its trade—Of Icelandic literature—Of printing in Iceland—Of the remains of antiquity ſtill viſible in this iſland—Of Icelandic poetry—Of the volcanos in Iceland—Of Mount Heckla—Of the hot ſpouting ſprings in Iceland—Of the pillars of baſalt in the iſlands of Staffa and Bo-ſha-la among the Hebrides; to which is ſubjoined, Mr. Banks's curious account of Staffa, &c. in a letter to Mr. Pennant.

Where we receive valuable information, we ſhould not be forward to criticiſe; and the little that may appear for the exerciſe of this ungrateful employment in the preſent work will be overlooked amidſt the numerous appearances of candour, ingenuity, and good ſenſe.

We ſhall extract a very conſiderable part of the firſt letter as an entertaining and inſtructive ſpecimen: and we fix on this letter more particularly, becauſe it gives a general account of what is afterwards more diffuſely related.

'On our arrival in Iceland, on the 28th of Auguſt 1772, we directly ſaw a proſpect before us, which though not pleaſing, was uncommon and ſurpriſing. Whatever preſented itſelf to our view, bore the marks of devaſtation: and our eyes, accuſtomed to behold the pleaſing coaſts of England, now ſaw nothing but the veſtiges of the operation of a fire, Heaven knows how ancient!

'The deſcription of a country, where, quite cloſe to the ſea, you perceive almoſt nothing but ſharp cliffs, vitrified by time, and where the eye loſes itſelf in high rocky mountains covered with eternal ſnow, cannot poſſibly produce ſuch emotions as at firſt ſight might entirely prepoſſeſs the thinking ſpectator. It is true, beauty is pleaſing both to our eyes and our thoughts: but gigantic nature often makes the moſt laſting impreſſions.

'We caſt anchor not far from Beſſeſtedn, the dwelling-place of the celebrated Stourliſon, where we found two tracts of lava (*called in Iceland Hraun*), of which particularly the laſt was remarkable, ſince we found there, beſides, a whole field covered with lava, which muſt have been liquid in the higheſt degree, and whole mountains of turf. Chance had directed us exactly to a ſpot on which we could, better than on any other part of Iceland, conſider the operations of a fire which had laid waſte a ſtretch of ſixty or ſeventy Engliſh miles. We ſpent ſeveral days here in examining every thing with ſo much the more pleaſure, ſince we found ourſelves, as it were, in a new world.

'We had now ſeen almoſt all the effects of a volcano, except the crater, from which the fire had proceeded. In order, therefore, to examine this likewiſe, we undertook a journey of twelve days to Mount Heckla itſelf. We travelled between three and four hundred Engliſh miles over an uninterrupted tract of lava, and had at laſt the pleaſure of being the firſt who ever reached the ſummit of this celebrated volcano. The cauſe that no one has been there before is partly founded in ſuperſtition, and partly in the extreme difficulty of the aſcent before the laſt diſcharge of fire. There was not one in our company who did not wiſh to have his clothes a little ſinged, only for the ſake of ſeeing Heckla in a blaze: and we almoſt flattered ourſelves with this hope, ſince the Biſhop of Skalholt had informed us, in the night between the 5th and 6th of September, the day before our arrival, flames had proceeded from it; but now the mountain was more quiet than we wiſhed. We however paſſed our time very agreeably, from one o'clock in the night till two next day, in viſiting the mountain. We were even ſo happy, that the clouds, which covered the greateſt part of it, diſperſed towards evening, and preſented us the moſt extenſive proſpect imaginable.

'The mountain is ſomething above five thouſand feet high, and ſeparates at top into three points, of which that in the middle is the higheſt. The moſt inconſiderable point of the mountain conſiſts of lava; the reſt are aſhes, with hard, ſolid ſtones thrown from the craters, together with ſome pumice ſtones, of which we found only a ſmall piece with a little native ſulphur.

'Amongſt many other openings, four were peculiarly remarkable; the firſt, the lava of which had taken the form of chimney-ſtacks half broken down; another, from which water had ſtreamed; a third, all the ſtones of which were red as brick; and laſtly, one from which the lava had burſt forth in a ſtream, which was divided at ſome diſtance into three arms. I have ſaid before, that we were not ſo happy as to ſee Heckla throw up fire; but there were ſufficient traces of its burning inwardly; for on the upper half of it *covered over* with ſnow of the depth of four or five inches, we frequently obſerved ſpots *without* any ſnow; and on the higheſt points where Fahrenheit's thermometer was at 24° in the air, it roſe to 153° when it was ſet down on the ground; and in ſome little holes, it was ſo hot that we could no longer obſerve the heat with a ſmall pocket thermometer.

'It is not known, whether ſince the year 1693 Heckla hath been burning, till 1766, when it began to throw up flames on the 1ſt of April, and was burning for a long time, and deſtroyed the country for many miles round. Laſt December ſome flames likewiſe proceeded from it; and the people in the neighbourhood believe it will begin again to burn very ſoon, as they pretend to have obſerved, that the rivers thereabout are drying up. It is believed that this proceeds from the mountain's attracting the water, and is conſidered as a certain ſign of an impending eruption. Beſides this, the mountains of Myvatn and Kaltlegia are known in this country, on account of the violent inflammations of the former between the years 1730 and 1740, and the latter 1756.

'But permit me, Sir, to omit a farther account of the volcano * at this time, in order to ſpeak of another effect of the fire, which is much finer, and as wonderful as the firſt; and ſo muſt be the more remarkable, as there is not in any part of the known world any thing which reſembles it; I mean the hot ſprings of water which abound in Iceland.

'They have different degrees of warmth, and are on that account divided by the inhabitants themſelves into *Laugar*, warm baths, and *Heurtn*, or jets d'eaux: the firſt are found in ſeveral parts of Europe, though I do not believe they are employed for the ſame purpoſes in any other place; that is to ſay, the inhabitants do not bathe in them here merely for their health, but they are likewiſe the occaſion for a ſcene of gallantry. Poverty prevents the lover of Iceland from making preſents to his fair one; and nature preſents no flowers of which elſewhere garlands are made; it is therefore cuſtomary, that, inſtead of all this, the ſwain perfectly cleanſes one of theſe baths, which is afterwards honoured with the viſits of his bride.

'The other kind of ſprings mentioned above deſerve more attention. I have ſeen a great number of them; but will only ſay ſomething of three of the moſt remarkable. Near Laugervatn, a ſmall lake of about a mile in circumference, which is about two days journey diſtant from Heckla, I ſaw the firſt hot jet-d'eau; and I muſt confeſs, that it was one of the moſt beautiful ſights I ever beheld. The morning was uncommonly clear, and the ſun had already begun to gild the tops of the neighbouring mountains; it was ſo perfect a calm, that the lake, on which ſome ſwans were ſwimming, was as ſmooth as a looking-glaſs; and round about it aroſe in eight different places the ſteam of the hot ſprings, which loſt itſelf high in the air.

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* *The ſubject is reſumed by* Dr. Von Troil, *and more largely diſcuſſed in the* 18th, 19th, *and* 20th *letters.*

'Water was ſpouting from all theſe ſprings; but one in particular continually threw up a column from eighteen to twenty-four feet high; and from ſix to eight feet diameter. The water was extremely hot. A piece of mutton and ſome ſalmon-trouts were boiled in it; and likewiſe a Ptarmigan, which was almoſt boiled to pieces in ſix minutes, and taſted excellently.

'I wiſh it was in my power to give ſuch a deſcription of this place as it deſerves; but I fear mine will always remain inferior in point of expreſſion. This much is certain at leaſt, Nature never drew from any one a more cheerful homage to our great Creator than I here paid him.

'At Reikum was another ſpout of the ſame ſort, the water of which I was aſſured roſe to ſixty or ſeventy feet perpendicular height ſome years ago; but a fall of earth having almoſt covered the whole opening, it now only ſpouted between fifty-four and ſixty feet, ſideways. We found a great many petrified leaves in this place, as likewiſe ſome native ſulphur, of which too the water had a much ſtronger taſte than any where elſe.

'I have reſerved the moſt remarkable water-ſpout for the end, the deſcription of which will appear as incredible to you as it did to me, could I not aſſure you, that it is all perfectly true, as I would not aver any thing but what I have ſeen myſelf.

'At Geyſer, not far from Skalholt, one of the epiſcopal ſees in Iceland, a moſt extraordinary large jet-d'eau is to be ſeen, with which the celebrated water-works at Marly and St. Cloud, at Gaſſel and Herrenhauſen, are hardly to be compared. One ſees here, within the circumference of about three miles, forty or fifty boiling ſprings together, which, I believe, all proceed from one and the ſame reſervoir. In ſome the water is perfectly clear, in others thick and clayey. In ſome, where it paſſes through a fine ochre, it is tinged as red as ſcarlet; and in others, where it flows over a paler clay, it is as white as milk.

'The water ſpouts up from all: from ſome continually, from others only at intervals. The largeſt ſpring, which is in the middle, engaged our attention particularly the whole day, which we ſpent here from ſix in the morning till ſeven at night. The aperture through which the water aroſe (the depth of which I cannot determine) was nineteen feet in diameter: round the top of it is a baſon, which, together with the pipe, has the form of a cauldron. The margin of the baſon is upwards of nine feet one inch higher than the conduit, and its diameter is of fifty-ſix feet. Here the water doth not ſpout continually, but only at intervals, ſeveral times in the day; and, as I was informed by the people in the neighbourhood, in bad, rainy weather, higher than at other times.

'On the day that we were there the water ſpouted at ten different times, from ſix in the morning till eleven in the forenoon, each time to the height of between five and ten fathoms. —The people who were with us told us, that the water would ſoon ſpout up much higher than it had till then done, and this appeared very credible to us. To determine its height therefore with the utmoſt accuracy, Dr. Lind, who had accompanied us on this voyage in the capacity of an aſtronomer, ſet up his quadrant.

'Soon after four o'clock, we obſerved the earth began to tremble in three different places, as likewiſe the top of a mountain which was about 300 fathoms diſtant from the mouth of the ſpring. We alſo frequently heard a ſubterraneous noiſe, like the diſcharge of cannon, and immediately a column of water ſpouted from the opening, which at a great height divided itſelf into ſeveral rays, and, according to the obſervations made by the quadrant, was ninety-two feet high. Our great ſurpriſe at this uncommon force of the air and fire was yet increaſed, when many ſtones, which we had thrown into the aperture, were thrown up with the ſpouting water. You can hardly conceive, Sir, with what pleaſure we ſpent the day here. Nor am I much ſurpriſed, that a people ſo much inclined to ſuperſtition as the Icelanders are, imagine this to be the entrance of hell; for this reaſon, they ſeldom paſs one of theſe openings without ſpitting into it; or, as they ſay, *uti fandens mun*, into the devil's mouth.'

Of Mount Heckla and Geyſer Dr. Von Troil gives a more particular account in ſome ſucceeding letters.

The Icelandic chronicles inform us of no irruptions from any volcanos in that country before the arrival of the Norwegians in the 9th century. Since that period, they have been recorded with conſiderable accuracy. Theſe chronicles give a liſt of ſixty-three eruptions at Heckla and other places from the year 1000 to 1766, of which twenty-three were eruptions of Mount Heckla only.

Dr. Von Troil obſerves, that, 'in the year 1728, many farms were deſtroyed near Kraſle, and a large lake called Myvatn was entirely dried up, into which the ſtreams of fire that rolled from the mountain flowed during ſome years, and formed a tract of lava of four miles in length and one and a half in breadth. In 1755, Kattlegiaa laid waſte ſix pariſhes, and in the ſame year, the laſt eruption of Heckla ravaged a tract many miles to the *North-eaſt.*'

In another letter to Profeſſor Bergman, on the ſubject of volcanos, our Author remarks, that 'the firſt thing that is uſually obſerved before a new eruption of fire, is the burſting of the maſs of ice on the mountain with a dreadful noiſe. Flames then, with lightning, and balls of fire, iſſue with the ſmoke, which are ſeen ſeveral miles off. With the flames proceed a number of larger and ſmaller ſtones which are ſometimes thrown to an incredible diſtance. I have ſeen a round ſtone about a mile from Heckla which was an ell in diameter, and had been thrown there in the laſt eruption of Heckla. Egbert Olafsen alſo relates, that at the laſt eruption of Kattlegiaa, a ſtone, which weighed 290 pounds, was thrown to the diſtance of four miles.'

The 14th letter, on Icelandic literature, is particularly curious and inſtructive. *Are Frode* and *Snorre Sturleſon*, the writers of the Edda, are produced by our Author as teſtimonies to the learning of Iceland in the twelfth and thirteenth centuries. They were both natives of the country, and were educated there. 'It may be affirmed (ſays Dr. Von Troil), that Iceland, from the introduction of the Chriſtian religion in 1000, till the year 1264, when it became ſubject to Norway, was one of the few countries of Europe, and the only one in the North, where the ſciences were cultivated and held in eſteem. This period of time hath alſo produced more learned men than any other period ſince. We need only read their ancient chronicles to be convinced, that they had great knowledge in morality, philoſophy, natural hiſtory, and aſtronomy. They had tolerably clear ideas of divinity, and uſed to read the Fathers: but their poetical and hiſtorical productions in particular have bid defiance to time, even when ignorance was again beginning to reſume her empire.'

Dr. Finneus, the learned Biſhop of Skalholt, in his Eccleſiaſtical Hiſtory of Iceland, publiſhed in 1772, compares the ſtate of the ſciences in Iceland to the four ſtages of human life. 'Their infancy extended to the year 1056, when the introduction of the Chriſtian religion produced the firſt dawn of light. They were in their youth till 1110, when ſchools were firſt eſtabliſhed, and the education and inſtruction of youth began to be more attended to than before. The manly age laſted till about the middle of the 14th century, when Iceland produced the greateſt number of learned men. Old age appeared towards the end of the ſame century, when the ſciences gradually decreaſed, and were almoſt entirely extinct, no works of any merit appearing. Hiſtory now drooped her head, poetry had no reliſh, and all other ſciences were enveloped in darkneſs. The ſchools began to decay, and in many places they had none at all. It was very uncommon for any one to underſtand Latin, and few prieſts could read their Breviary and Rituals fluently, —We cannot wonder at this in Iceland, when the hiſtory of the church affords ſo many examples of Biſhops who were preſent at Councils, at the concluſion of which they cauſed to be written under the acts the following teſtimony of their ignorance, "Quoniam dominus epiſcopus ſcribere neſcit, ideo ejus loco ſubſcripſit N. N." i. e. *Becauſe my Lord the Biſhop is unable to write, therefore N. N. ſubſcribes his name for him.*

Dr. Von Troil pays a compliment to ſome learned and ingenious gentlemen, natives of Iceland, who either reſide in the country, or are travelling abroad in the laudable purſuit of knowledge. He places the preſent Biſhop of Skalholt in the firſt claſs of Icelandic *literati*, and ſpeaks of his Eccleſiaſtical Hiſtory as 'replete with information, criticiſm, and erudition.'

Our opinion of the merit of theſe letters may be collected from what we have before ſaid. As to the tranſlation (which is probably the work of a foreigner), it is on the whole well performed: and though the conſtruction in ſome places is perplexed and inelegant, yet it is in general correct, and ſufficiently intelligible.

ART. VIII. *An Account kept during thirteen Months in the Royal Obſervatory at Greenwich, of the going of a Pocket Chronometer*; made on a new Conſtruction, by John Arnold, having his new invented Balance-Spring, and a Compenſation for the Effects of Heat and Cold in the Balance. Publiſhed by Permiſſion of the Board of Longitude. 4to. 1 s. 1780. Sold by John Arnold, No. 2, Adam-ſtreet, Adelphi; alſo by T. Becket, Strand.

PREVIOUS to the account of the going of this excellent machine, which we ſhall extract from the preſent pamphlet it may not be impertinent to give our Readers a ſhort detail of what had been done by others, in the ſame way, before the matter was taken up by Mr. *Arnold*.

Gemma Friſius ſeems to have been the firſt who ſuggeſted the method of finding the longitude at ſea by means of watches, or time-keepers; which machines were then, as he ſays, but lately invented. After him *Metius*, and ſome others, attempted it; but the ſtate of watch-making, as will eaſily be imagined, was then too imperfect for this purpoſe. The diſpute between *Hooke* and *Huygens*, concerning the invention and application of the pendulum ſpring to watches, was long and violent: each of them claiming this curious and moſt uſeful invention, and repreſenting the other as a pirate. We ſincerely believe that their claims were each of them juſt, and conſequently their accuſations of each other equally unjuſt: nor is this the only inſtance in which different perſons have made the ſame diſcovery, nearly about the ſame time. The geometrical conſtruction of ſolar eclipſes by *Flamſted*, *Halley*, and Sir *Chriſtopher Wren*;

and the invention of inſtruments for taking angles at ſea by reflection, by the late illuſtrious Sir *Iſaac Newton* and Mr. *Hadley*, are now well known, and acknowledged to have been diſcovered by the ſeveral perſons, intirely independent of each other. Moreover *Hooke* and *Huygens*, each of them, on making this diſcovery, applied it to the purpoſe of diſcovering the longitude at ſea. Some diſputes, however, between the former of thoſe gentlemen and the Engliſh miniſtry, at that time, prevented the making any experiments with watches conſtructed by him; but many experiments were made with watches conſtructed by Mr. *Huygens*, from which it appeared that thoſe watches were of no real uſe at ſea, for this purpoſe. Dr. *Hooke* never, as far as we know, made a full diſcovery of his inventions of this kind; but many hints are dropped, in different parts of the Philoſophical Tranſactions, his Philoſophical Collections, and Cutlerian Lectures, of which later mechanics have undoubtedly availed themſelves.

In 1714, an act paſſed for giving 20,000 l. to that perſon who ſhould firſt diſcover a method, by which a ſhip might ſail from England to any port in the Weſt Indies, without having committed an error of 30′ in her longitude, on arriving at the ſaid port. The firſt who turned his thoughts this way, in conſequence of this public encouragement, was *Henry Sully*, an Engliſhman, but who had left England before the paſſing of this act: for in 1714 he printed, at Vienna, a ſmall tract on the ſubject of watch-making; and ſoon after he removed from thence, and ſettled at Paris, where he ſpent the remainder of his life in improving time-keepers for the diſcovery of the longitude. In 1716 he preſented a watch, of his own making, to the Royal Academy of Sciences, which was much approved. It is particularly ſaid, that he had greatly diminiſhed the friction; and that what he had not taken entirely away, he had, by a very ſingular addreſs, rendered uniform. He went to Bourdeaux in 1726 for the convenience of trying his watches, and died there in 1728. The greater part of what is yet known of watch-making in France is principally to be attributed to him; for the famous *Julien le Roy* was his pupil, and owed moſt of his inventions to him, which he afterwards perfected and executed; and this gentleman, his ſon, and *M. Berthoud*, are the only perſons in France who have turned their thoughts this way ſince the time of *Sully*. Several watches, made by the two latter artiſts, have been tried at ſea, at the expence of the King of France, and very voluminous accounts of theſe trials have been publiſhed with great pomp; but the facts which are there related are ſo very few, and thoſe few enveloped in ſuch a volume of words, vague and indeterminate in their meaning, that it is ſcarcely poſſible to diſcover, from thence, what theſe watches are capable of performing *.

M. *Berthoud*, in a pretty bulky pamphlet in 4to, entitled *Eclairciſſemens ſur l'invention, &c. des nouvelles machines propoſées en France pour la determination des longitudes en Mer par la meſure du temps*, has with great labour collected together a few of the principal facts which reſulted from the three laſt trials that were made of two time-keepers conſtructed by M. Le Roy, marked *A* and *S*; and of two of his own conſtruction, denominated No. 6 and No. 8, which are as follow:

June 8th, 1768, being then at *Havre de Grace*, M. Le Roy's time-keeper *A* loſt 1″ ½ a day on mean time; and *S* gained 4″ a day. At the iſland Miquelon, on the coaſts of Newfoundland, *A* was loſing at the rate of 0″ ⅔ a day, and *S* gaining about 10″ a day on mean time. At Cadiz *S* gained on different days between the 16th and 30th of September 1″ ½, 1″ ¾, 3″, 2″ ¼, 3″ ⅞, 2″ ¾ and 6″ ½ a day on mean time; and *A* gained on the ſame days, reſpectively, 2″, 2″ ¾, 3″ ¾, 2″ ½, 5″ ⅞, 4″ ¾, and 14″ ⅚ a day. *A* gained on mean time, at Breſt, from the 4th of November to the 7th, at the rate of 7″ ⅓ in 24 hours, and *S* at the rate of 5″ ⅙.

In November 1768, the time-keepers, No. 6 and No. 8, made by *M. Berthoud*, were put to the trial in a voyage conducted by M. *Fleurieu*.

	No. 8 loſt per day.	No. 6 loſt per day.
Nov. 14th to Dec. 7th, at Rochford, - -	4″ 12	6″ 33
Dec. 22d to Jan. 18th, 1769, Iſle d'Aix, - -	5 09	4 86
March 1ſt to the 4th, at Cadiz, - - -	8 54	5 61
April 13th to 18th, at St. Jago, - -	11 61	7 81
May 11th to 14th, Martinico, - - -	13 47	4 17
June 7th to the 11th, at St. Domingo, -	14 42	7 94
July 25th to the 31ſt, at Tercera, - - -	16 75	12 78
Aug. 18th to the 21ſt, at Teneriffe, - -	19 27	14 05
Oct. 4th to the 10th, at Cadiz, - - -	15 92	25 03
Nov. 1ſt to the 13th, at the Iſle of Aix, - -	18 60	25 10

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* See *Journal du Voyage de M. le Marquis de Courtanvaux ſur la Fregate L'Aurore pour eſſayer, par Ordre de l'Académie, pluſieurs Inſtruments relatifs à la Longitude*. 4to, 1768.

Voyage fait par Ordre du Roi en 1768, &c. *par M. Caſſini, fils*, 1770.

Voyage fait par Ordre du Roi, en 1768 & 1769, *pour eprouver les Horloges Marines inventées par M. Ferdinand Berthoud, par Fleurieu*, 4to. II. Tom. 1773.

Voyage fait par Ordre du Roi en 1771 *et* 1772 *pour verifier l'Utilité de pluſieurs Methodes et Inſtruments, ſervant à determiner la Latitude et la Longitude. Par Meſſ. Verdun de la Crenne, Le Chevalier de Borda, et Pingré*, 4to. II. Tom. 1778.

In the month of October 1771, two watches made by M. Le Roy, marked *A* and *S*, and M. Berthoud's No. 8, were again ſent out on trial under Meſſ. Verdun, Borda, and Pingrè. *A* was the ſame watch which had been tried before by the *Marquis de Courtanvaux*, and *M. Caſſini*; but that marked *S* was a new one. They had alſo with them a ſmall watch made by M. Le Roy, which, on account of its ſize and form, they called *La petite ronde:* but this did not anſwer at all. The performances of the other three were as follow:

	No. 8.	*Watch* A.	*Watch* S.
At Breſt, Oct. 10th to 26th, 1771,	Gain. 1″ 39	Loſt 2″ 14	Gain. 1″ 48
Cadiz, Nov. 21ſt to Decem. 1ſt,	Do. 0 50	Do. 1 00	Do. 1 38
St. Crutz, Dec. 24th to Jan. 3d, 1772, - - -	Do. 0 19	Gain. 0 44	Do. 2 63
Goree, 16th to 25th Jan. - -	Do. 1 46	Do. 1 44	Do. 1 67
Fort Royal, 17th to 26th Feb.	Do. 1 11	Do. 2 66	Do. 0 66
Fort Royal, 12th to 16th March,	- - -	Do. 4 19	Do. 1 12
Fort Royal, 28th Mar. to 7th Apr.	Do. 0 50	- - -	Do. 1 09
C. François, 18th Mar. to 30th Ap.	Loſt 0 63	- - -	Do. 2 24
Miquelon, 30th May to 4th June,	Do. 3 00	- - -	Do. 9 00
Patrixfiord, 10th to 18th July,	Do. 4 72	- - -	Do. 8 22
Copenhagen, 20th Aug. to 4th Sept. - - - - -	Gain. 0 51	- - -	Do. 7 01
Breſt, 10th to 17th Oct. - -	Do. 0 04	- - -	Do. 8 07

On the 17th of March the ſhip ſtruck on the Wilmington Rock, which lies off the iſland of Antigua; and the thermometer of compenſation for heat and cold of the watch A was broken by the ſhock, and the watch put entirely out of order. This accident was the cauſe of their putting back to Port Royal.

Were we to form our judgement from this account, it would appear, that *M. Berthoud*'s time-keepers greatly exceed thoſe of *M. Le Roy:* but it ought, perhaps, to be obſerved, that this (No. 8.) is the only one of his making which has performed ſo well; and even this, on the former trial, did not go with any very great degree of regularity.

About the year 1726, Mr. John Harriſon, whoſe name is now ſo well known on account of his time-keepers, began to apply himſelf to the conſtruction of them: and in the year 1736, one of them was tried, on board his Majeſty's ſhips, in a voyage to and from Liſbon; in which trial it gave ſo much ſatisfaction, that he received public encouragement to proceed, and began to entertain hopes of obtaining the reward offered by the act of the 12th of Queen Anne; in order to which, he made three other time-keepers, every one of which was more accurate, and better adapted to the purpoſe of meaſuring time truly at ſea, than the former. The ſecond of theſe was finiſhed in 1739; and during the next ten years its going was ſo much admired, by the ingenious men of thoſe times, that the annual prize medal, diſtributed by the Royal Society, for improvements in experimental philoſophy, was given to Mr. Harriſon on St. Andrew's day, 1749. Mr. Harriſon did not finiſh his third machine until the year 1758; having then a fourth in conſiderable forwardneſs, and which he finiſhed in October 1761: this proved ſo much to his ſatisfaction, that he wrote immediately to the commiſſioners of the board of longitude, informing them that he was then ready to make the ultimate trial preſcribed by the abovementioned act. Accordingly Mr. William Harriſon, ſon of the inventor, embarked on board his Majeſty's ſhip Deptford, in November 1761, with this fourth time-keeper, on a voyage for Jamaica; and the longitude of the iſland, as ſhewn by the time-keeper, on his arrival there, differed but one minute and a quarter of the equator from the true longitude deduced from Aſtronomical Obſervations. The time-keeper alſo pointed out the longitudes of the ſeveral places, which they ſaw in the courſe of the voyage, in a very exact manner. Mr. Harriſon junior returned to England, with the time-keeper, in the latter end of March 1762, and found that it had erred in the whole, from its ſetting out to its return to England, no more than $1'\ 54''\frac{1}{2}$ in time, or $28\frac{5}{8}$ minutes of longitude.

Mr. Harriſon now claimed the whole reward of 20,000 l. offered by the act of the 12th of *Queen Anne* (1714); but ſome doubts ariſing in the minds of the Commiſſioners concerning the true ſituation of the iſland of Jamaica, the manner in which the time at that place had been found, as well as at Portſmouth; and it being further ſuggeſted by ſome, that although the time-keeper happened to be right at theſe two times, namely when at Jamaica, and on its return to England, it was by no means a proof that it had been always ſo in the intermediate times, another trial was propoſed in a voyage to the iſland of Barbadoes, in which precautions were taken to obviate as many of thoſe objections as poſſible. Accordingly, the Commiſſioners having previouſly ſent out proper perſons to make aſtronomical obſervations at that iſland, which, when compared with other correſponding ones made in England, would determine, beyond a doubt, its true ſituation; *Mr. William Harriſon* again ſet out, with his father's time-keeper, in the latter end of the month of March 1764, the watch having been compared with equal altitudes before he ſet out, at Portſmouth; and arrived at Barbadoes about the middle of May: where, on comparing it again with equal altitudes of the ſun, it was found to ſhew the difference of longitude between Portſmouth and Barbadoes $3^h\ 55'\ 3''$: the true difference of longitude between theſe places, reſulting from aſtronomical obſervations, is $3^h\ 54'\ 20''$: conſequently the error of the watch was $43''$, or $10'\ 45''$ of longitude. The watch gained at the rate of $2''$, 58 a-day on mean time, from February 29th, to March 21ſt, at Portſmouth; and loſt at the rate of 2″, 8 a-day, from May 14th to May 17th, at Barbadoes.

In conſequence of this and the former trials, Mr. Harriſon received a moiety of the reward offered by the act of the 12th of *Queen Anne*, on his explaining the principles by which his time-keeper was conſtructed, and delivering it, as well as the former three, up to the Commiſſioners of the longitude, for the uſe of the Public. He was alſo promiſed the other moiety of the reward, when other time-keepers were made, on the ſame principles, either by himſelf or others, which performed equally well with that which he had laſt made. This laſt time-keeper was alſo ſent down to the Royal Obſervatory at Greenwich, to be tried there, under the direction of the *Rev. Mr. Maſkelyne*, his Majeſty's Aſtronomer Royal. It did not appear, however, that during the time of this trial *, the watch went with the regularity that was expected; nor, indeed, with any thing near the regularity that it muſt actually have gone with during the courſe of the two voyages that had been made with it; which ſurpriſed many, and conveyed no favourable impreſſion of the general utility of this method of diſcovering the longitude at ſea; as it gave reaſons for apprehending that the performance, even of the ſame watch, was not at all times equal; and conſequently that little certainty could be expected in the performance of different ones. Moreover, the watch was now found to go faſter than it did during its voyage to and from Barbadoes, by about 18 or 19 ſeconds in twenty-four hours: but this circumſtance was accounted for by Mr. Harriſon, in a publication entitled, *Remarks on a Pamphlet lately publiſhed by the Rev. Mr. Maſkelyne*; where he tells us, that not expecting the watch would be required of him ſo ſoon as it was, he had altered the rate of its going, by trying ſome experiments which he had not time to finiſh before he was ordered to deliver the watch up to the board. Is it not poſſible that the watch might be diſordered by theſe experiments, and that diſorder be the cauſe of its ſubſequent irregularity?

Soon after this trial, the Commiſſioners of Longitude agreed with *Mr. Kendall*, one of the watchmakers appointed by them to receive *Mr. Harriſon*'s diſcoveries, to make another watch on the very ſame conſtruction with this, in order to determine whether other watchmakers could make them from the account which *Mr. Harriſon* had given, as well as himſelf. The event proved the affirmative: for the watch produced by *Mr. Kendall*,

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* See an account of the going of Mr. John Harriſon's watch at the Royal Obſervatory, by the Rev. Nevil Maſkelyne, Aſtronomer *Royal. Publiſhed by order of* the Commiſſioners of Longitude.

dall, in conſequence of this agreement, went conſiderably better than that which had been made by *Mr. Harriſon* himſelf: and indeed better than any which have been made ſince on other principles, this only excepted which is the ſubject of the account before us.

This watch, made by Mr. Kendall on Mr. Harriſon's conſtruction, was ſent out in the ſecond voyage which Captain Cook made towards the South Pole, and round the world, in the years 1772, 1773, 1774 and 1775, to be tried under the care of Mr. Wales, who was employed by the Board of Longitude for that purpoſe: and it appears, from his account, that this watch was loſing at the rate of $\frac{5}{8}$ of a ſecond a day, from March the 24th, to April 25th, 1772, at the Royal Obſervatory at Greenwich. Auguſt 1ſt, 1772, at the iſland of Madeira, latitude 32°$\frac{1}{2}$ N. longitude 17° W. it loſt at the rate of 1″, 77 a-day on mean time. At the Cape of Good-Hope, latitude 33°$\frac{3}{4}$ S. longitude 18$\frac{1}{3}$ E. it gained at the rate of 1″, 2 a-day on mean time, from November 2d, to the 14th, 1772; and the greateſt variation between the rates of its going, on any two days was 5″, 4. At Duſky Bay, in New-Zealand, latitude 45°$\frac{3}{4}$ S. longitude 166° E. the watch gained at the rate of 6″, 7 a-day, from the 6th of April to the 25th, 1773, and its greateſt variation was 3″, 6 from any one day to any other in that time. The watch gave the longitude of the iſland of Madeira 17° 6′$\frac{1}{3}$ W. which, for aught that is yet known to the contrary, is the exact longitude of that place. It made the longitude of the Cape of Good-Hope 18° 12′$\frac{1}{4}$ E. which is about 11′ ſhort of the truth; and the longitude of Duſky Bay, in New Zealand, 163° 47′$\frac{1}{4}$ E. or too little by about 2° 15′$\frac{1}{4}$. But we ought, perhaps, with the perſon who had this watch then under his care, to obſerve, that in the compaſs of theſe 13 months, the watch had paſſed through all climates, from the latitude of 51$\frac{1}{2}$ N. to 67° S. and over a ſpace nearly equal to the whole equatorial circumference of the earth. The only defect which appears to have been in this watch is, that its rate of going was continually accelerated; but in the three years and an half, that it was under this trial, it never amounted to 14″$\frac{1}{2}$ a-day; for on its return to Greenwich, in the month of Auguſt 1775, it gained only 13″ a-day; and its greateſt rate during the voyage was at Fyal, one of the weſtern iſlands, where it gained at the rate of 13″, 5 a-day on mean time.

In conſequence of the going of this watch, the Houſe of Commons were pleaſed, in 1774, to order the other moiety of the reward, offered by the act of the 12th of *Queen Anne*, to be given to *Mr. Harriſon:* and to enact, that any other perſon, *who, by means* of a time-keeper, the principles of which had *not then been* made public, ſhould enable a ſhip to keep her longitude, during a voyage of ſix months, within 60 geographical miles, or a degree of a great circle, ſhould be entitled to a reward of 5000 l.; that in caſe he could enable her to keep her longitude for the ſame time, within 40 geographical miles, or two-thirds of a degree of a great circle, he ſhould be entitled to a reward of 7500 l.; or to a reward of 10,000 l. if he enabled her to keep it, for that time, within 30 geographical miles, or half a degree of a great circle. It is ſcarcely poſſible to reflect on the circumſtance, without ſmiling at the oddneſs of it, that in all the acts of the Britiſh legiſlature, concerning the longitude, a ſtandard, or meaſure, ſhould be made choice of, for determining the reward, which, ſtrictly ſpeaking, has no relation to the ſubject. Sixty geographical miles, or one degree of a great circle, may make either one, or one hundred and eighty degrees of longitude! The determination ought clearly to have been in minutes of the equator: as it now is, it may be ſubject to numberleſs diſputes. Accordingly, we find *Mr. Arnold*, in the introduction to the account before us, hinting, that although the greateſt error of his watch be 38 minutes at the equator, which is more than is allowed by the act, yet, that it amounts to no more than about 25 geographical miles at the entrance of the channel of England.

It appears from this report of the going of Mr. Arnold's watch, that the mean rate which it went at, during the month of February 1779, was loſing o″, 31 a-day on mean ſolar time: during the month of March, its mean daily loſs was 1″, 37: during the month of April, 1″, 38; during the month of May, 1″, 34; the month of June, 1″, 47; July o″, 31; Auguſt o″, 55. In the month of September it gained, on mean ſolar time, at the rate of o″, 44 a-day; in October, at the rate of o″, 38; at the rate of o′, 04 in the month of November; and it loſt at the rates o″, 50, o″, 68, and o″, 60, reſpectively, in the months of December 1779, January and February 1780. From hence it appears, that the parts of this machine, which are to counteract the effects of heat and cold, are moſt exactly adjuſted; and perform their office with all the regularity that can ever be expected.

It further appears, that *Mr. Arnold* has very happily adjuſted his balance, to go alike in the different poſitions that the watch may be put into: for we find, that when the watch was in an horizontal poſition, with the face upwards, it gained at the rate of 1″, 72 a-day, on mean ſolar time; with the face downwards, it gained 2″, 83: in a vertical poſition, with the hour XII. upwards, it gained at the rate of o″, 35 a-day; with the hour VI. higheſt, at the rate of 3″, 85 a-day; with the hour IX. higheſt, at the rate of o″, 29 a-day; and with the hour III. higheſt, it loſt at the *rate of o″, 35* per day. Artiſts, who know from experience the great difficulty of adjuſting the balance of a watch in this reſpect, will allow, that notwithſtanding the moſt happy combination of accidents that could poſſibly have concurred, the labour and judgment that muſt have been employed, to produce this agreement, in all the poſſible poſitions that the watch can be placed in, deſerves admiration; and as ſo nice an agreement, in this reſpect, has, perhaps, never happened in any watch before, ſo it will no way reflect on the ingenious conſtructor's judgment and ſkill, ſhould he never, himſelf, be able to produce the like agreement again.——Neither is ſo great a nicety, in this reſpect, abſolutely neceſſary for the purpoſe of diſcovering the longitude at ſea, as there never can be occaſion to put the watches into all theſe poſitions——The greateſt difference between the rates at which the watch went on any two days, in theſe 13 months, is 6″, 69; namely, between its rates on October 8th, and December 26th. The greateſt difference between its rates of going on any day, and the next to it, is 4″, 11; namely, between the 26th and 27th of December. So that the greateſt error that it would have committed in the difference of longitude, on any one day, would have been very little more than one minute; which, as *Mr. Arnold* juſtly obſerves, is determining the longitude daily, to as great preciſion as the latitude can, in general, be determined.

If we take the mean rate which it went at during the month of February 1779, as a ſtandard rate with which we may compare its going for the following twelve months, we ſhall find that the greateſt error which it would have committed in the longitude, ſhewn by it, would have been 2′, 33″, 2, or 38′ 18″ in longitude: and this error happened about the end of ſix months, or in the beginning of September; for, during theſe ſix months, the watch had all along gone ſlower than it did in the month of February, with which rate of going it is compared; but, about the beginning of September, it began to go rather faſter than it did in the month of February, and, by that means, began to leſſen its total error. And it continued to do ſo until the latter end of November, when it began again to go ſlower than it had done in the month of February, and, of courſe, to increaſe the quantity of its total error. And this it continued to do until the latter end of February 1780, when the error appeared again to be at a *maximum*, and equal to 2′ 6″, 6 in time, or 31′ 39″ of longitude. After this time it rather decreaſed to the end of the month.

So far as this watch has been tried, it muſt be acknowledged by all, that it is ſuperior to every one that had been made before it. Nothing therefore ſeems to remain but for this watch *to go equally* well at ſea, and for Mr. *Arnold*, or, which *would ſtill be* better, for ſome other artiſts, under his direction, to make other watches, on the ſame principles, that perform equally well with this, to entitle him to the ſecond reward offered by Parliament for improvements in this branch of mechanics, and alſo to the univerſal approbation and applauſe of his fellow-citizens.

ART. IX. *Davies's Life of Garrick.* CONTINUED. See our laſt Month's Review.

HAVING given a general view of Mr. Garrick's private character, as A MAN, we now proceed to extract, from the entertaining work before us, a few particulars relative to his merit, as AN ACTOR:—obſerving, by the way, once for all, that as in the firſt reſpect,—(that of the pleaſing companion, the affectionate huſband, and the generous friend) few men have excelled him,—ſo, in the latter (his profeſſional walk), none, that we have heard of, ever equalled him.

Mr. Garrick was born at Hereford, in 1716. His father was a Captain in the army, and generally reſided at Lichfield; from which circumſtance, it has commonly been ſuppoſed that our celebrated David was a native of the laſt mentioned city.

At about ten years old, young Garrick was placed under the care of Mr. Hunter, maſter of the Grammar-ſchool at Lichfield. It appears, that even at this early age he had conceived a paſſion for theatrical repreſentations. When but little more than eleven, he formed the project of getting a play acted by young gentlemen and ladies. Having made trial of his own and his companion's abilities, and prevailed on the parents to give their conſent, he pitched on the *Recruiting Officer* for the play; and aſſembled his little company in a large room: where his comedy was acted in a manner ſo far above the expectations of the audience, that it was much applauded. The part of Serjeant Kite, a character of buſy intrigue, and bold humour, was performed by little Davy, with that eaſe and vivacity which (as our Biographer obſerves) 'is ſtill remembered with pleaſure at Lichfield.'

Not long after, he was invited to Liſbon, by an uncle, who was a conſiderable wine-merchant in that city; but his ſtay there was very ſhort, for he returned to Lichfield in the year following. Mr. Davies conjectures, that the gay diſpoſition of the young gentleman was not very ſuitable to the temper of the old one: which was, perhaps, ſays he, 'too grave and auſtere to reliſh the vivacities of his nephew.'

On his return to England, our young traveller was ſent once more to Mr. Hunter's ſchool, where, Mr. Davies ſays, 'it is certain, he did not make a very conſiderable progreſs in learning.'—'His temper was too volatile to apply cloſely to any particular ſtudy. Several of his father's acquaintance, who knew the delight which he felt in the entertainments of the ſtage, often treated him with a journey to London, that he might feaſt his appetite at the playhouſe.'

Mr. Samuel Johnſon of Lichfield, who hath ſince made ſo great a figure in the learned world, was one of David's earlieſt acquaintance. In the year 1735, as we are here informed, this gentleman undertook the inſtruction of youth *, and Garrick, who was then turned of eighteen, became one of his ſcholars.—

'Notwithſtanding the brilliancy of his parts, the claſſic authors had as yet no charms for Mr. Garrick; his thoughts were conſtantly employed on the ſtage; for even at that time he was very buſy in compoſing plays. When his maſter expected from him ſome exerciſe or compoſition upon a theme, he ſhewed him ſeveral ſcenes of a new comedy which had engroſſed his time; and theſe, he told him, were the produce of his third attempt in dramatic poetry.'

'After a trial of ſix months, Mr. Johnſon grew tired of teaching the claſſics to three or four ſcholars; and he and his pupil Garrick agreed to try their fortunes in the great metropolis.'

As this is an incident in the lives of two very celebrated men, our Biographer authenticates it by the following letters, originally publiſhed in the Gentleman's Magazine, a work with which Mr. Johnſon hath had much connection. Theſe letters were written by the very worthy Mr. Walmſley, Regiſter of the Eccleſiaſtical Court in Lichfield, and a friend of Captain Garrick; and were addreſſed to Mr. Colſon, a celebrated mathematician at Rocheſter.

"*To the Rev. Mr.* COLSON.

"My dear old friend, Lichfield, 1737.

"Having not been in town ſince the year thirty-one, you will the leſs wonder at ſeeing a letter from me; but I have the pleaſure of hearing of you ſometimes in the prints, and am glad to ſee you are daily throwing in your valuable contributions to the republic of letters.

"But the preſent occaſion of my writing is a favour I have to aſk of you. My neighbour Capt. Garrick, who is an honeſt, valuable man, has a ſon, who is a very ſenſible young man, and a good ſcholar, and whom the Captain hopes, in ſome two or three years, he ſhall ſend to the Temple, and breed to the bar; but at preſent his pocket will not hold out for ſending him to the univerſity. I have propoſed your taking him, if you like well of it, and your boarding him, and inſtructing him in the mathematics, philoſophy, and human learning. He is now nineteen, of ſober and good diſpoſition, and is as ingenious and promiſing a young man as ever I knew in my life. Few inſtructions on your ſide will do; and in the intervals of ſtudy he will be an agreeable companion for you. His father will be glad to pay you whatever you ſhall require within his reach. I ſhall think myſelf very much obliged into the bargain.

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* See more of this in the "Remarks on Johnſon's Life of Milton," *ſmall edit. p.* 47, *the note.*—For an account of theſe *Remarks*, ſee *Review for June*, 1780.

GILB. WALMSLEY."

" *To the Rev. Mr.* COLSON.

" Dear Sir, Lichfield, March 2.

" I had the favour of your's, and am extremely obliged to you; but cannot ſay I had a greater affection for you upon it than I had before, being long ſince ſo much endeared to you, as well by an early friendſhip, as by your many excellent and valuable qualifications. And had I a ſon of my own, it would be my ambition, inſtead of ſending him to the univerſity, to diſpoſe of him as this young gentleman is.

" He and another neighbour of mine, one Mr. S. Johnſon, ſet out this morning for London together. Davy Garrick is to be with you early the next week, and Mr. Johnſon, to try his fate with a tragedy, and to ſee to get himſelf employed in ſome tranſlation, either from the Latin or the French. Johnſon is a very good ſcholar and poet, and I have great hopes will turn out a fine tragedy writer. If it ſhould any ways *lay* in your way, doubt not but you would be ready to recommend and aſſiſt your countryman.

G. WALMSLEY."

Mr. Davies obſerves, that Mr. Johnſon, in his Biographical and Critical Prefaces to the late edition of the Engliſh Poets *, has, in the life of Edmund Smith, embraced an opportunity of ſhewing his gratitude to the memory of Mr. Walmſley.—This gratitude, however, we cannot help remarking, appeared in a very queſtionable ſhape. After paſſing the higheſt encomiums on " Gilbert Walmſley's" character; and even commending and inſtancing his *candour* on political points, Mr. Johnſon ſtrangely adds, " He was a Whig, with all the virulence and malevolence of his party." Could the moſt bigotted Whig ſpeak with more *virulence* and *malevolence* of Samuel Johnſon, as a Tory?

Mr. Garrick's further progreſs, in his out-ſet on the road of life, is thus related in the ſecond chapter of theſe Memoirs:

' When Mr. Garrick arrived in London, he found that his finances would not enable him to put himſelf under the care of Mr. Colſon till the death of his uncle, who, about the year 1737, left Portugal, with an intention to ſettle in London, in which place he ſoon after fell ſick and died. Some time before his death, his nephew David inſinuated to him, that he ought to make him ſome compenſation in his will for the diſappointment which he had obliged him to incur by a fruitleſs voyage to Liſbon. The old gentleman was convinced that the remonſtrance was juſt, and bequeathed to David a larger portion of his effects than to any of his brother's children; for to him he left one thouſand pounds, and to the others five hundred pounds ecah.

" With the intereſt of the one thouſand pounds Mr. Garrick prudently embraced the means of acquiring uſeful knowledge, by the inſtruction of Mr. Colſon. His proficiency, however, in mathematics and philoſophy, was not extenſive; his mind was theatrically led, and nothing could divert his thoughts from the ſtudy of that to which his genius ſo powerfully prompted him. However, in the company of ſo rational a philoſopher as Mr. Colſon, he was imperceptibly and gradually improved in the talent of thinking and reaſoning; and the example and precepts of ſo wiſe a man were not vainly beſtowed on a mind ſo acute and rational as that of the young boarder.

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* For an account of theſe Prefaces, ſee our Reviews for July, *Auguſt, and September*, 1779.

'His father, Capt. Garrick, had been many years upon half-pay; but, with a view to the better ſupport of his family, he had embraced an offer to receive the whole emoluments of his poſt from a brother officer, on condition that he ſhould reſide at Gibraltar in his ſtead. Much about the time when his ſon David lived with Mr. Colſon, the Captain returned to England from that fortreſs, where he had lived ſeveral years. He purpoſed to ſell his commiſſion, from an affectionate and tender motive to procure ſome permanent ſubſiſtence for a wife and ſeven children; but his health was ſo ſhattered, and his conſtitution ſo entirely broken, that he was not permitted to accompliſh his purpoſe; and he died very ſoon after.

'There was not much more than the intervention of a year between the death of Mr. Garrick's father and his mother.

'Mr. Garrick now found himſelf free from all reſtraint, and in a ſituation to indulge himſelf in his darling paſſion for acting, from which nothing but his tenderneſs for ſo dear a relation as a mother had hitherto reſtrained him.

'However, during the ſhort interval between his mother's death and his commencing comedian, he engaged for ſome time in the wine trade, and was in partnerſhip with his brother, Mr. Peter Garrick; they hired vaults in Durham Yard for the purpoſe of carrying on the buſineſs. The union between the brothers was of no long date; Peter was calm, ſedate, and methodical; David was gay, volatile, impetuous, and, perhaps, not ſo confined to regularity as his partner could have wiſhed. To prevent the continuance of fruitleſs and daily altercation, by the interpoſition of friends, the partnerſhip was diſſolved amicably.

'And now Mr. Garrick prepared himſelf in earneſt for that employment which he ſo ardently loved, and in which nature deſigned he ſhould ſo eminently excel.

'He was frequently in the company of the moſt eminent actors; he got himſelf introduced to the managers of the theatres, and tried his talent in the recitation of ſome particular and favourite portions of plays. Now and then he indulged himſelf in the practice of mimickry, a talent which, however inferior, is never willingly reſigned by him who excels in it. Sometimes he wrote criticiſms upon the action and elocution of the players, and publiſhed them in the prints. Theſe ſudden effuſions of his mind generally comprehended judicious obſervations and ſhrewd remarks, unmixed with that groſs illiberality which often diſgraces the inſtructions of modern ſtage critics, who firſt knock the actor down, and then graciouſly tell him his faults.

'Mr. Garrick's diffidence with-held him from trying his ſtrength *at firſt upon* a London theatre. He thought the hazard was too *great, and* embraced the advantage of commencing noviciate in acting

ing with a company of players then ready to ſet out for Ipſwich, under the direction of Mr. William Giffard and Mr. Dunſtall, in the ſummer of 1741.

'The firſt effort of his theatrical talents was exerted in Aboan, in the play of Oroonoko, a part in which his features could not eaſily be diſcerned; under the diſguiſe of a black countenance, he hoped to eſcape being known, ſhould it be his misfortune not to pleaſe. Though Aboan is not a firſt-rate character, yet the ſcenes of pathetic perſuaſion and affecting diſtreſs, in which that character is involved, will always command the attention of the audience when repreſented by a judicious actor. Our young player's applauſe was equal to his moſt ſanguine deſires. Under the aſſumed name of Lyddal, he not only acted a variety of characters in plays, particularly Chamont in the Orphan, Captain Brazen in the Recruiting Officer, and Sir Harry Wildair; but he likewiſe attempted the active feats of the Harlequin. In every eſſay he gave ſuch delight to the audience, that they gratified him with conſtant and loud proofs of their approbation. The town of Ipſwich will long boaſt of having firſt ſeen and encouraged ſo great a genius as Mr. Garrick.'

The third and fourth chapters exhibit the characters of the moſt conſiderable actors on the Britiſh theatre, at the time when D. G. commenced player: for it was a conſiderable part of our Author's plan, to include, in a narrative of Mr. Garrick's Life, 'many theatrical anecdotes, and a variety of obſervations on ſeveral performers of both ſexes, who diſtinguiſhed themſelves by ſuperiority in their profeſſion.' In doing this, he has diſplayed their merits, and delineated their characters, with judgment and candour.

In Chap. V. he reſumes the direct thread of Mr. Garrick's part of the narrative; and entertains us with the following anecdotes; ſome of which will be new to many of our Readers.

'Mr. Garrick had performed a noviciate at Ipſwich; and even before his going to that place, he had ſtudied, with great aſſiduity, a variety of parts in the different walks of acting. The Clown, the Fop, the Fine Gentleman, the Man of Humour, the Sot, the Valet, the Lover, the Hero, nay, the Harlequin, had all been critically explored, and often rehearſed and practiſed by him in private. After long reflection and much ſerious weighing of conſequences, he fixed upon Richard the Third for his firſt part in London. He had often declared he would never chuſe a character which was not ſuitable to his perſon; for, ſaid he, if I ſhould come forth in a hero, or any part which is generally acted by a tall fellow, I ſhall not be offered a larger ſalary than forty ſhillings per week. In this he glanced at the folly of thoſe managers who uſed to meaſure an actor's merit by his ſize.

'He could not poſſibly give a ſtronger proof of ſound judgment, than in fixing his choice on Richard. The play has always been popular, on account of its comprehending ſuch variety of hiſtorical and domeſtic facts, with ſuch affecting ſcenes of royal miſery and diſtreſs. Richard was well adapted to his figure; the ſituations in which he is placed are diverſified by a ſucceſſion of paſſion, and dig-

nified

nified by variety and ſplendor of action. A ſkilful actor cannot wiſh for a fairer field on which to diſplay his abilities.

'On the 19th of October, 1741, David Garrick acted Richard the Third, for the firſt time, at the playhouſe in Goodman's-Fields. So many idle perſons, under the title of gentlemen acting for their diverſion, had expoſed their incapacity at that theatre, and had ſo often diſappointed the audiences, that no very large company was brought together to ſee the new performer. However, ſeveral of his own acquaintance, many of them perſons of good judgment, were aſſembled at the uſual hour; though we may well believe that the greateſt part of the audience were ſtimulated rather by curioſity to ſee the event, than invited by any hopes of rational entertainment.

'An actor, who, in the firſt diſplay of his talents, undertakes a principal character, has generally, amongſt other difficulties, the prejudices of the audience to ſtruggle with, in favour of an eſtabliſhed performer. Here, indeed, they were not inſurmountable. Cibber, who had been much admired in Richard, had left the ſtage. Quin was the popular player; but his manner of heaving up his words, and his laboured action, prevented his being a favourite Richard.

'Mr. Garrick's eaſy and familiar, yet forcible ſtyle in ſpeaking and acting, at firſt threw the critics into ſome heſitation concerning the novelty as well as propriety of his manner. They had been long accuſtomed to an elevation of the voice, with a ſudden mechanical depreſſion of its tones, calculated to excite admiration, and to intrap applauſe. To the juſt modulation of the words, and concurring expreſſion of the features from the genuine workings of nature, they had been ſtrangers, at leaſt for ſome time. But after he had gone through a variety of ſcenes, in which he gave evident proofs of conſummate art, and perfect knowledge of character, their doubts were turned into ſurpriſe and aſtoniſhment; from which they relieved themſelves by loud and reiterated applauſe. They were more eſpecially charmed when the actor, after having thrown aſide the hypocrite and politician, aſſumed the warrior and the hero. When news was brought to Richard, that the Duke of Buckingham was taken, Garrick's look and action, when he pronounced the words,

——————— Off with his head!
So much for Buckingham!

were ſo ſignificant and important, from his viſible enjoyment of the incident, that ſeveral loud ſhouts of approbation proclaimed the triumph of the actor and ſatisfaction of the audience. The death of Richard was accompanied with the loudeſt gratulations of applauſe.

'The ſame play was acted ſix or ſeven times ſucceſſively. The receipts of the treaſury, which I have before me, amounted, in ſeven nights, to no more than 216 l. 7 s. 6 d. and this conveys a certain evidence, of what uſe the kindneſs, as well as judgment of the manager, is to the growing fame of an actor. Giffard to a good underſtanding joined a ſenſe of honour, with great humanity. He ſaw Garrick's merit, and did all in his power to ſupport it. Several other parts, among which were Aboan in Oroonoko, Chamont in the Orphan, Clodio in the Fop's Fortune, Bays in the Rehearſal, *ſucceeded* Richard; which favourite character was repeatedly called *for, and acted* to crouded audiences.

'Such

'Such was the univerſal approbation which followed our young actor, that the more eſtabliſhed theatres of Drury-Lane and Covent-Garden were deſerted: Mr. Garrick drew after him the inhabitants of the moſt polite parts of the town. Goodman's Fields was full of the ſplendor of St. James's and Groſvenor-Square. The coaches of the nobility filled up the ſpace from Temple-Bar to White-Chapel. He had ſo perfectly convinced the public of his ſuperior accompliſhments in acting, that not to admire him would not only have argued an abſence of taſte, but the groſſeſt ſtupidity; thoſe who had ſeen and been delighted with the moſt admired of the old actors, confeſſed that he had excelled the ableſt of them in the variety of his exhibitions, and equalled them all in their moſt applauded characters.

'Mr. Pope was perſuaded by Lord Orrery to ſee him in the firſt dawn of his fame: that great man, who had often ſeen and admired Betterton, whoſe picture he had painted, and which is now in the poſſeſſion of Lord Mansfield, was ſtruck with the propriety and beauty of Mr. Garrick's action; and, as a convincing proof that he had a good opinion of his merit, he told Lord Orrery, that he was afraid the young man would be ſpoiled, for he would have no competitor.

'Mr. Garrick ſhone forth like a theatrical Newton; he threw new light on elocution and action, he baniſhed ranting, bombaſt and grimace, and reſtored nature, eaſe, ſimplicity and genuine humour.

'We muſt not wonder that the comedians were the laſt who became proſelytes to the new philoſophy of the theatre: the players, from their limited ſtation, and not from malignity of temper, are more liable to envy and jealouſy than perſons of moſt other profeſſions. Incroachments and altercations, in a ſmall circle, are as diſagreeable as they are unavoidable. The ſuperior merit of one player is often detrimental to the intereſt of him who thinks himſelf a competitor. The loſs of parts which the actor has played, and, perhaps, with approbation, for a conſiderable time, is attended with loſs of reputation and diminution of income.

'Quin, who had hitherto been eſteemed the firſt actor in tragedy, could not conceal his uneaſineſs and diſguſt from the great ſucceſs of Mr. Garrick. After he had been a ſpectator of his manner in ſome important character, which, I believe, was Richard the Third, he declared peremptorily, "That if the young fellow was right, he, and the reſt of the players, had been all wrong:" and, upon being told that Goodman's-Fields theatre was crowded every night to ſee the new actor, he ſaid, "That Garrick was a new religion: Whitefield was followed for a time; but they would all come to church again."

'Mr. Garrick, who had a quick and happy talent in turning an epigram, gave this ſmart reply to Quin's bon mot.

Pope Quin, who damns all churches but his own,
Complains that hereſy corrupts the town:
Schiſm, he cries, has turn'd the nation's brain;
But eyes will open, and to church again!
Thou great infallible, forbear to roar,
Thy bulls and errors are rever'd no more;
When doctrines meet with gen'ral approbation,
It is not hereſy, but reformation.

'Colley Cibber, from whom more candour might have been expected, after he had ſeen Garrick's Bays, which the public eſteemed a maſter-piece of comic humour; ſaid, "Garrick was well enough, but not ſuperior to his ſon Theophilus, who had little more to recommend him in the part than pertneſs and vivacity."

'Mrs. Bracegirdle, a celebrated actreſs, who had left the ſtage for more than thirty years before Garrick's firſt appearance, and was viſited by many perſons of condition and taſte, thought very differently of this riſing genius. In a converſation which ſhe had with Colley Cibber, who ſpoke of him with an affected derogation, ſhe reproved his malignity, and generouſly ſaid, "Come, come, Cibber, tell me, if there is not ſomething like envy in your character of this young gentleman. The actor who pleaſes every body muſt be a man of merit." The old man felt the force of this ſenſible rebuke; he took a pinch of ſnuff, and frankly replied; "Why faith, Bracey, I believe you are right—The young fellow is clever."

'Mr Garrick's weekly income was, at firſt, very moderate, not exceeding ſix or ſeven pounds. But when it was evident, that the great emoluments from the playhouſe treaſury were chiefly, if not entirely, owing to his labours, and that the benches of the playhouſe were almoſt always empty when his name was not ſeen in the playbills, Mr. Giffard very heartily concurred with Mr. Garrick, and his friends, to allow him a full moiety of the profits; and, in this, the manager found his advantage, for the actor was conſtantly employed in conſequence of his being perpetually admired. To a very long and fatiguing character in the play, he would frequently add another in a farce. The diſtreſſes which he raiſed in the audience by his Lear and Richard, he relieved with the roguiſh tricks of the Lying Valet, or the diverting humours of the School-boy.'

The great arrear of articles now before us, all preſſing for admiſſion into our journal, obliges us to riſe, ſomewhat abruptly, from our preſent entertainment;—but to which we hope again to ſit down, with a good appetite, at a future opportunity. We muſt not, however, part company without remarking, from our Author's previous advertiſement, that he acknowledges himſelf greatly indebted to his learned friend, Dr. Samuel Johnſon, for his encouragement in the proſecution of his deſign, and particularly for many of the anecdotes relative to the early part of the life of his hero: for which the Doctor was well qualified, having been familiarly acquainted in the family, and with the neareſt relations of Mr. Garrick.

[*To be concluded in our next.*]

Art. X. *A Complete Body of Heraldry*; containing an Hiſtorical Inquiry into the Origin of Armories, and the Riſe and Progreſs of Heraldry, conſidered as a Science: the Inſtitution of the Offices of Conſtable, Marſhal, and Earl Marſhal of England; their concurrent and ſeparate Juriſdictions, Functions, Powers, &c. the Creation and Eſtabliſhment of Kings, Heralds, Purſuivants, and other Officers of Arms, with their ſeveral and reſpective Duties, Badges, Liveries, Wages, Viſitations, &c. The proper Method of blazoning and marſhalling Armorial Bearings; and therein of Ordinaries, Charges, Marks of Cadency, Additions and Abatements of Honour; Aſſumptions, Grants, Augmentations, Alienations, Exchanges, &c. The Arms, Quarterings, &c. of all Sovereign Princes and States; as alſo the Atchievements of the Peers, Peereſſes, and Baronets of England, Scotland, and Ireland. An Hiſtorical Catalogue of all the different Orders of Knighthood. The Arms of the Counties, Cities, &c. of England, Scotland and Wales. The Arms of Archiepiſcopal and Epiſcopal Sees in England and Ireland. A Diſcourſe on the Origin, Uſe, and Abuſe of Funeral Trophies. Glover's *Ordinary of Arms*, augmented and improved. An Alphabet of Arms, with a copious Gloſſary explaining technical Terms. Illuſtrated with Copper-plates. Carefully compiled from the beſt and moſt undoubted Authorities by Joſeph Edmondſon, Eſq; F S. A. Mowbray Herald Extraordinary; and Author of the *Baronagium Genealogicum*, and Genealogical Tables of the Engliſh Peers. Folio. 2 Vols. 3 l. 3 s. unbound. Dodſley, &c. 1780.

THIS title-page ſeems ſufficiently copious, although we have taken the liberty of ſometimes inſerting the &c. a little ſooner than is done in the original. The whole work, indeed, as well as its title, is rather *verboſe*; and, in too many inſtances, *inaccurate*.

Among our rude anceſtors, when military valour was the only virtue in requeſt, becauſe war was the great buſineſs of ſociety, gentlemen were principally diſtinguiſhed by their bravery and conduct in the field. The bravery, indeed, of ſuch an age, was little better than fierce brutality, and the perfection of military conduct was nothing more than the artificial ſtratagem of crafty barbarians. It is probable, therefore, that many families have been ennobled by exploits, which would ſcarcely, at preſent, do honour to the meaneſt of mankind. Yet ſuch exploits being in ancient times thought worthy of general applauſe and admiration, they formed the main foundation of the diſtinction of ranks, which afterwards gave birth to the important prerogatives of nobility. But in an improved, commercial age, many new ſources are opened to the active ambition of man. The progreſs of arts, learning, laws, and government, furniſh a wide field of emulation; pre-eminence may be attained by the elegant arts of converſation and literature; and it is expected that a gentleman ſhould be diſtinguiſhed from a peaſant, not merely by his ſuperior courage and more delicate ſenſe of honour, but by the juſtneſs and extent of his ideas, and the propriety of his expreſſion.

In carefully examining the different branches of this very voluminous performance, a Reader may extract a ſatisfactory account of the riſe and progreſs of *gentilitial diſtinctions*, as well as of the preſent ſtate of that art by which they are aſcertained and perpetuated. The Author firſt examines the much diſputed queſtions, whether armorial enſigns, analogous to our preſent coats of arms, were known to the ancients. He allows that the Egyptians, Aſſyrians and Greeks made uſe of ſymbolical devices, as public and national ſtandards; and alſo that their principal leaders repreſented a variety of figures on their ſhields and armour. But the former, it is plain, were intended to diſtinguiſh communities, and not, as our coats of armour, families and individuals. The latter, he obſerves, were not hereditary and permanent marks of gentility, but merely perſonal and caſual ornaments, which were aſſumed or laid aſide according to the whim, fancy, or caprice of the wearer. As to the Romans, it is obſerved by SILIUS ITALICUS, that the family of the *Corvini* conſtantly bore a raven for their creſt; and SUETONIUS, in the life of Caligula, ſeems to infer, that the *Torquati* had a chain, and the *Cincinnati* a tuft of hair, for their family enſigns. The words are, "Vetera familiarum inſignia nobiliſſimo cuique ademit, Torquato torquem, Cincinnato crinem, & Pompeio ſtirpis antiquæ *magni* cognomen." The Author explains this paſſage: 'Caligula ordered the chain and tuft of hair to be taken from the reſpective ſtatues of Torquator and Cincinnatus:' and he juſtly remarks, that this meaning is confirmed by the order for erazing the word *magnus* from the inſcription under the ſtatue of Pompey.

The Romans were indeed divided into *nobiles*, *novi*, and *ignobiles*; a diſtinction taken from the *jus imaginum*, or the right of having the ſtatues and images of their anceſtors. But there is an eſſential difference between the *jus imaginum* and the armories of later times. The former was eſtabliſhed in favour of thoſe families whoſe anceſtors had executed ſome important office in the ſtate, and was therefore a *civil* honour; the latter was eſtabliſhed in favour of thoſe only who had ſignaliſed themſelves in battle, or who held ſome command in the army.

Having ſufficiently refuted the opinion of thoſe writers who maintain the high antiquity of armorial bearings, the Author explains their real origin.

'Upon the whole, the Romans were the firſt people who thought of diſtributing the conquered lands amongſt the ſoldiery, to hold by *military ſervice*; that is, on condition of their fighting for, and de-

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fending them whenever attacked by the enemy. The northern nations, on their irruption into the Roman empire, from the great oppoſition which they every where met with on the frontiers, plainly ſaw the advantages which accrued from the lands being thus granted out in property to thoſe whoſe intereſt it was, and who had in themſelves power, to defend them: wherefore, as ſoon as they had driven out the Romans, and had got poſſeſſion of their territories, they adopted the ſame plan; and the conquering general allotted his new acquiſts to the ſuperior officers under his command, who ſubdivided them amongſt their inferiors, to hold likewiſe by military ſervice. Theſe military benefices, or, as Sir Henry Spelman very juſtly ſtyles them, *prædia militaria* *, afterwards were called *feuda*, or *feuds* †, and evidently became the baſis of the feudal ſyſtem.

'At firſt the allotments or military benefices were perſonal, and granted during the life only of the poſſeſſor, after whoſe deceaſe they reverted to the prince or original grantor: but the feudal ſyſtem being enlarged and improved, theſe feuds occaſionally and by degrees became hereditary; and accordingly we find that, towards the cloſe of the ninth century, feudatories frequently obtained the Prince's conſent, that they might tranſmit their beneficiary lands to their poſterity; and they not long after had the like permiſſion to divide them amongſt all their children, charged however with military ſervice in the defence of the kingdom.

'The obligations which each principal feudatory was under of aſſembling and keeping together his quota of ſoldiers in time of ſervice, and the neceſſity there was that the prince or principal commander ſhould be ſatisfied that his army was joined by all the chief military tenants, with their ſeveral powers according to the obligations of their reſpective tenures, pointed out the utility of each leader's carrying with him ſome mark or token, whereby not only he himſelf might be known by his followers, but his place and ſtation in the hoſt might likewiſe be particulariſed, and diſtinguiſhed by thoſe whoſe duty it was to note down his attendance, to muſter the whole body, to regulate its line of march, and to mark out the encampment for each party. In the preceding times, each leader had been habituated to charge his ſhield and other pieces of armour either with the repreſentation of ſome animal, a part of ſome military weapon or engine, or with ſome ſymbolical device: and this induced the great landed barons, and others who brought any conſiderable number of fighting men into the field, to ſuſpend or exhibit on the top of a lance or pike, elevated ſo as to be viſible at a diſtance, ſome enſign, or piece of ſilk, or other ſtuff, whereon was repreſented a figure ſimilar to that which he himſelf bore, either on his ſhield or on his helmet: and thoſe enſigns or military figures, being known to their reſpective followers, were by them looked for and reſorted unto upon every emergency; ſo that a continuance by each chief, of the uſe of the ſame military figure which he had been accuſtomed to carry, grew in a manner abſolutely requiſite, leſt by any alteration, or the total change of it, his vaſſals, tenants, and others whoſe duty it was to adhere thereto, might, eſpecially in time of action, be deceived, thrown into diſorder, or drawn into danger. For the like reaſons, the ſons retained the ſame *military enſigns* as their father had aſſumed; their poſterity adopted the example; and at length thoſe enſigns being by general conſent conſidered as ſolely appertinent to the particular family of him who had originally uſed them, they became *hereditary* armories of ſuch family, and were eſteemed as the certain and approved *teſſeræ* of anceſtrial honour and diſtinction. The reputation thus ſtampt on *armorial bearings* introduced ſuch a regard for their preſervation, and ſo great a propenſity to their refinement and improvement, that ſundry princes, and more particularly the Emperor Charlemagne, did not ſcruple to apply themſelves with aſſiduity to the regulation of the uſe and blazon of *armories*, which were then confeſſedly known to be not only the honourable teſtimonies of landed property and dignity, but the acknowledged badges and memorials of perſonal valour and extraordinary ſervices performed in the wars.'

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* Poſthumous Treatiſe on Feuds.

† Mr. Somner ſuppoſes that the word *Feud* is a German compound, which conſiſts of *Feh*, *Feo*, or *Feoh*, ſignifying a Salary, Stipend, or Wages; and of *Hade*, *Head*, or *Hode*, importing Quality, Kind, or Nature: ſo that, ſays he, *Feudum*, Fee, or land holden in *Fee*, is no more, conſidered in its firſt and primary acceptation, than what was holden in *Feo-hode*, by contraction *Feud*, or *Feod*, i. e. a Stipendiary conditional mercenary way and nature; with the acknowledgement of a ſuperior, and a condition of returning him ſome ſervice for it, upon the withdrawing whereof the land was reverſible unto the lord. This etymon, according to Sir Martin Wright, not only ſuggeſts the moſt probable account of the word, but gives the cleareſt deſcription of the thing itſelf, and is agreeable to the book of Feuds, lib. II. tit. xxiii. which ſays that *Beneficium* (*Feudum*) *illud eſt quod ex benevolentia ita dabatur alicui, ut proprietas rei penes dantem remaneret, uſus fructus ad accipientem ejuſque hæredes pertineret, ad hoc, ut ille & ejus hæredes domino fideliter ſervirent.* The ſenſe whereof is thus expreſſed by Mr Selden: *Feuds* or *Feuda*, being the ſame which in our laws we call *Tenancies*, or *Lands held*, and *Feuda* alſo, are poſſeſſions ſo given and held, that the poſſeſſor is bound to do ſervice to him from whom they were given.—*Wright's Introduction to the Law of Tenures.*'

Thus much in general: in a ſubſequent paſſage the Author explains the introduction of family diſtinctions into England.

'From what has been before obſerved, there is the greateſt reaſon to conclude, that *hereditary family arms* are of German production and feudal origin; but the time in which they were firſt uſed in England is not equally certain. An enquiry into that fact, touching which there has been a greater diverſity of opinions than about the origin of the inſtitution itſelf, is highly intereſting, and well worthy of our reſearches. Our Saxon monarchs have been conſidered as the introducers of *gentilial arms* into this iſland, whilſt, on the other hand, ſome writers have maintained, that *arms* were uſed by the Britons at the very time that the Chriſtian faith was firſt propagated here *, and that Lucius, a pro-regulus in Britain in the 48th year of the Chriſtian æra, took for his arms Ar. a croſs gules. Canute and his Danes have, in their turns, been honoured with the reputation of having firſt taught our anceſtors the uſe of arms. The learned and judicious antiquary Mr. *Arthur Agarde* conjectures that *arms* came to us firſt from the Normans, being brought in by Edward the Conſeſſor, and afterwards more plentifully practiſed here by William the Conqueror and the nobles who came over with him. Mr. Waterhouſe, upon what grounds is uncertain, ſuppoſes that gentilial armories were known here before that time; and that the firſt uſers of them were thoſe few of the Britiſh and Saxon nobility, who kept their honours, fortunes, and ſeats on the change of government made by Duke William, and who, not having appeared in oppoſition to him or his ſons, held their ſtations in the country, although the Normans enjoyed both the places and preferments in court and camp; and as they grew more habituated to his government, and he abated of his rigour, and by peaceable ruling became more calm, they ventured to ſhow themſelves more openly, and with greater freedom avowed their rights, by bearing thoſe marks of honourable diſtinction *. The great Mr. Camden, who is followed by Peter Pitheu and others, thinks them of more recent date with us, and ſays, that "ſhortly after the "Conqueſt the eſtimation of arms began in the expeditions to the "Holy Land, and afterwards by little and little became hereditary, "when it was accounted an eſpecial honour to poſterity to retain "thoſe arms which had been diſplayed in the Holy Land in that holy "ſervice againſt the profeſſed enemies of Chriſtianity; and that we "received, at that time, the hereditary uſe of them; but that the "ſame was not fully eſtabliſhed until the reign of King Henry the "Third; for that, in the inſtances of the laſt Earls of Cheſter, the "two Quincies Earls of Wincheſter, and the two Lacies Earls of "Lincoln, the arms of the father ſtill varied from thoſe of the ſon †." Sir Henry Spelman is of opinion, that they are of ſtill more modern growth in this kingdom; for, ſpeaking of the antiquity generally allowed to the uſage of arms in England, he obſerves, that "this na-"tion being for ſome hundreds of years haraſſed with wars, in the "ſtorm of foreign aſſaults, and civil commotions, there is little "reaſon to be over confident in matters of pedigree and arms much "beyond four hundred years;" and expreſſes his doubts whether they are even entitled to that antiquity, by adding, "*Neſcio an* "*ea prorſus antiquitate* ‡."

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* *Sir James Ley*, who was afterwards Earl of Marlborough, in his Treatiſe on the *Antiquity of Arms* in England.—Antiquary Diſcourſes, vol. i. p. 112. Mr. Tate, *ibid.* 162.

'Upon what authority the advocates for the uſe of gentilial arms being known and practiſed in Britain during the Saxon government, ground ſuch aſſertion, doth not appear, as all the hiſtorians of thoſe times are ſilent as to that matter. The *Horſe* of Hengiſt and Horſa, —the *devices* by which the ſeveral kingdoms were diſtinguiſhed from each other during the Heptarchy—the *Golden Dragon* of Uter, ſurnamed Pendragon—the three different bearings attributed to his ſon Arthur; to wit, firſt, *Two dragons, endorſed, or*; ſecondly, *Three crowns*; and, thirdly, *Vert, a croſs argent, with the Holy Virgin holding the infant Jeſus in her arms, on the firſt quarter* §—the *Tunf* borne by Edwin King of Northumberland ||—*the Banner-roll of gold and purple* hung over the tomb of King Oſwald at Bardney (*)—*the*

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* Defence of Arms and Armories, p. 60.

† Camden's Remains. Camden on the Antiquity of Arms in England,—in Collection of Antiquary Diſcourſes, vol. i. p. 170.

‡ In Gloſſario, ad verbum *Arma.*

§ *Gelf. Monum. lib. ix. c.* 4. Math. Weſtm. f. 186.

|| *Bede.* (*) Ibid.

Dragon, or, depicted on the banner of Cuthred King of Weſſex (†) at the battle of Bureford (‡)—the Saxon blazon, being *Azure, a croſs formée, or flowery, or* (§), and that of the Danes, being *Or, ſemée of hearts, three leopards gules* (‖)—upon all which ſtreſs hath been laid for proving the prevalency of the uſe of arms in this kingdom in thoſe early times—were no other than the military and imperial enſigns of the ſeveral monarchs who bore them, and were never conſidered by them in any other light.

'Hereditary gentilial arms were the fruits of the feudal law; and, as we have not any good reaſon to imagine that either ſuch law, or any of the cuſtoms to which it gave birth, had gained a footing in England previous to the invaſion of William the Norman, we cannot juſtly expect to meet with any *family arms* uſed in this kingdom antecedent to that remarkable event. Notwithſtanding this, ſome writers have ſuggeſted that our Engliſh King Edward, commonly ſtyled the *Confeſſor,* who frequently viſited the court of his uncle the Duke of Normandy, and was fond of the faſhions and cuſtoms there obſerved, introduced many of them into England; and, among others, that of the uſe of family arms: in confirmation whereof, they aſſert that Edward, by way of ſetting an example to his ſubjects for aſſuming ſuch marks of diſtinction, took for his own private arms—*Az. a croſs formée or, between five martlets* * *of the laſt* †, as we find them depicted in many places in this kingdom. Now, had this really been the caſe, it cannot reaſonably be ſuppoſed that a faſhion adopted and introduced by a prince ſo much beloved by his people as Edward confeſſedly was, ſhould not be followed at all, or at leaſt by the major part of the principal men in his kingdom, more eſpecially as it was deſigned for their honour and diſtinction; and conſequently that, if the uſe of family *arms* had then prevailed among the nobility and gentry of England, ſome *memoranda* or traces of ſuch practice muſt have been handed down to us: whereas nothing of that ſort appears. The general hiſtories of thoſe times do not take the leaſt notice of it; and Abbas Rievalenſis, Edward's profeſſed hiſtorian, who is extremely circumſtantial even in the minuteſt occurrences which he thought redounded to his maſter's character, is totally ſilent as to this matter; ſo that no credit can be given to thoſe modern writers, who would perſuade us that the practice of bearing family arms was firſt brought into England by the *Confeſſor*. Further, there is not only great reaſon to doubt the truth of the aſſertion, that Edward the Confeſſor was the perſon who firſt aſſumed the arms above deſcribed; but to think that they were the imperial enſigns of his elder brother Edmund Ironſide, and actually borne by him at the battle of Aſhdon: for Margaret, who married Malcolm Canmore

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(†) Hoveden. (‡) Sax. Chron.

(§) Speed, Guillim, York, Gerard, Leigh, Morgan, &c.

(‖) Imhoff Blazoniæ Regum Pariumque Magnæ Britanniæ. Spencer's Opus Heraldicum.

* They are commonly called Martlets by the heraldic writers; but on the eſcutcheon of Edward the Confeſſor's arms, carved on the wall of his abbey-church at Weſtminſter, *they are* repreſented with beaks, legs, and claws; whereas the heraldic martlet *hath neither beaks nor legs.*

† *Coutumier de Normandie*—Ord. Vitalis.

King of Scotland, and was ſiſter to Edgar Atheling, and daughter of Edward the elder ſon of King Edmund Ironſide, uſed thoſe very arms after the death of her brother, and ſiſter Chriſtian, in teſtimony of her right to the crown of England, as being the only heireſs of the Saxon race, and actually had them engraved and ſet up on the monaſtery of Dumfermling, of which ſhe was the foundreſs, where they ſtill remain. The *croſs formée or, in a field azure,* was the Saxon enſign; and therefore there is the greater likelihood, not only that Edward the Confeſſor, on his aſcending the throne, took the imperial enſign of his late brother, rather than that he brought them as new-invented family arms from the Norman court; but alſo that Margaret of Scotland, in ſupport of her claim to the Engliſh crown, would wear the imperial enſigns uſed by her grandfather, who had been King of England, and not ſuch arms as had been firſt aſſumed by her great-uncle Edward the Confeſſor, who had mounted the Engliſh throne, in prejudice to the right of her father, and conſequently to that of her brother, and of herſelf. The Normans were indeed ſo well acquainted with the feudal ſyſtem, that they planned and eſtabliſhed the form of their government upon that ſyſtem, at the time of their firſt ſettlement in France; in evidence of which, we find that moſt part of the lands in Normandy were held of the Duke by military tenure, and that the uſe of hereditary arms, as well as other feudal cuſtoms, were obſerved by the nobility and chief land-holders of that duchy [*]. Hence there cannot be the leaſt ſhadow of doubt, that the commanders of thoſe different corps, which compoſed William's army when he invaded this kingdom, made uſe of the ſame marks or tokens of diſtinction. That ſuch were here uſed by them, we have a very notable inſtance. The inhabitants of the fenny parts of Cambridge and Lincoln ſhires refuſed to ſubject themſelves to the Norman yoke, and manfully reſiſted the troops ſent by William to force them to obedience; in which oppoſition they were greatly encouraged and aſſiſted by the monks of Ely; but being at length overpowered by the Normans, the revengeful and imperious monarch had no ſooner made himſelf maſter of that part of the country, than, in order to keep all things quiet there, and to puniſh as well as awe the Ely monks, he not only quartered one of his captains upon each of them at bed and board, but required every monk, upon peril of his life, to be anſwerable for the good maintenance and perſonal ſafety of that individual Norman who was ſo placed under his immediate care and protection. A picture, repreſenting the portrait of each of theſe Norman chiefs, as alſo that of the monk on whom he was particularly quartered, together with the name and *coat of arms of ſuch Norman,* in proper blazon, placed beneath his portrait, was hung up in the refectory of the monaſtery, and was afterwards removed into the cathedral church at Ely, where it remained till lately. Moſt of thoſe chiefs obtained lands, and ſettled in England [†], where their deſcendants continued for many years, and uſed for their family arms the ſame figures and devices as are repreſented in the above-mentioned picture, under the portrait of their reſpective anceſtor,

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[*] Coutumier de Normandie.—Ord. Vitalis.

[†] *Domeſday—Liber Niger* Scaccarii.

The fidelity of the picture, ſo far as regards the *coats of arms* repreſented therein, cannot therefore be juſtly queſtioned; and if ſuch picture was really genuine, and painted at the time in which the ſeveral perſons whoſe portraits are therein exhibited were living; it is a proof that hereditary gentilial arms were uſed by the Normans at the time of their invaſion of this kingdom. In ſhort, when the whole of the ſeveral arguments that have been offered in ſupport of the different opinions broached, in reſpect to the time in which *armorial bearings* were firſt brought into England, are maturely conſidered, it will appear manifeſt that *arms*, together with the feudal ſyſtem, from whence they originated, were firſt introduced into this kingdom by the Normans at the time of the Conqueſt; and that Duke William having ſoon after beſtowed on his followers thoſe lands and honours, of which he had violently diſſeiſed the natives, to hold of him by military or knight's ſervice; thoſe few of the Britiſh nobility and Saxon line, who had been lucky enough to avoid the frowns of the Conqueror, and to keep their honours, fortunes, and eſtates, aſſumed to themſelves and families certain marks or tokens of diſtinction ſimilar to thoſe then uſed by the new intruders. Theſe Britiſh, Saxon, and new Norman Lords, from whom moſt of our now ancient gentry are deſcended, being, by the tenure of their lands, obliged, in their perſons, and with their dependents, tenants, and ſervants, to attend their ſovereign in his wars, in compliance with the feudal cuſtom, granted out parts of their reſpective tenures to perſons who were allied to them by marriage, or affection, upon ſuch terms as either they themſelves held them of the firſt grantor, or on ſuch other conditions as they thought moſt expedient for their own private emolument; at the ſame time aſſigning to ſome of them certain coats of armour, which they uſually compoſed of part of their own arms, with ſuch differences and additions as they thought proper. Others of theſe principal tenants, to whom arms had not been thus granted, and who, from the nature of their tenures, were bound not only to give perſonal attendance on their lord in times of war, but to ſupply him with a certain number of men completely armed, towards making up the whole complement of ſoldiers, which he was obliged to bring with him into the field when called on for that purpoſe by the ſovereign, aſſumed to themſelves *arms*, in great meaſure reſembling thoſe borne by their chief, but yet in ſome reſpects varied from them, either in the difference of the charges, or in the diverſification of their tinctures. The continuance of this practice greatly increaſed the number of *armories*, which, as before obſerved, received a conſiderable augmentation from the ſplitting and ſubdividing of landed property, and were ſtill further multiplied by thoſe uſed in tilts and tournaments, but moſt eſpecially by the various *arms* aſſumed by that amazing crowd of adventurers who engaged in the Croiſades, and, until thoſe times, had never preſumed to difference themſelves by any peculiar badges or tokens of diſtinction. After the return of King Richard the Firſt from Paleſtine, he ſhewed a particular fondneſs for diſplaying, on every occaſion, thoſe armorial enſigns under which he had gained ſo much glory in his expedition againſt the infidels: thoſe who had ſerved with him in that warfare, likewiſe prided themſelves in bearing ſuch diſtinguiſhing emblems and devices as they had uſed on that occaſion: their iſſue adopted the idea; and holding it as a great honour to retain thoſe badges, which their fathers had worn in the holy war, not only bore them during their lives, but tranſmitted them to their poſterity as permanent marks of family diſtinction. In conſequence of this, the great lords and principal gentry did not only continue thoſe badges and marks on their ſhields, but, in order to be better known and diſtinguiſhed, had the like badges and devices depicted on the breaſts and backs of the tunics and ſurcoats which they wore over their armour, as alſo on the capariſons of their horſes. This faſhion of ſurcoats, ſpread over their coats of mail, and reaching down to their heels, Sir William Dugdale, from John Rous, informs us, commenced in the reign of King John; but it certainly was of an earlier date, and introduced about the middle of the twelfth century; ſince we find the figure of Galfridus Earl of Richmond, who died anno 1186, repreſented in that dreſs on his ſeals *. *Arms*, having thus increaſed and become hereditary, ſoon acquired ſuch an acceſſion of eſtimation and importance, that they were ſometimes tranſferred, as teſtimonies of favour and affection, from the legal poſſeſſor to ſome other perſon †; and being no longer aſſumable at pleaſure by any man whatſoever, they came to be conſidered as proper remunerations of merit, valour, and good ſervices performed; ſo that princes, kings, emperors, and their generals and commanders, whilſt in the field, as Guillim obſerves ‡, "beſtowed them on martial men, whoſe valourous merits, even in juſtice, required due recompence of honour anſwerable unto their worthy acts; the remembrance whereof could not better be preſerved and derived unto poſterity, than by theſe kinds of honourable rewards." In imitation of this practice, ſeveral great earls aſſumed to themſelves the privilege of granting, by their letters patent, *particular arms*, together with titles and places of dignity, to the inferior gentry, and ſuch perſons as they deemed meritorious, although not ranked among their immediate tenants and dependents §.'

We ſhall inſert one quotation more, becauſe to many of our Readers it may appear curious. It reſpects the origin of the office of Herald.

'We learn from Bertrand Caprioli ‖, and others, that anciently it was cuſtomary for the Emperors to take under their more immediate care and protection, ſuch of their beſt, moſt experienced, and valiant ſoldiers of gentilitial birth, as had been either grievouſly wounded or maimed in their wars, and to provide them with victuals and all ſorts of neceſſaries for their ſupport; that theſe ſoldiers were diſtinguiſhed by the appellation of Veterani, or veterans; that great reſpect was paid to them, as well on account of their ancient deſcent, and experience in feats of arms and matters of warfare, as of their having hazarded their lives in the ſervice of the Emperor and the

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* Regiſt. Hon. de Richmond, Sigil. 5.

† See Camden's Remains, where are ſeveral inſtances of ſuch grants.

‡ Introduction to Guillim's Diſplay of Heraldry.

§ See Grant of Arms from Humphrey, Earl of Stafford and Perche, to Robert Whitgrove, in Camden's Remains.

‖ Bertrand Caprioli, under the word *militia*, cited by Nic. Upton, de militari officio, lib. i. cap. 8. Laboureur l'Origine d'Armes, p. 118.

Public; and that the undertaking and proſecution of ſieges and engagements, and the conduct of all other military affairs, were carried on by their advice, and under their direction. On theſe accounts, the frequent attendance of the Veterani on the perſons of their imperial maſters became neceſſary; and the aſſiſtance they from time to time afforded, ſoon encouraged the emperors to employ them in carrying meſſages unto, and negotiating and ſettling matters of diſpute with, their enemies and rebellious ſubjects. As, on theſe occaſions, they obſerved the moſt profound ſecrecy and honour, never betraying or divulging the ſtate and condition of the one party to the other, they eſtabliſhed their reputation with people of all ranks and nations, to whom they were ſent, inſomuch that, by general conſent, they paſſed freely, unmoleſted, and reſpected, through the countries and armies of the princes with whom their maſter was at war, and were by thoſe princes received, treated, and diſmiſſed with ſafety, civility, and eſteem.

'The inſtitution of juſts, tilts, and tournaments, which originated in Germany, ſeems to have opened a new field for the employment of the Veterans. The practice of thoſe trials of ſkill and prowеſs was eſteemed a proper and honourable ſchool and ſeminary, in times of peace, for young gentlemen to learn initiatory exerciſes fit for a military life; to keep them from ſloth and idleneſs; to habituate them to the uſe of arms; and to rouſe in them a ſpirit of emulation, and thirſt after glory, whereby they might acquire honour to themſelves, and benefit to their country. But at the ſame time it was neceſſary, that thoſe exerciſes ſhould be performed under due regulations, and the inſpection of ſuch perſons as were beſt qualified to manage and conduct them. The taſk therefore naturally devolved upon the Veterans, who, from their former courſe of life, could beſt judge and determine on thoſe matters, and who, from their neceſſary acquaintance with families and perſons of the nobility and gentry, and the characters of each individual, knew whether they were properly admiſſible within the liſts, no one being permitted to enter into them, againſt whom there was any ſuſpicion of reproach, that is, who was ſuppoſed to have committed any action unworthy of a gentleman; a method of excluſion, which was looked upon as a proper motive to poliſh the manners, and give an inoffenſive elegance of behaviour, in an age when all young gentlemen were eager to get a reputation by their addreſs in tilting. The feudal ſyſtem, as hath been herein before obſerved, which began to ſpread itſelf over the weſtern and northern parts of Europe, nearly about the ſame time that tilts and tournaments became faſhionable, had introduced and eſtabliſhed tenures by knights ſervice; the holders of lands under which tenure, according to the condition thereof, and the quantity of land held by them, were obliged to furniſh a ſtated number of knights or military horſemen, ready to engage in the ſupport and defence of their prince and country. Thoſe tenants, in order that they might readily be known and diſtinguiſhed from each other, ſeverally aſſumed ſome particular device or token, and bore it upon their reſpective banners, ſurcoats, and ſhields; and as no other perſons were then deemed to be noblemen or gentlemen, ſuch devices, afterwards called arms, became the gentilitial tokens and enſigns of the families who ~~had~~ ſo aſſumed them. In like manner, the challengers who offered to engage in tournaments, tilts, and juſts, in proof of their gentility, hung up, at the entrance of the liſts, ſhields charged with their devices and ſymbols; as did likewiſe the acceptors, no one who had not a certificate from the Veterans, of his being a gentleman, and of which his device, ſymbol, or arms, was the criterion, being permitted to tourney. Hence therefore a new branch of buſineſs fell into the province of the Veterans, they being under a neceſſity of making themſelves acquainted, not only with the different enſigns of princes, but with the diſtinct devices each family had aſſumed and arrogated to itſelf, and of preventing ſuch confuſion as might ariſe from bearing them improperly.'

Mr. Edmondſon relates many curious and intereſting facts concerning the hiſtory of the middle ages: his authorities are faithfully cited; and he ſeems not to labour under any defect of materials: but we muſt obſerve, that theſe materials are not always arranged in the happieſt manner. The performance abounds with uſeleſs repetitions; the ſtyle is generally careleſs and inelegant; and there is ſuch a deficiency of taſte in every part of the work, that whatever rank Mr. E. may hold as an HERALD, he is not entitled to the moſt honourable diſtinction as an AUTHOR. Even in the chapter which treats of the blazoning of arms, or of the principles of Heraldry, conſidered as a ſcience, we meet with many terms in the beginning of the diſcourſe, which no reader who is not already acquainted with the ſcience which Mr. E. means to teach him, can be ſuppoſed to underſtand. He appears to be totally inattentive to the ſimpleſt rules commonly obſerved in the art of book-making. There is a copious Table of Contents, but without any reference to the pages where the particulars are to be found. Some parts of the Armorial ſcience are explained by engravings. The Reader is directed to look at Figure I. but is not told where this figure is placed. After turning over the firſt volume to no purpoſe, he concludes that his copy is imperfect; till by accident he looks into the ſecond volume, and there finds the figures illuſtrating what is ſaid in the firſt. Such inaccuracies are peculiarly unfortunate in a work which is recommended to our attention as a magazine of uſeful facts. The great excellence of a magazine is, that, as we have occaſion for its contents, we can readily find them.

Notwithſtanding theſe defects (which we are ſorry to obſerve), Mr. Edmondſon's work muſt be conſidered as the moſt *full* and *comprehenſive*, and conſequently the moſt *uſeful* BODY OF HERALDRY, which this country has yet produced. The undertaking was vaſt, and expenſive; and, on the whole, it will probably be long before we ſhall ſee it excelled by any other production of the kind.

ART. XI. *The Candidate,* a Poetical Epiſtle to the Authors of the Monthly Review. 4to. 1 s. 6 d. H. Payne. 1780.

SO uſual is it for a diſappointed Writer to vent his ſpleen upon the Reviewers, that we fully expected the poem before us, judging from its addreſs, had been an effuſion of that angry paſſion. It ſeems, however, we were miſtaken. ' It is publiſhed,' ſays the Author, ' with a view of obtaining the opinion of the candid and judicious Reader, on the merits of the Writer as a Poet; very few, he apprehends, being in ſuch caſes ſufficiently impartial to decide for themſelves.' And, ' as to critics of acknowledged merit (we thank him for the acknowledgment), it is addreſſed to the Monthly Reviewers.'

The ſituation which we are drawn into by this addreſs, is ſuch as might bring upon us, on the one hand, the imputation of moroſeneſs, ſhould we not be ſoftened by a compliment which few patrons can withſtand; and on the other, ſhould we treat this epiſtle with a lenity which the ſtricteſt impartiality would not juſtify, it might reaſonably be ſuſpected, that we had ſuffered our judgment to be duped by flattery. To avoid, therefore, every imputation or ſuſpicion of either kind, let the Poem ſpeak for itſelf.

' Say then, O ye who tell how Authors ſpeed,
May Hope indulge her flight, and I ſucceed?
Say, ſhall my name, to future ſong prefix'd,
Be with the meaneſt of the tuneful mix'd?
Shall my ſoft ſtrains the modeſt maid engage,
My graver numbers move the ſilver'd ſage,
My tender themes delight the lover's heart,
And comfort to the poor my ſolemn ſongs impart?
' For O! thou Hope's, thou Thought's eternal King,
Who gav'ſt them power to charm, and me to ſing—
Chief to thy praiſe my willing numbers ſoar,
And in my happier tranſports I adore;
Mercy! thy ſofteſt attribute proclaim,
Thyſelf in abſtract, thy more lovely name;
That flings o'er all my grief a cheering ray,
As the full moon-beam gilds the watery way.
And then too Love, my ſoul's reſiſtleſs lord,
Shall many a gentle, generous ſtrain afford,
To all the ſoil of ſooty paſſion blind,
Pure as embracing angels, and as kind;
Mira's name in future times ſhall ſhine,
—though the harſheſt—ſhepherds envy mine;
Then let me, (pleaſing taſk!) however hard,
as of old, the prophet and the bard;
, ah! ſhield me from the dire diſgrace
haunts our wild and viſionary race;
e not draw my lengthen'd lines along,
ive in untam'd infamy of ſong,

Leſt, in ſome diſmal Dunciad's future page,
I ſtand the CIBBER of this tuneleſs age;
Leſt, if another POPE th' indulgent ſkies
Should give, inſpir'd by all their deities,
My luckleſs name, in his immortal ſtrain,
Should, blaſted, brand me as a ſecond Cain;
Doom'd in that ſong to live againſt my will;
Whom all muſt ſcorn, and yet whom none could kill.
'The youth, reſiſted by the maiden's art,
Perſiſts, and time ſubdues her kindling heart;
To ſtrong entreaty yields the widow's vow,
As mighty walls to bold beſiegers bow:
Repeated prayers draw bounty from the ſky,
And heaven is won by importunity;
Ours, a projecting tribe, purſue in vain,
In tedious trials, an uncertain gain;
Madly plunge on through every hope's defeat,
And with our ruin only, find the cheat.'

The Author of this Epiſtle, of whoſe merit our readers may probably by this time form no unfavourable opinion, will not, we are perſuaded, think we mean

—— to damn (as he expreſſes himſelf) with mutilated praiſe,

if we intimate that, beſide ſome few other trifling inaccuracies, his rhymes are not always regulated by the pureſt ſtandard of pronunciation: for inſtance, ſhone, moon, gods, abodes, &c. Theſe are petty blemiſhes, which, ſhould a future edition be called for, might eaſily be removed. And we would then alſo recommend to him to conſider, whether his Poem, which bears evident marks of haſte, might not admit of improvement in other reſpects; particularly one in which it is materially defective—the want of a ſubject to make a proper and forcible impreſſion on the mind: where this is wanting, the beſt verſes will loſe their effect.

MONTHLY CATALOGUE,

For SEPTEMBER, 1780.

POLITICAL.

Art. 12. *Domeſtic Peace and Good Humour eſſential to national Happineſs.* Addreſſed to a Member of Parliament. Small 8vo. 1 s. 6d. Johnſon. 1780.

TO argue againſt the *uſe* of any thing from its *abuſe*, is one of thoſe ſhallow arts of ſophiſtry which is certain, in the end, to betray the cauſe it is meant to ſupport. The preſent Writer, under the ſpecious pretence of expoſing the impropriety of indiſcriminate oppoſition to the meaſures of government, artfully endeavours to inſinuate that all oppoſition, eſpecially in material points, is inconſiſtent with the ſafety of the ſtate. 'Is not a certain confidence, ſays he, in miniſters of ſtate acquainted with the buſineſs of it, neceſſary to its exiſtence? Is not ſuch a confidence as is founded in the nature of things, whatever occaſional diſtruſt may prevail, eſſential to our exiſtence?' According to this, let whoever will be the miniſter, whether a Sejanus or a Borgia, it will be the duty of every one to place a certain confidence in him, as neceſſary to the exiſtence of the ſtate.—Moſt admirable doctrine!

This being the leading principle of the book, the Reader will not be ſurpriſed if, under the inſidious appearance of ſanctity and candour, he finds our Author ſtriving to miſlead and impoſe upon the underſtanding by miſrepreſentation and declamatory invective, unſupported by facts, or the leaſt ſhadow of ſound argument. We are willing, however, to believe, that his net-work of Jeſuitical ſyllogiſms is of too flimſy a texture to hold thoſe faſt who may chance to be entangled in it. His political creed ſeems to be nearly of a complexion with that imputed to a late unpopular orator at York. He is of opinion, that there is neither extravagance in the expenditure of public money, nor corruption in government; and that our reſources are of conſiderable magnitude. As a proof of this, he points out a tax which alone would bring in, as he tells us, two millions and a half yearly, *without diſtreſſing the ſubject, and which no one ought to grumble at.* He, moreover, ſeems to think that, 'If virtue is not ſo enforced, as to produce a ſufficient ſum, yet not acting precipitately, no miniſter will be ſuffered to enjoy any degree of peace and comfort *for ſome years to come.*' But this is not all: it was left for this Writer's ſagacity to diſcover that freedom is one great ſource, or at leaſt an aggravation, of miſery. 'We are in a leſs happy ſituation, under difficulties, than people who are not free. This is a bold word [yea, verily], but not being *compelled* to act in *union,* in danger, we increaſe that danger by *diſunion.* On the other hand, being more in love with liberty, than with any other object, it may be preſumed we ſhould do more for her ſake; but this is a ſpeculative idea, and exiſts chiefly in the minds of the virtuous few. Being enthralled by voluptuouſneſs, what we have not the ſpirit to do by choice, we muſt perform by compulſion.' The above ſentiment is wrapped up with ſome degree of dexterity; nevertheleſs the folds of the drapery are not ſo diſpoſed but the cloven foot of deſpotiſm may very eaſily be ſeen through them.

Art. 13. *Modern Patriotiſm exemplified,* in a late Convention, after the Capture of our outward-bound Eaſt and Weſt India Fleets. 8vo. 1 s. Faulder. 1780.

'Scarce had the ſorrowful tidings of a late capture arrived by expreſs, but the trumpeters of faction, like *birds of prey, eagerly learned* the misfortune.'—Thus we are inſtructed, that birds of prey are eager to *learn misfortunes!*—Many ſcribblers have done wonderouſly, but thou excelleſt them all*!

POETICAL.

Art. 14. *An Anſwer to the Heroic Epiſtle lately addreſſed to the Rev.* Dr. Watſon. 4to. 6 d. Rivingtons. 1780.

Dulneſs reprimanding Pertneſs.

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* *Prov.* xxxi. 29.

Art. 15. *An Incredible Great Bore:* a familiar Epiſtle, from Roger Wittol, Eſq; of —— College, Oxford, to Mr. John Hedgings, in the Country. 4to. 1 s. 6 d. Kearſley. 1780.

The cant words and phraſes, hackney'd, on every occaſion, by the bucks, the punſters, and other ſmall wits of the age, are here ſtrung together, like the faſhionable jargon of Swift's time, in the *Polite Converſation* of that pleaſant ſatiriſt. Swift's work was a ſatire in proſe; Mr. Wittol gives us his *fun* in verſe,—ſomewhat in Anſtey's manner. The Epiſtle recites the incidents which occurred in the Author's excurſion to London,

On one of Kemp's tits, which *did up* on the road [*].

They are rehearſed in a ſtrain not deſtitute of humour, and illuſtrated by a frontiſpiece in caricature; but though the Writer's deſign may have been purely to ridicule the reptile ſpecies of wit here brought into exhibition, the performance will perhaps be miſconceived by many of its Readers, who may be provoked to exclaim, with the Writer himſelf

" ———— O 'tis a curs'd Bore!"

Art. 16. *An idle Hour's Amuſement:* being a ſmall Collection of Poems, Sonnets, &c. and a few Imitations from Anacreon, Horace, and Virgil. 4to. 2 s. Becket. 1780.

A very idle hour's amuſement, indeed—*Exempli gratiâ.*

Sing who will with ſounding *note*,
In fields how mighty heroes *fought*,
I'll ſing the charms of *Harriot*.

Ye Muſes, aid each amorous *thought*,
Till my verſe with graces *fraught*,
Shines like lovely *Harriot*.

Art. 17. *Panegyric.* An Eſſay on ſome of the worthieſt Characters in the Kingdom. 4to. 1 s. 6 d. Fielding and Walker.

How fond ſome people are of giving oblique glances at their own characters! This Writer, ſurely, had an eye to himſelf when he ſpeaks of

darling ſons,
In whom the blood of Dulneſs runs
With Falſehood's mixt; who ſtill, in ſpite
Of nature, and the Poet's right,
Can works compoſe of rueful length, &c.

Rueful, indeed, is the length of this poem; it extends through three and thirty of the moſt unmeaning pages we ever met with. The worthieſt characters in the kingdom, if we credit this Panegyriſt, are Lord North, Lord G. Germaine, and Lord Sandwich! And yet, after all, we find ourſelves puzzled to gueſs, whether, in what he ſays of this triumvirate, he would chuſe to be thought ſerious or ironical. Indeed, it is no matter: the problem (we mean with reſpect to the merit of the poem) is not worth ſolving.

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[*] The Reviewer aſpires to the honour of exactly one-ſeventh part of *this line.*

Art. 18. *Fugitive Pieces.* Written by J. P. Kemble. 8vo. 1 s. 6 d. Fielding and Walker. 1780.

This little collection, conſiſting of odes, ſongs, occaſional prologues, &c. will, we doubt not, be acceptably received by the Author's particular friends: whether the Public in general will be amuſed with them, is a queſtion we will not take upon us to anſwer. Though far from being firſt-rate-performances, they are, nevertheleſs, ſprightly, and in ſome degree ingenious.

Art. 19. *Election Flights.* Containing, the Nomination Day, a Letter from Timmy Straightforward to his Mother, and a New Song. 4to. 1 s. 6 d. Almon.

A ſorry imitation of the Bath Guide. The beſt uſe to which the Cambridgeſhire freeholders can apply this eighteen pennyworth of traſh, will be to light their pipes with it at their next entertainment.

Art. 20. *A Second Letter from Timmy Straightforward to his Mother,* containing a Deſcription of Pot-Fair, and an Ode for the Anniverſary Meeting of the Governors of Addenbrooke's Hoſpital, Cambridge. 4to. 6 d. Almon.

Equally ingenious and uſeful with the foregoing *flights.*

Art. 21. *A Letter from Mrs. Straightforward to her Son Timmy.* To which is prefixed Mrs. Straightforward's Letter to the Ladies and Gentlemen of Cambridge. 4to. 1 s. Rivington.

"Ne'er a barrel better herring."

Art. 22. *The Modern Pantheon,* a Dream. By a Lady of Quality. 8vo. 1 s. Bew. 1780.

This ſyſtem of modern mythology is much too unmeaning to be entitled to criticiſm, or farther notice.

Art. 23. *Poems to her Majeſty:* to which is added, a new Tragedy, entitled, The Earl of Somerſet; literally founded on Hiſtory; with a Prefatory Addreſs, &c. By Henry Lucas, A. M. Student of the Middle Temple, Author of the Tears of Alnwick, Viſit from the Shades, &c. 4to. 10 s. 6 d. Dodſley, &c. 1779.

In a moſt rapturous Dedication 'to the Queen's moſt excellent Majeſty,' we are told, that the firſt poem in the collection arrived at the diſtinguiſhed honour of her Majeſty's moſt gracious peruſal; and that 'the dear intelligence naturally gave riſe to the ſecond,' which the Author flatters himſelf was alſo graciouſly received. After ſuch diſtinction, we apprehend Mr. Lucas is little anxious for the approbation or applauſe of inferior critics; we ſhall therefore not preſume to comment upon his 'Ejaculation, occaſioned by ſeeing the Royal children on his Majeſty's birth-day,' nor yet on his 'Oblation, a lyric poem, on her Majeſty's happy delivery of a daughter, the *moſt amiable* Princeſs Sophia, November 3, 1777.'

Mr. Lucas expreſſes great indignation at the ill-treatment he ſuppoſes himſelf to have met with from the managers of the theatres, in rejecting his play of Somerſet. We entirely agree with him, that he has been extremely ill-treated: though we think the objects of his reſentment ought not to be the managers; who from ſelf-intereſt *would certainly* not reject a play that was likely to ſucceed, but *rather thoſe* 'accompliſhed critics, dramatic as well as claſſical, who, *by the private* eſtimation in which they held his tragedy,' buoyed him up with the idea that it merited a public exhibition on the ſtage. Who theſe accompliſhed critics are, we are not told: one indeed is mentioned, whoſe authority in theſe matters few will diſpute; yet, in the preſent inſtance, many will ſuſpect that, if his ſentiments be rightly expreſſed, he is unwilling, now he has commenced courtier, to offend by his *ſincerity*. We do not, however, ſuppoſe this to be the caſe. We rather think that the Author, who perhaps may be *not naturally diffident*, has explained ſome good-natured expreſſion of the critic's with a latitude of interpretation which he never intended it ſhould bear. People, who have had but little intercourſe with the world, are very apt to miſtake the forms of common civility for profeſſions of the moſt inviolable friendſhip; and the ſelf-ſufficiency of young authors will as often miſtake thoſe unavoidable compliments, which their own vanity may have extorted, for the genuine ſmiles of critical approbation.

The only part of the managers' conduct which ſeems to require an apology, is the keeping Mr. L. nearly four years in ſuſpence. It ſurely was not neceſſary to ſit four years in judgment, before the fate of ſuch a play as *the Earl of Somerſet* could be determined.

MISCELLANEOUS.

Art. 24. *A Tour through Ireland*; wherein the preſent State of that Kingdom is conſidered; and the moſt noted Cities, Towns, Seats, Buildings, Loughs, &c. deſcribed. Interſperſed with Obſervations on the Manners, Cuſtoms, Antiquities, Curioſities, and natural Hiſtory of that Country. To which is prefixed, a general Deſcription of the Kingdom: with the Diſtances between the Ports &c. on the Coaſt of Great Britain, and thoſe on that of Ireland. 12mo. 3 s. 6 d. Lowndes. 1780.

To thoſe who wiſh to make the Tour of Ireland by their own fireſide, this book will be a convenient *vade-mecum*. It fully anſwers to its Title. We muſt remark, however, that the Writer's information does not appear to be collected altogether from actual obſervation; he has occaſionally availed himſelf of the labours of others who have preceded him, whoſe works, probably, made part of his travelling equipage.

Art. 25. *A Letter to the Patentees of Covent Garden Theatre*, on the Conduct of Mr. Harris, the Acting Manager. 4to. 1 s. Lambert. 1780.

Time has ſhewn the idea, on which this acrimonious epiſtle is written, to be ill-founded. Spirit; but rather an illiberal ſpirit, breathes through this compoſition; and we are inclined to think better of Mr. Harris, than to ſuppoſe him capable of undermining another public adventurer [*], the nature of whoſe undertaking in a manner precludes him from being conſidered as a competitor.

Art. 26. *The Faſhionable Day.* 8vo. 2 s. Kearſly.

The deſign of this pamphlet is to ridicule the faſhionable miſemployment of time. Ingenious as ſome parts of it may be, it is written in a ſtrain of phantaſtic irony that to moſt Readers will be more weariſome than amuſing.

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[*] Mr. Colman.

Art. 27. *Female Government!* or, Letters from a Gentleman to his Friend on the Education of the Fair Sex; with Hints for the Conduct of Men in a married State; humbly addreſſed to the Peereſſes of Great-Britain; with all Submiſſion inſcribed to their hen-pecked Huſbands; and now publiſhed for the Benefit of the riſing Generation of Cuckolds. 8vo. 6 d. Fielding and Walker. 1779.

If this Writer be in jeſt, we cannot compliment him for the felicity of his wit; and if he be in earneſt, we ſee as little to commend in his argument. The Preface informs us, that ‘ it will be evident to every critic of diſcernment, that the compoſition is the language of the heart.’ It may be ſo, for aught we can diſcern to the contrary:—and ſo much the worſe for the Author, in our eſtimation; for old as we are, we have not forgotten the endearments of youth. The delightful remembrance of them ſtill plays round our hearts, and beams a mild luſtre on the evening of life. This pleaſure we ſhould never have experienced, had we viewed the moſt lovely part of the creation with the “jaundiced eye” of this gloomy and malignant Writer, who, under pretence of ſupporting domeſtic tranquillity, would erect a domeſtic tyranny—break the pleaſing aſſociations of the ſexes, under pretence of ſupporting conjugal honour—and make women ſlaves, that they may not be tyrants nor ſtrumpets!—O righteous judge!

Art. 28. *The Beauties of Shakeſpear*, regularly ſelected from each Play, with a General Index, digeſting them under proper Heads. Illuſtrated with Explanatory Notes, and ſimilar Paſſages from ancient and modern Authors. By William Dodd, LL. D. The 3d Edition, with large Additions, and the Author's laſt Corrections. 12mo. 3 Vols. 9 s. ſewed. Macgowan. 1780.

In our 6th volume, p. 316, we commended, to the Public, the firſt edition of this work, as a valuable miſcellany. The collection is now much improved, as well as conſiderably extended. The Editor aſſures us, in his preliminary addreſs, that Dr. Dodd had, during the latter part of his life, made many conſiderable additions to this book; that he had finiſhed his plan; and had got more than one half of it printed, before his unfortunate death.—Poor Dodd! if ability could compenſate for the want of virtue, thy fate would, indeed, be juſtly lamented, and this Editor would ſtand in need of no apology for the ſarcaſtic terms in which he has inſcribed theſe volumes to the Earl of Cheſterfield.

DRAMATIC.

Art. 29. *The Manager in Diſtreſs.* A Prelude on opening the Theatre-Royal in the Haymarket, May 30, 1780. By George Colman. 8vo. 1 s. Cadell.

A theatrical *jeu d'eſprit*, taking a fair advantage of many circumſtances, temporary and local, which are handled with much addreſs and vivacity. It contains, likewiſe, ſome materials worthy of a more regular drama. The character of Buſtleton, in particular, would figure as no inconſiderable perſonage in the *groupe* of a comedy.

Art. 30. *Fire and Water!* a Comic Opera: in Two Acts. Performed at the Theatre Royal in the Haymarket. By Miles Peter Andrews. 8vo. 1 s. Cadell. 1780.

Much of this opera is ſo very applicable to ſome late events, that we ſhould without ſcruple announce it as written in conſequence of them, had not the Author informed us, in a prefatory advertiſement, that, 'however ſingular it may appear, the piece was actually written, and delivered to the Manager, long before any of the late diſturbances.' This may, in general, be true; but we cannot help ſuſpecting, that ſome *particular* paſſages were afterwards thrown in by the Author or Manager.

There is no great dramatic force in the fable, perſons, or dialogue. The character of Ambuſcade is ſomewhat novel and whimſical. The ſongs are tolerable.

Art. 31. *A Widow and no Widow.* A Dramatic Piece of Three Acts. At it was performed at the Theatre Royal in the Haymarket, in the Year 1779. Written by Paul Jodrell, M. A. 8vo. 1 s. 6 d. Conant. 1780.

The widow's ſuitors, as well as ſome other perſonages of this little drama, are well known to the Public. The Caledonian Traveller to Abyſſinia, the patriotic Doctor of Divinity, the Conſtitutional Bookſeller, and the penurious Peg Pennyworth, will tempt the Reader to ſubjoin other names to them, beſides thoſe of the actors that ſtand oppoſed to thoſe characters among the *Dramatis Perſonæ*. The artiſt is rather a coarſe painter, but commonly hits off a ſtriking likeneſs.

NOVELS.

Art. 32. *Alwyn*, or, the Gentleman Comedian. In Two Volumes. 12mo. 6 s. Fielding and Walker. 1780.

A vulgar narrative of unintereſting incidents in the peregrinations of a ſtrolling player.

Art. 33. *The Indian Adventurer:* or, the Hiſtory of Mr. Vanneck; a Novel, founded on Facts. 12mo. 3 s. bound. Lane. 1780.

Still more inſipid and vulgar than the preceding article, and withal inſufferably coarſe and indelicate.

MEDICAL.

Art. 34. *An Introduction to the Theory and Practice of Surgery.* By William Deaſe, Surgeon to the United Hoſpitals of St. Nicholas and St. Catherine, at Dublin. Vol. I. 8vo. 3 s. Murray. 1780.

Mr. Deaſe begins his work with giving a ſlight hiſtorical view of the progreſs of ſurgery, from the moſt remote to the preſent time. He then, in his 1ſt ſection, preſents a general view of the human body and animal œconomy, as connected with the practice of ſurgery. In the 2d, he proceeds to a general account of the proximate cauſe, ſymptoms, diſtinctions, and treatment of external inflammations. Sect. 3d treats on Suppuration. Sect. 4th, on Gangrene. Sect. 5th, on Ulcers; and Sect. 6th, on Wounds in general. After all theſe Sections, which are ſhort and conciſe, follow a number of Notes and Illuſtrations, conſiſting of caſes, and practical remarks elucidating and confirming the doctrines laid down in the former part of the work. This method ſeems to us, on the whole, judicious and profitable; ſince, in teaching the elements of any ſcience, there is nothing ſo ſerviceable as appoſite examples. We have already [*] had occaſion to ſpeak favourably of Mr. Deaſe's profeſſional knowledge; and the preſent publication affords additional proof of his ability. We cannot compliment him on the propriety and correctneſs of his language.

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[*] Review for April, 1778.

Art. 35. *The Gout and Rheumatiſm cured or alleviated*; proved by well-authenticated Caſes of the moſt painful Fits being removed in a few Days. With Reflections on the Cauſes of the Gout, and the Danger of altering the Diet in Chronic Complaints. By William Rowley, M.D. 8vo. 2s. Richardſon. 1779.

Our old acquaintance, Dr. Rowley, who uſed to claim great merit with the Public for generouſly allowing the whole faculty to participate in his wonderful diſcoveries, has at laſt condeſcended to be the harbinger of as arrant a noſtrum as any advertiſed in the daily papers. It is an elixir, of Perſian or Arabian origin (forſooth) with which a bath and cataplaſm is prepared for gouty limbs. Its virtues are trumpeted forth both in French and Engliſh, and ſupported by caſes, with *names* to them. Doubt now who can! As for Dr. Rowley's *thoughts* and *reflections*, they are rational enough, but would ſcarcely have been worth printing, but for the purpoſe of ekeing out an advertiſement into a pamphlet.

Art. 36. *An Account of the Methods purſued in the Treatment of Cancerous and Schirrhous Diſorders, and other Indurations.* By J. O. Juſtamond, F. R. S. and Surgeon to the Weſtminſter Hoſpital. 8vo. 3s. Cadell. 1780.

The Public is obliged to this gentleman for his aſſiduous and unwearied endeavours to diſcover a cure for the dreadful diſorders here treated of; at the ſame time, we have the mortification to find that the advance he has made in this object is very inadequate to the deſired effect. The principal remedies tried by Mr. Juſtamond were, firſt, a German *recipe*, which chiefly conſiſted in a martial tincture with ſal ammoniac, uſed as a waſh round the ulcer, with the view of ſoftening the indurated parts—ſecondly, a hemlock bath—and thirdly, a preparation of arſenic, uſed as a cauſtic to the ſurface of the ulcer. In this laſt mineral, Mr. Juſtamond thinks, is to be found the only true ſpecific againſt the cancerous *virus*; but unfortunately, its uſe was attended with ſo much pain, and with ſuch noxious effects on the nervous ſyſtem, that he was ſeldom able to continue its application long enough to produce any important advantage. As an internal medicine, the Writer found the martial flowers in large doſes particularly ſerviceable in mending the habit; and he had occaſion to obſerve its peculiar efficacy in that common and troubleſome diſorder of the female ſex, the *fluor albus*. On the whole, however, he candidly acknowledges that he never ſucceeded in healing any ulcerated cancer, beſides the firſt deſcribed, by theſe methods; except in the inſtance of one other cancer, which proceeded from another diſeaſe, and was treated in a different manner.

Mr Juſtamond appears much attached to the opinion that cancers are produced from inſects, or the germina of them taken up from the air by the lymphatic veſſels; a theory which has prevailed in Germany and Italy. How far this notion correſponds with the various phænomena of the diſeaſe, we ſhall leave our Readers to judge for themſelves.

The Writer concludes with ſome obſervations reſpecting the methods of treating coagulations of milk in the breaſts; in which he adduces ſome inſtances to ſhew that ſtimulant and diſcutient applications, as particularly a ſolution of ſal ammoniac with the addition of ſpirits, ſucceed better in theſe caſes than emollient poultices.

As facts fairly and accurately related are always uſeful, though they may not have turned out as we ſhould have wiſhed or expected, we doubt not but ſome inſtruction may be derived from the preſent publication, which is written with candour and intelligence.

RELIGIOUS and CONTROVERSIAL.

Art. 37. *A Reply* to Mr. Gibbon's Vindication of ſome Paſſages in the Fifteenth and Sixteenth Chapters of the Hiſtory of the *Decline and Fall of the Roman Empire.* Wherein the Charges brought againſt him in the EXAMINATION * are confirmed, and further Inſtances given of his *Miſrepreſentation, Inaccuracy, and Plagiariſm.* By Henry Edwards Davis, B. A. of Baliol College, Oxford. Octavo. 3 s. ſewed. Dodſley.

Mr. Davis introduces his *Reply* with acquainting his readers, that he contends not for perſonal victory, but for the eſtabliſhment of a juſt cauſe; with acknowledging that he has been miſtaken in ſome points, and too bold in ſome of his aſſertions; and with mentioning ſome things that may be urged in extenuation of his offence. But while he freely confeſſes ſome errors that he has fallen into, in his *Examination* of Mr. Gibbon's References, he ſtill contends for the ſubſtantial grounds of the general charge; he ſtill inſiſts, that many *inaccuracies* remain unnoticed, many *miſrepreſentations* unaccounted for by Mr. Gibbon; enough, he is confident, were he even to give up without a diſpute, all that his adverſary has called in queſtion, to convince the world, that he has totally ſet aſide the Hiſtorian's boaſted claim to the merits of *accuracy* and *originality*.

Mr. Gibbon complains loudly, that Mr. Davis has repeatedly applied to him, ſome of *the harſheſt epithets in the Engliſh language—that he has proſecuted a religious cruſade—with implacable ſpirit, and with acrimony of ſtile.* In anſwer to this Mr. Davis ſays, that ſome perſons may, perhaps, think, that warmth of expreſſion is in this caſe the juſt and proper language of the heart, and gives energy to ſentiments which flow from the powerful conviction of truth. If ſo, they will not be diſpoſed, he tells us, to paſs a very ſevere cenſure upon the indignation which a young Writer felt, when encountering an Author, whom he had but too good reaſon to conſider as an underminer of that religion, on which mankind may build better hopes, and which affords more valuable objects of them, than Mr. Gibbon's unſubſtantial bubble of FAME.

After making ſome general remarks on Mr. Gibbon's *Vindication*, Mr. Davis proceeds to make his defence; and endeavours to confirm his former charges. He tells us, that there are twenty-nine inſtances of miſrepreſentation charged upon Mr. Gibbon in his *Examination*, to which no reply is made in the *Vindication*; that he has been convicted of only *eight* trifling miſtakes out of ſixty-eight inſtances; ſo that there are ſtill remaining ſixty ſubſtantial proofs of *miſrepreſentation*, pour, *vital air*, I fancy Dr. Smith and you will differ very little in your idea concerning it.'——We can never agree to call an abſolute vacuum (quoad *air*) or a *negation* of air, by the title of *air*; even though a high-ſounding epithet ſhould be affixed to it: and we are ſorry that our Correſpondent, and the Author, ſhould now firſt learn from us, what has been long known with reſpect to the *fire-engine*, and is equally true with regard to the *pulſe-glaſs*, when properly conſtructed; that the motions in both theſe inſtruments are not cauſed by *air* rarefied by heat; but by a highly elaſtic *vapour*, which has previouſly *expelled the air* contained in them.—But we forget that it is no part of our duty to teach philoſophical *lecturers*, or their *friends*, the diſtinctive properties of air and vapour, that are known to every *tyro* in philoſophy; though it is our bounden duty to expoſe the falſe pretenſions of conceited and uninformed writers.

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* See Review, Vol. LIX. p. 199.

Our Correſpondent, very properly, and with a commendable degree of feeling, obſerves, that though our '*duty to the Public frequently requires us to cenſure the performances of our cotemporaries, it is nevertheleſs an invidious office, and muſt be often painful to an ingenuous mind*'——When ignorance is accompanied with modeſty and diffidence,—a very rare combination!—the critic's ſituation is peculiarly diſtreſsful; but the Reviewer could not poſſibly feel any qualms ariſing from ſuch a combination on the preſent occaſion.

Our candid Correſpondent has thought proper to throw out a hint, as if nothing leſs than '*perſonal malevolence*' could have dictated the criticiſm of which he complains.—This is the uſual plea and reſource of bad Authors.—But, that no innocent perſons may fall under the Author's ſuſpicion, he ſolemnly declares, that he had no other aſſurance even that ſuch a perſon exiſted, as Dr. Hugh Smith of Hatton Street, than what he derived from ſeeing that name affixed to this Work, and from the recollection of the numerous *eulogia*, or, as they are vulgarly called, *puffs*, which he remembers to have formerly read, with diſguſt, in the *newſpapers*, relative to him, and his *Lectures on the Philoſophy of Phyſic*.

In the ſame reſpectable channels—ſo well calculated to drag forth modeſt but conſcious merit to the notice of the Public, and ſo excellently adapted to philoſophical diſcuſſions——the praiſes of Dr. H. Smith have again been celebrated, in a regular ſeries of letters; if not by Dr. Hugh Smith himſelf, at leaſt by a perſon wonderfully reſembling him in empty ſolemnity, in his ſkill in pneumatics, and in his logic. This perſonage, who ſtyles himſelf William Chambers, alluding to Dr. H. Smith's '*late diſcoveries*,' gives us broad hints, that the world is '*not to expect more than one*' ſuch '*important diſcovery in the ſame branch of ſcience, in the courſe of a century*' to come: and to add the weight of numbers to his teſtimony, he produces an applauding certificate, granted to the Doctor by a certain drinking club, as the Reviewer has been informed, who, it ſeems, aſſemble in *Pig-ſtreet*, or thereabouts; and which *he* calls *The Mathematical Society*.

Not content with this *ſelf-applauſe*, as we cannot help conſidering it, this other *Soſia* abuſes his Reviewer, in a ſyſtematic form, through four letters, and in terms the moſt indecorous;—ſuch as *modern friendſhip* could ſcarce extort from the moſt feeling breaſt, *in behalf of* the deareſt injured friend. In a coarſe and vulgar ſtrain of exultation over the ſuppoſed ignorance of the Reviewer, he principally dwells on two inſtances. The philoſophical attainments of the *ſoi diſant* Mr. William Chambers may be judged of from theſe two ſpecimens, which we ſhall condeſcend to tranſcribe.

To expoſe the ignorance of the Reviewer, he firſt tells us, that the vapour or elaſtic ſteam ariſing from the boiling fluid in the *pulſe-glaſs* cannot expel *all* the air contained in the inſtrument; becauſe, ſaith he, ‘ the atmoſpheric air is conſtantly preſſing in.’—Dr. H. S. ought to know, that a drop or two of water, or even a globule of mercury, will, by a boiling heat, be converted into an elaſtic vapour, not only capable of expelling *all* the air out of a veſſel, but of raiſing even a greater preſſure than that of the atmoſphere; provided every part of the veſſel has acquired ſuch a heat as will ſuffer the vapour to retain its elaſtic form: and that if any air be left in the *pulſe-glaſs*, the ſenſibility of the inſtrument will be impaired in proportion.

In the ſecond inſtance, the Reviewer is aſked, with the moſt riſible ſolemnity, what Mr. W. C. calls ‘ one *ſerious* queſtion.’ It is a curious one at leaſt.—‘ How could the operator conjure *all* the air out of the pulſe-glaſs without breaking the inſtrument? The weight and preſſure of the external atmoſphere, under ſuch circumſtances, would certainly cruſh the glaſs to atoms. Bluſh, Critic, and never more talk of philoſophy!’—Dr. H. S. or Mr. W. C. may, poſſibly, if ever they attended a lecture on the air pump, have ſeen a *flat* pane of glaſs broke under theſe circumſtances: but we could not have ſuppoſed, that any perſon who had publicly *lectured* on philoſophy, or even the humble writer on philoſophical ſubjects in a newſpaper, could have been ſo groſsly ignorant, as not to know that the *arched* form of even a thin glaſs bulb would protect it from even a greater preſſure than that of the atmoſphere.

The extreme *familiarity* with which the Reviewer has been treated by the *learned* apologiſt of Dr. Hugh Smith—whoever he may be—intitles him, he conceives, to look up to Dr. H. Smith himſelf on this occaſion; and particularly to adviſe him to leave off, for the future, this unbeſeeming practice of *advertiſing* himſelf as a philoſopher; and of abuſing thoſe whoſe aim it was to inſtruct him. A philoſophical diſcovery of importance cannot poſſibly ſtand in need of the foſtering hand of a *Gazetteer* to ſuſtain it; much leſs can it require a ſtrain of abuſe, that diſgraces even a modern newſpaper, to ſupport it; againſt the cenſure of a—‘ *deceitful*, *envious*, *vain*, *or neceſſitous*, *ignorant*, *malicious*, *ſcurrilous*, *malignant*, *knaviſh*, BLOCKHEAD of a Reviewer.’—For ſuch is the ſtyle, nay the very words, (only occaſionally changing Mr. W. C.'s ſubſtantives into adjectives) which this foul-mouthed Apologiſt of Dr. H. S. has thought proper to adopt, in return for the exemplary urbanity of the Reviewer towards *his friend*.

Since the preceding obſervations were written, Dr. H. Smith's *Syllabus* has been peruſed by the Reviewer, who had but juſt before been reminded of the deciſive ſentence of condemnation paſſed upon it, by an aſſociate, in the Monthly Review for July 1778, page 68. Mr. Chambers has committed a moſt unfortunate blunder, in exciting the Reviewer's attention towards that forgotten production; and particularly *in arraigning* him of ‘ *unpardonable effrontery*,’ for having dared to own that he had not read it!—Two examples, extracted from this *quinteſſence* of the *Lecturers on the Philoſophy of Phyſic*, will furniſh a ſufficient ſpecimen of this curious production.

This teacher of philoſophy betrays ſuch an ignorance of the nature of thoſe bubbles which continually riſe from heated liquors, as to miſtake them for *air*:—and he exhibits a ſtill more deplorable inſtance of ignorance, with reſpect to the nature of that common inſtrument, the *thermometer*; by teaching his enlightened auditors that, on the thermometer's being put into cold water, the mercury deſcends, becauſe 'the *air in the quickſilver* is more compreſſed;' and that, on applying heat, 'the AIR *contained in the quickſilver* is as quickly expanded, &c.'——Such are the '*late diſcoveries*' of Dr. H. S.; the like of which, we believe, to uſe the words of Mr. W. Chambers, 'we ſhall not ſee in a century to come!'

The *Editor* of the Monthly Review having likewiſe been called upon by Mr. *W. Chambers*, as being '*the immediate reſponſible man*; and conjured, with a ſolemnity truly ridiculous, '*to wipe off this foul ſtain—and ſee that a public atonement be made*;—preſents his compliments to him (not forgetting the ſociety in Pig-ſtreet, or elſewhere), and aſſures him, that though he may poſſibly be as much in the dark about *air* and *vapour*, as *he* appears to be; yet his well-grounded confidence in the capacity and candour of the Reviewer whom he has thus groſsly abuſed (as well as of the gentleman who *damned* the *Syllabus*), will not ſuffer him to doubt, for a moment, of the juſtice, propriety, and even *mercy*, of their criticiſms.—Securely reſting on their well-known abilities, he feels the moſt ſenſible pleaſure, in being the *inſtrument* of executing critical juſtice on aſſuming pretenders to ſcience, of whatever denomination, and their equally ignorant tools, or dupes: eſpecially when, depending on the ignorance of the majority of *newſpaper* readers, with reſpect to philoſophical ſubjects, they fearleſsly vilify their *proper judges*; who have, in conſcience, and *ex officio*, been obliged to condemn their worthleſs productions.

N. B. Our readers are deſired to fill up the following *hiatus*, which, by ſome accident happened in our account of Dr. Smith's Inquiries, in the Review for July, p. 52, l. 2d.—After the words—'to preſent his notions on this ſubject,' add, 'with a little more preciſion, and leſs ſolemnity.'

⁂ *Mr.* DARWIN*'s poſthumous publication in our next.*

We are obliged to Dr. G. for the following information, viz. 'That it is Lord Gardenſton [*], one of the Lords of Seſſion in Scotland, who has eſtabliſhed the linen manufacture in the village of Laurencekirk [†], which formerly conſiſted of only a few houſes; but that ſince his Lordſhip's attention to the place, it hath greatly increaſed, and is in a very flouriſhing condition.' It is now a free and independent burgh of Barony.

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[*] Mentioned in the Review by the name of Francis Garden.

[†] *See the* 19th Article of our laſt month's Catalogue.

THE

MONTHLY REVIEW,

For OCTOBER, 1780.

Art. I. *A General Dictionary of the English Language.* One main Object of which is, to eſtabliſh a plain and permanent Standard of Pronunciation. To which is prefixed, a Rhetorical Grammar. By Thomas Sheridan, A. M. 4to. Two Volumes. 1 l. 11 s. 6 d. Boards. Dodſley. 1780.

AS this work ſeems to be the laſt of ſeveral publications by the ſame Author, all of which tend to a deſign of carrying a long concerted plan of his Dictionary into execution, before we can properly eſtimate the value of the preſent performance, it will be requiſite to have ſome retroſpect to his former treatiſes on the ſubject before us.

About twenty years ago, Mr. Sheridan publiſhed an eſſay, entitled "Britiſh Education," in which he endeavoured to prove, that moſt of the evils complained of in this country aroſe from an erroneous and defective education; and he enlarged particularly on the bad conſequences attending the neglect of ſtudying our own language; and the art of elocution. The cultivation of theſe ſtudies was inſiſted upon by him, as of the higheſt importance in promoting the cauſe of religion and virtue; in propagating knowledge, and the refinement of writing in poetry and proſe; and in raiſing the liberal arts to any degree of perfection among us. When this work firſt appeared, it was much read and admired by many perſons of taſte and judgment; among whom the late Lord Cheſterfield was very warm in his commendations of it, as may be ſeen in ſome of his Letters. The novelty of the matter contained in it, and Mr. Sheridan's original manner of treating his ſubject, excited curioſity. But though no particular attempt was made to confute his doctrine, yet his concluſions, upon the whole, were ſo very ſurpriſing and extraordinary, that a general incredulity prevailed with regard to them, and the ſcheme was conſidered as viſionary, and impracticable.

Among many objections made to the practicability of the deſign, none was more common among the literati, who had cultivated only the written language, and had paid no attention to the art of delivery, than that it was impoſſible to teach elocution as an art. Of this our ingenious Author took notice in a pamphlet publiſhed ſoon after, entitled, "Heads of a Plan for the Improvement of Elocution, &c." in which he ſays—'With regard to the ſecond article, that of rendering the acquirement of a juſt, forcible, and graceful delivery, eaſy to ſuch as ſhall apply to it, though it be generally allowed to be a moſt deſirable object, yet few think it a point that can be compaſſed. Many will not allow that elocution either is, or can be taught as an art. That it was ſo, and the moſt favourite art among the Greeks and Romans, cannot be denied. What *has* been, *may* be. But to thoſe who ſay, that becauſe it never has been taught or practiſed as ſuch amongſt us, therefore it never can be, I ſhall not attempt an anſwer.'

Mr. Sheridan, however, did not long reſt upon that argument; but, in order to ſhew the practicability of the deſign, delivered, and afterwards publiſhed, a courſe of lectures on Elocution, in which he laid open the principles on which that art is founded, and the general rules by which it is governed, under the ſeveral heads of articulation; pronunciation; accent; emphaſis; tones or notes of the ſpeaking voice; pauſes or ſtops; and key or pitch, or management of the voice. In all theſe he made it his buſineſs to expoſe the ignorance, and detect the errors, of the few literary men who had written any thing upon the ſubject, and to eſtabliſh his own principles and rules upon a ſolid foundation. Theſe were new, and the reſult of his own inveſtigation. In this courſe our learned Writer purſued the analytic method, as being the moſt proper to gain the attention of the adult, for whoſe uſe the Lectures were chiefly intended.

Our Author having thus eſtabliſhed his theory, the next thing wanting was to aſſiſt, in the practical part, thoſe who were deſirous of cultivating the ſtudies recommended by him. With this view, he publiſhed a courſe of lectures on the Art of Reading, in two parts; one, reſpecting proſe; the other, verſe. In the firſt of theſe, he purſues a method oppoſite to that of the former, proceeding in the ſynthetic way, in order to teach the art regularly, from the firſt ſimple elements, to their moſt extended combinations. In the whole of this part, we diſcern the ſame original train of inveſtigation, the ſame evidence of the truth of his poſitions, and the ſame detection of the errors of preceding writers. In the ſecond part, Mr. Sheridan endeavoured to lay open the whole proſody of our language, on principles which, he thought, had never been touched upon before. But it is certain, that Mr. Say had ſome, though not a ſufficiently determinate, idea of them, and that Mr. Maſon, in his Eſſay on the Power of Numbers in Poetic Compoſitions, has ſtated part of theſe principles with no ſmall degree of perſpicuity, though not in ſo accurate and copious a manner as our Author has done: and particularly, he was miſtaken in making accent the ſole ſtandard of Engliſh quantity, without conſidering how much the beauty and variety of our verſification depend upon emphaſis. Mr. Sheridan, we are ſatisfied, had never ſeen what had been written upon the ſubject by Say and Maſon.

Our ingenious Writer's laſt Work ſeems deſigned to crown the whole, by laying open a method of teaching a juſt delivery of the Engliſh tongue by the organs of ſpeech, and eſtabliſhing an obvious, general, and permanent ſtandard of pronunciation. This Work conſiſts of two parts. The firſt is called a Rhetorical Grammar, as treating only of the ſpoken language, to diſtinguiſh it from thoſe which treat only of the written. The intention of this Grammar will be beſt explained in the Author's own words: 'The great difficulty of the Engliſh tongue lies in the pronunciation; an exactneſs in which, after all the pains they can take, is found to be unattainable not only by foreigners, but provincials. The chief cauſe of this has been the want of method in teaching it, by a well digeſted ſyſtem of rules. Some of our grammarians, indeed, begin their work with a definition that would lead us to expect a regular treatiſe on the ſubject. They ſet out with telling us, that grammar conſiſts of two parts; Orthoëpy, or the juſt manner of pronouncing; and Orthography, or the juſt manner of writing words. So that they define grammar to be the art of teaching people to ſpeak and write correctly, according to the cuſtom of thoſe whoſe language we learn. But after having made this diſtinction, they ſcarce take any notice of orthoëpy, and their whole pains are employed about the other article, orthography. They were deterred from this part of the work, by the immenſe difficulty of the undertaking; and as there never has been any public encouragement to ſuch a work, either by ſocieties, or royal munificence (means which produced the regulation and refinement of their ſeveral tongues in neighbouring countries), there has been no one hardy enough to engage in ſo laborious an undertaking upon a precarious proſpect of reward. This is the taſk on which I am now employed, to reſtore the firſt and nobleſt part of grammar to its juſt rank and power, and to reduce the other to its due ſtate of ſubordination: to make the ſpoken language, as it ought to be, the archetype, of which the written ſhould be conſidered only as the type.'

It muſt be allowed, that Mr. Sheridan has executed this part of his work in a very maſterly manner; having laid open, in the Grammar before us, a plain, comprehenſive method of teaching the whole of orthoëpy, or the right manner of delivering Engliſh by the organs of ſpeech, in as clear and obvious a way, as that of orthography, or the proper manner of writing it, was diſplayed in other grammars. How little qualified the writers of theſe were for the taſk our Author has undertaken, appears from what he ſays of them in his Art of Reading. ‘Nothing can be a ſtronger proof of the groſs errors into which literary men have fallen, in their ſeveral grammars and treatiſes on this ſubject, than that the beſt of them have miſtaken diphthongs for ſimple ſounds, and ſimple ſounds for diphthongs; compound conſonants for ſingle, and ſingle for compound: nay, what is ſtill more extraordinary, that they have even miſtaken vowels for conſonants.’

In this Grammar Mr. Sheridan has pointed out, for the firſt time, the principles upon which our pronunciation is founded, and the general rules by which it is regulated; though hitherto it has been thought that it was entirely left to chance. But he has clearly ſhewn, that though, in eſtabliſhing our pronunciation, there were no certain rules laid down for its regulation, yet there was a ſecret influence of analogy conſtantly operating, which attracted the different words, according to their ſeveral claſſes, to itſelf as their centre. For inſtance—he has made the diſcovery, that the pronunciation of our polyſyllables is, for the moſt part, regulated by the terminating ſyllable, of which he has given examples in the general terminations of our words, with the few exceptions under each article. The critical Reader, therefore, need not now be at a loſs to determine which of the controverted pronunciations of many of our words is moſt proper; as he can now decide upon the ſure ground of principle, not the vague and uncertain rule of authority; and he can aſſign a reaſon why he prefers the accenting of the word refrac'tory to that of ref'ractory, concor'dance to con'cordance, acad'emy to ac'ademy, and ſo on through all the words of diſputable pronunciation.

Our learned Author hath, in this work, opened a field of ſcience which has ſcarcely been looked into by the moderns, though it was that in which the ancients delighted to range at large, and where they collected the choiceſt flowers both of rhetoric and poetry, to adorn the temple of the Muſes. The pains which they took about the living language were immenſe, and the labour inceſſant. They wiſely conſidered ſpeech as the ſubſtance, and writing as the ſhadow, which followed it of courſe, whilſt the moderns have been principally employed in examining the ſhadow, and thus have never been able to form a ſufficiently juſt idea of the proportion, beauty, and colouring of the ſubſtance itſelf. Had any of the ancient rhetorical grammars been handed down to us, the oratorical art would not ſo long have lain dormant. But without ſuch aſſiſtance no ſucceſsful attempts could be expected from men, trained up and prejudiced

judiced in favour of a language taken in by the eye, when it is conſidered, that whoever undertook to execute the taſk ſhould be poſſeſſed of a chaſte uncorrupt ear, cultivated with the niceſt care from early childhood; and that, whilſt he was capable of penetrating into the myſteries of a very deep and intricate ſcience, he ſhould be ſo circumſtanced as to have his ſpeculations aided by conſtant practice, and their truth brought to the teſt of experiment. Some circumſtances in Mr. Sheridan's life ſeem to have peculiarly qualified him for the preſent undertaking; and as the ſubject has employed his thoughts from his early days, his labours have been crowned with ſucceſs. What he has laid down is ſo plain as to carry conviction with it. He hath erected, upon the broad baſis of ſcience, a comprehenſive ſyſtem of rules, by which the art of elocution may be taught, from the firſt ſimple elements, to their moſt extended combinations.

With regard to the Dictionary, the main intention of it is thus ſet forth by the Author: 'In his Dictionary he has reduced the pronunciation of each word to a certainty, by fixed and viſible marks; the only way by which uniformity of ſound could be propagated to any diſtance. This we find effectually done in the art of muſic, by notes; for in whatever part of the globe muſic is ſo taught, the adepts in it read it exactly the ſame way. A ſimilar uniformity of pronunciation, by means of this Grammar and Dictionary, may be ſpread through all parts of the globe, wherever Engliſh ſhall be taught by their aid.'

Mr. Sheridan was the firſt among the moderns, who conceived the idea of eſtabliſhing a certain ſtandard of pronunciation by viſible marks. Having thrown out this idea many years ſince, when he firſt laid open his plan of his Grammar and Dictionary, the thought was greedily ſeized on by the late Dr. Kenrick, who reſolved to foreſtal our Author's Work. However, as it fortunately happened that Mr. Sheridan had kept ſecret his intended manner of marking the ſounds, Dr. Kenrick was obliged to have recourſe to his own invention for this purpoſe, which availed him ſo little, that his contrivance is remarkably clumſy and inartificial. To point out the different ſounds of our vowels, he has had recourſe to no leſs than ſixteen marks; which Mr. Sheridan has accompliſhed by the uſe of only three. In Dr. Kenrick's way, beſides the extreme difficulty of producing a correct edition with ſuch a multiplicity of characters, the time which it would take up, for perſons who conſult his Dictionary, to become maſters of his marks, would be very great; whereas our Author's ſcheme is the ſimpleſt that can be conceived. The whole is done by the uſe of the three figures, 1, 2, 3; and all that is required of the learner is, to get a ſmall ſcheme, conſiſting of ſeventeen words, by heart, or to hold it in his hand when he conſults the Dictionary; and then he cannot poſſibly miſtake the pronunciation of the word according to its marks.

The important ends which Mr. Sheridan propoſes to anſwer by the preſent publication, are pointed out by him in the following queries:

'Whether it would not contribute much to promote the cauſe of religion, if the ſervice of the church were always performed with propriety, and ſermons delivered with due force?

'Whether it would not be of ſervice to the ſtate, if all our ſenators, who had from nature the abilities, ſhould alſo be furniſhed, from art and practice, with the habitual power of delivering their ſentiments readily, in a correct, perſpicuous, and forcible manner? And whether this would not be equally uſeful to the gentlemen of the bar?

'Whether it would not contribute much to the eaſe and pleaſure of ſociety, and improvement of politeneſs, if all gentlemen in public meetings, or private company, ſhould be able to expreſs their thoughts clearly, and with an utterance ſo regulated, as not to give pain to the underſtanding, or offence to the ears of their auditors?

'Whether it would not greatly contribute to put an end to the odious diſtinction kept up between the ſubjects of the ſame King, if a way were opened, by which the attainment of the Engliſh tongue in its purity, both in point of phraſeology and pronunciation, might be rendered eaſy to all inhabitants of his Majeſty's dominions, whether of South or North Britain, of Ireland, or the other Britiſh dependencies?

'Whether it would not redound much to the honour of this nation, if the attainment of our tongue were rendered eaſy to foreigners, ſo as to enable them to read our excellent authors in the original, and converſe with the natives of theſe countries upon equal terms?

'Whether many important advantages would not accrue both to the preſent age, and to poſterity, if the Engliſh language were aſcertained, and reduced to a fixed and permanent ſtandard?

'Whether the firſt ſtep neceſſary to the accompliſhment of theſe points, be not that of opening a method, whereby all children of theſe realms, whether male or female, may be inſtructed from the firſt rudiments, in a grammatical knowledge of the Engliſh tongue, and the art of reading and ſpeaking it with propriety and grace; in the ſame regular way as other languages, and other arts, of infinitely leſs conſequence to them, are now taught?

'To compaſs theſe points, and others perhaps of ſtill greater conſequence which may flow from them, has been the chief object of the Author's purſuits in life, and the main end of the preſent publication.'

The ſucceeding very curious extract will explain Mr. Sheridan's pretenſions to eſtabliſh a ſtandard of pronunciation.

'But it may be aſked, what right the Author has to aſſume to himſelf the office of a legiſlator on this occaſion, and what his pretenſions are to eſtabliſh an abſolute ſtandard in an article, which is far from being in a ſettled ſtate among any claſs of people? It is well known, that there is a great diverſity of pronunciation of the ſame words, not only in individuals, but in whole bodies of men. That there are ſome adopted by the univerſities; ſome prevail at the bar, and ſome in the ſenate-houſe. That the propriety of theſe ſeveral pronunciations is controverted by the ſeveral perſons who have adopted them; and what right has this ſelf-appointed judge to determine which is the beſt?

‘ The Author allows the propriety of the objection, and therefore thinks it neceſſary to lay open the grounds upon which he puts in his claim to this arduous office.

‘ There was a time, and that at no very diſtant period, which may be called the Auguſtan age of England, I mean during the reign of Queen Anne, when Engliſh was the language ſpoken at court; and when the ſame attention was paid to propriety of pronunciation, as that of French at the Court of Verſailles. This produced a uniformity in that article in all the polite circles; and a gentleman or lady would have been as much aſhamed of a wrong pronunciation then, as perſons of a liberal education would now be of miſ-ſpelling words. But on the acceſſion of a foreign family to the throne, amid the many bleſſings conferred by that happy event, the Engliſh language ſuffered much by being baniſhed the court, to make room for the French. From that time the regard formerly paid to pronunciation has been gradually declining; ſo that now the greateſt improprieties in that point are to be found among people of faſhion; many pronunciations, which thirty or forty years ago were confined to the vulgar, are gradually gaining ground; and if ſomething be not done to ſtop this growing evil, and fix a general ſtandard at preſent, the Engliſh is likely to become a mere jargon, which every one may pronounce as he pleaſes. It is to be wiſhed, that ſuch a ſtandard had been eſtabliſhed at the period before mentioned, as it is probable, that Engliſh was then ſpoken in its higheſt ſtate of perfection. Nor is it yet too late to recover it in that very ſtate. It was my fortune to receive the early part of my education under a maſter, who made that a material object of inſtruction to the youth committed to his care. He was the intimate friend, and choſen companion of Swift; who had paſſed great part of his life in a familiar intercourſe with the moſt diſtinguiſhed men of the age, whether for rank or genius. Eminent as he was for the purity and accuracy of his ſtyle, he was not more attentive to that point in writing, than he was to exactneſs of pronunciation in ſpeaking. Nor could he bear to hear any miſtakes committed by his friends in that reſpect, without correcting them. I had the happineſs to be much with him in the early part of my life, and for ſeveral months read to him three or four hours a day, receiving ſtill the benefit of his inſtruction. I have ſince had frequent opportunities of being convinced, that a uniformity of pronunciation had prevailed at the court of Queen Anne, by comparing Swift's with that of many diſtinguiſhed perſonages who were there initiated into life; among the number of which were the Duke of Dorſet and the Earl of Cheſterfield. And that very pronunciation is ſtill the cuſtomary one among the deſcendents of all the politer part of the world bred in that reign. Upon inveſtigating the principles on which the pronunciation of that time was formed, I found, that though there were no rules laid down for its regulation, yet there was a ſecret influence of analogy conſtantly operating, which attracted the *different words*, according to their ſeveral claſſes, to itſelf *as their centre*. And where there were any deviations from that analogy, the anomalies were founded upon the beſt principle by which ſpeech can be regulated, that of preferring the pronunciation which was the moſt eaſy to the organs of ſpeech, and conſequently moſt agreeable to the ear. So far the Author has laid open his pretenſions, upon a ſuppoſition that pronunciation depended only upon cuſtom and faſhion. But when he adds, that he is the firſt who ever laid open the principles upon which our pronunciation is founded, and the rules by which it is regulated, he hopes the claim he has laid in to the office he has undertaken, will not be conſidered as either vain or preſumptuous.'

Undoubtedly there cannot be a better ſtandard of pronunciation, ſo far as it is regulated by uſe and cuſtom alone, than that which is afforded by the reign of Queen Anne; though the accentuation of every individual word was not, even in that period, ſo firmly ſettled, but that ſome few variations may be traced in the very beſt writers. Mr. Sheridan had certainly a great advantage in being acquainted with ſuch maſters of our ſpoken language as Dr. Swift, the Earl of Cheſterfield, and the Duke of Dorſet; and this advantage hath been prodigiouſly increaſed by his own long and ardent attention to the ſubject, both in a ſpeculative and a practical view, in which reſpect no perſon living can pretend to compare with him. Nevertheleſs, our Author muſt not be ſurpriſed, if, in a matter in its nature ſo delicate and difficult as that concerning which he treats, a doubt ſhould here and there ariſe, in the minds of the moſt candid critics, with regard to the propriety of his determinations. For inſtance, we would wiſh him to reconſider, whether in the words which begin with *ſuper*, ſuch as *ſuperſtition*, *ſupercede*, &c. he is right in directing them to be pronounced *ſho-per.* Whatever might be the caſe in Queen Anne's time, it doth not occur to us that any one, at preſent, above the lower ranks, ſpeaks theſe words with the ſound, *ſh*; or that a good reaſon can be given for their being thus ſounded. Nay, their being thus ſpoken is contrary to Mr. Sheridan's own rule; for he ſays, that the letter *S* always preſerves its own proper ſound at the beginning of words. A few doubts, however, of this kind, will by no means detract from the general merit of the Dictionary before us; which is undoubtedly a work of great authority and importance, and will be found of the utmoſt ſervice to all public ſpeakers; to all foreigners who ſtudy our tongue; to all who have been brought up in the uſe of the Scotch, Iriſh, or other provincial accents; and to all teachers of the Engliſh language.

What is ſtill wanting to complete the undertaking is, that a School of Eloquence be opened, where not only pupils may be *regularly taught* the art of delivery for their own benefit, but *where perſons* may be inſtructed in the method of teaching it to others, that thus it may ſpread through the land. Such an inſtitution would alone be the means of effectually anſwering the ends propoſed by our Author. He had formerly an intention of carrying a plan of this kind into execution; and he is of all men the beſt fitted for conducting it, by his deep ſcientific knowledge of the ſubject, and by his being one of the moſt correct ſpeakers of the age. Whether Mr. Sheridan ſtill perſiſts in his deſign, we are not able to ſay; but if he means to purſue it, we ſincerely wiſh that he may ſucceed in the proſecution of ſo valuable and deſirable an object.

ART. II. *Supplement to the Edition of Shakſpeare's Plays* publiſhed in 1778, by Samuel Johnſon and George Steevens. Containing additional Obſervations by ſeveral of the former Commentators: to which are ſubjoined, the genuine Poems of the ſame Author, and ſeven Plays that have been aſcribed to him. With Notes by the Editor [Mr. Malone] and others. 2 Vols. 8vo. (large) 18s. Boards. Bathurſt, &c. 1780.

THIS very curious Supplement to Shakſpeare well deſerves the rank it claims; for though it doth not place itſelf on an equal footing with the laſt edition of Johnſon and Steevens, yet it merits a place next to it: and the admirers of Shakſpeare will eſteem themſelves indebted to Mr. Malone for the pains he hath taken to gratify their curioſity.

The Editor's Advertiſement is ſenſible and modeſt. He acknowledges his obligations to ſeveral learned and ingenious gentlemen, who aſſiſted him with notes and obſervations to illuſtrate ſome obſcure or intereſting paſſages in Shakſpeare. Sir William Blackſtone for the firſt time appears here as a ſcholiaſt. His very judicious notes have no other diſtinction than the final letter of his name, ——E. The other gentlemen whoſe aſſiſtance the Editor acknowledges are, Dr. Percy [Dean of Carliſle], the Rev. Dr. Farmer, the Rev. Mr. Henley, Mr. Tyrwhitt, and (above all) Mr. Steevens.

The Advertiſement is ſucceeded by what Mr. Malone calls a *Prolegomena*, which contains a very curious delineation of the œconomy of our antient theatres, and is a farther proof how laborious and critical his enquiries have been in order to throw light on this obſcure ſubject.

It may afford ſome amuſement to our Readers, to preſent them with a general view of the ancient Engliſh ſtage, extracted from the *Prolegomena*; referring thoſe who wiſh to be more minutely acquainted with particulars, and the reſources from whence they were drawn, to the work itſelf.

Before Shakſpeare, the drama was little cultivated, or under*ſtood. Not one play* that was publiſhed before 1592 will bear *a ſecond reading.* Excluſive of myſteries, moralities, tranſlations,

&c. there are but thirty-four pieces extant which were publiſhed before that period.

In the time of Shakſpeare there were no leſs than ten playhouſes, viz. four private and ſix public theatres. Moſt, if not all Shakſpeare's plays were performed either at the *Globe* on the Bank-ſide, or at the private theatre in *Black Friars*. This latter was very ſmall, and plays were repreſented there by candle-light. The *Globe* was ſituated on the South ſide of the Thames. It was an hexagonal building, partly open to the weather, and partly covered with reeds. It was a public theatre of conſiderable ſize; and plays were acted there by day-light. It was burnt down in 1613; and rebuilt the following year with great improvements. Exhibitions at the *Globe* were chiefly calculated for the lower people: thoſe at *Black Friars*, for a more ſelect and judicious audience. Wright, author of the *Hiſtoria Hiſtrionica* (1699), informs us, that the Globe was a ſummer, and the other a winter theatre.

In Shakſpeare's time, the price of admiſſion to the pit was ſixpence:—to the beſt *rooms* (as they were called) or boxes, a ſhilling. Admiſſion to meaner theatres was obtained at a much cheaper rate. The *Fortune* playhouſe, which belonged to William Alleyn, the founder of Dulwich College, had a *Two-penny* gallery, as we learn from Middleton's comedy of the *Roaring Girl*, 1611. In the reign of Charles I. the price of admiſſion to the boxes in the more reſpectable theatres was advanced to two ſhillings, and half a crown.

It appears from ſeveral paſſages in old plays, that perſons were permitted to ſit on the ſtage as ſpectators of the exhibition. The critics and wits chiefly took their ſeats there. This indulgence indeed was granted only at the private, not at the public theatres.—The ſtage was ſtrewed with ruſhes; the uſual covering indeed for floors, at that time, in England.

As to the machinery of the ſtage, it was very ſimple before the time of Shakſpeare, as we learn from a paſſage in Sir Philip Sydney's Defence of Poetry (1595). Mr. Malone, from ſeveral circumſtances collected from old plays and their ſtage-directions, ſinks the mechaniſm of the ancient Engliſh theatre ſo very low, as to imagine that it ſeldom went beyond a painted chair, or a trap-door; and that few, if any of them, had any moveable ſcenes. They had, he thinks, only curtains to be drawn backward or forward on an iron-rod; and a ſingle ſcene, compoſed of tapeſtry, which appears ſometimes to have been ornamented with pictures. Some paſſages in the old dramas incline one to think, that, when tragedies were performed, the ſtage was hung with *black*. Mr. Steevens, however, is of opinion that the machinery of the ſtage in the time of Shakſpeare was not ſo ſimple and ſcanty as Mr. Malone ſuppoſes. From ſome ſtage directions in

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judiced in favour of a language taken in by the eye, when it is conſidered, that whoever undertook to execute the taſk ſhould be poſſeſſed of a chaſte uncorrupt ear, cultivated with the niceſt care from early childhood; and that, whilſt he was capable of penetrating into the myſteries of a very deep and intricate ſcience, he ſhould be ſo circumſtanced as to have his ſpeculations aided by conſtant practice, and their truth brought to the teſt of experiment. Some circumſtances in Mr. Sheridan's life ſeem to have peculiarly qualified him for the preſent undertaking; and as the ſubject has employed his thoughts from his early days, his labours have been crowned with ſucceſs. What he has laid down is ſo plain as to carry conviction with it. He hath erected, upon the broad baſis of ſcience, a comprehenſive ſyſtem of rules, by which the art of elocution may be taught, from the firſt ſimple elements, to their moſt extended combinations.

With regard to the Dictionary, the main intention of it is thus ſet forth by the Author: 'In his Dictionary he has reduced the pronunciation of each word to a certainty, by fixed and viſible marks; the only way by which uniformity of ſound could be propagated to any diſtance. This we find effectually done in the art of muſic, by notes; for in whatever part of the globe muſic is ſo taught, the adepts in it read it exactly the ſame way. A ſimilar uniformity of pronunciation, by means of this Grammar and Dictionary, may be ſpread through all parts of the globe, wherever Engliſh ſhall be taught by their aid.'

Mr. Sheridan was the firſt among the moderns, who conceived the idea of eſtabliſhing a certain ſtandard of pronunciation by viſible marks. Having thrown out this idea many years ſince, when he firſt laid open his plan of his Grammar and Dictionary, the thought was greedily ſeized on by the late Dr. Kenrick, who reſolved to foreſtal our Author's Work. However, as it fortunately happened that Mr. Sheridan had kept ſecret his intended manner of marking the ſounds, Dr. Kenrick was obliged to have recourſe to his own invention for this purpoſe, which availed him ſo little, that his contrivance is remarkably clumſy and inartificial. To point out the different ſounds of our vowels, he has had recourſe to no leſs than ſixteen marks; which Mr. Sheridan has accompliſhed by the uſe of only three. In Dr. Kenrick's way, beſides the extreme difficulty of producing a correct edition with ſuch a multiplicity of characters, the time which it would take up, for perſons who conſult his Dictionary, to become maſters of his marks, would be very great; whereas our Author's ſcheme is the ſimpleſt that can be conceived. The whole is done by the uſe of the three figures, 1, 2, 3; and all that is required of the learner is, to get a ſmall ſcheme, conſiſting of ſeventeen words, by heart, or to hold it in his hand when he conſults the Dictionary; and then he cannot poſſibly miſtake the pronunciation of the word according to its marks.

oſity or enmity to the Author, or ſome other motive, to write down paſſages of the play. There is reaſon to believe, that ſome of Shakſpeare's dramas underwent this fate; and that ſome of the old quartos were publiſhed from theſe imperfect copies.

The ancient cuſtom of concluding the play with a prayer for the health and proſperity of the King and Queen, if it were acted in the public theatres, probably gave birth to the common addition to the modern play-bills, *Vivant Rex & Regina.* If the play was acted in private houſes, the patrons of it were prayed for. Plays in the time of Shakſpeare began at one o'clock in the afternoon: and the exhibition was uſually finiſhed in two hours. Even in 1667, they commenced at three o'clock.

From Goſſon's *School of Abuſe*, above quoted, it ſeems that dramatic entertainments were uſually exhibited on Sundays:—afterwards they were performed on that and other days indiſcriminately. Withers complains of this profanation of the Lord's Day, ſo late as the year 1628, through Prynne is ſilent about it in his *Hiſtriomaſtix*, 1633. May, however, in his *Hiſtory of the Parliament*, &c. 1646, taking a review of the conduct of King Charles and his miniſters from 1628 to 1640, obſerves, that plays were uſually repreſented at *Court* on *Sundays* during that period. It is probable, that they were not *publicly* performed at that time on the Lord's Day.

Play-bills announcing the title and leading features of the exhibition were given out in Shakſpeare's time to draw an audience: but the characters of the piece and the names of the actors were not ſpecified. This latter practice did not commence till the beginning of the preſent century. It is conjectured by the Editor, that the long and whimſical titles that are prefixed to the quarto copies of our Author's plays, were tranſcribed from the play-bills of the time. It is improbable, that Shakſpeare, who was exceedingly modeſt, and who has more than once apologiſed for his *untutored lines*, ſhould in his MSS. have entitled any of his dramas moſt *excellent* and *pleaſant* performances. The following is an exact copy of the title-page of *The merry Wives of Windſor*, as it appears in the old 4to edition:

A moſt
Pleaſant and excellent conceited
Comedie
Of
Syr John Falſtaffe
And the
Merry Wives of Windſor.
Entermixed
With ſundrie variable and pleaſing humours of Sir
Hugh, the Welch Knight, Juſtice Shallow,
And his wiſe Couſin, Mr. Slender.

With the
Swaggering Vaine of antient Piſtoll
And Corporal Nym.
By William Shakſpeare.
As it hath been divers Times acted
By the Right Honourable my Lord Chamberlaine's Servants :
Both before her Majeſtie and elſewhere.
1602.

When the æra of *benefits* for the authors commenced, cannot be exactly aſcertained. Mr. Oldys hints at an ancient cuſtom of allotting the profits of the *firſt* day to the poet : ‘ a regulation (ſays Mr. Malone, ſomewhat archly) which would have been very favourable to ſome of the ephemeral productions of modern times.’ In the latter end of Q. Elizabeth's reign, the poet had his benefit on the *ſecond* day. Decker ſpeaks of the poet's *third* day in 1612.

Southerne was the firſt dramatic Writer who obtained the emoluments ariſing from two repreſentations ; and to Farquhar, in 1700, the benefit of a third was granted. Mr. Addiſon was the firſt who diſcontinued the ancient but humiliating practice of diſtributing tickets, and ſoliciting company to attend at the theatre on the poet's night. By this mean practice of ſoliciting people to attend, Southerne is ſaid to have gained 700 l. by one play.

The cuſtomary price of the copy of a play to the Bookſeller in the time of Shakſpeare appears to have been twenty nobles, or 6 l. 13 s. 4 d. The uſual preſent from the patron to whom it was dedicated, was forty ſhillings.

Dramatic poets were, in thoſe times, as at preſent, admitted *gratis* into the theatre.

Cat-calling was an ancient mode of cenſure. Decker ſpeaks of “*mewing* at paſſionate ſpeeches.” The common term, as well as practice, of *damning* plays, is as ancient, at leaſt, as the time of Sir William Davenant, 1643. Three pieces of Ben Johnſon's, and two of Beaumont and Fletcher's, underwent this fate.

Actors in Shakſpeare's time had not an *annual* ſalary. The performers ſhared the profits of the ſtage, according to a mode of proportion previouſly agreed on. The utmoſt that the ſharers of the *Globe* play-houſe could have received on any one day was about 35 l. This theatre is ſuppoſed to have held about thirteen or fourteen hundred perſons. [Each of the modern theatres in Drury-Lane and Covent-Garden, Mr. Malone obſerves in a note, will contain two thouſand three hundred.] In 1685, Shadwell received by his benefit on the third night, 130 l. which was the greateſt receipt that had been ever taken before that time at *Drury-Lane*.

It appears from the MSS. of Lord Stanhope, Treaſurer of the Chambers to King James I. that the cuſtomary ſum paid to John Heminge and his company, for the performance of a play at court, was 6l. 13s. 4d. to which his Majeſty would occaſionally add, by way of *bounty*, the ſum of 3l. 6s. 8d.

'Thus ſcanty and meagre (ſays our ingenious Editor) were the apparatus and accommodations of our ancient theatres, on which thoſe dramas were firſt exhibited that have ſince engaged the attention of ſo many learned men, and delighted ſo many thouſand ſpectators!'

Theſe obſervations on the ancient ſtate of the Engliſh theatre are followed with ſome account of the original performers in the dramas of Shakeſpear:—this account indeed is very ſlender, but it is the utmoſt that could be procured; and, though ſlender, is another proof of the great induſtry of Mr. Malone. To this is ſubjoined a tranſcript of a curious MS. lately diſcovered in the library of Dulwich College, entitled, *The Platt of the ſecound Parte of the Seaven deadlie Sinns.* This *platt* (i. e. *plat-form* or outline of the performance, enumerating the different characters, with the names of the performers) ſerves in ſome meaſure to mark the various degrees of conſequence of ſeveral of theſe old actors. In this *platt*, Shakſpeare, who is ſimply called *Will*, is ſuppoſed to be the perſon who acted the part of Itys. Thus alſo, Edward Alleyne, who afterwards founded Dulwich College, is called *Ned*; and Henry Condell, whom Shakſpeare mentions in his will as one of his *fellows*, and who joined with Heminge in the folio edition of his plays, is called *Harry*. Burbage (the *alter Roſcius* of Camden) appears in two characters in this *platt*. It is difficult to form a juſt idea of the nature and deſign of the piece itſelf, from this rude ſketch of it. It ſeems to have been an attempt to unite the ſeriouſneſs and piety of the ancient moralities with the gayer and more inſinuating graces of the more regular and improved drama. 'The neceſſity (ſays Mr. Steevens) of half indulging and half repreſſing a groſs and vicious taſte, might have given riſe to ſuch pieces of dramatic patch-work as this. Even the moſt rigid Puritans might have been content to behold exhibitions in which Pagan hiſtories were rendered ſubſervient to Chriſtian purpoſes. The dulneſs of the intervening homiliſt would have half abſolved the *deadly ſin* of the poet. A *ſainted* audience would have been tempted to think the repreſentation of *Othello* laudable, provided the piece were at once heightened and moraliſed by choruſes ſpoken in the characters of Ireton and Cromwell!' We by no means ſubſcribe to this opinion. The old Puritans objected to every ſpecies of dramatic entertainment; and looked on every attempt to unite the church and the ſtage as an impious profanation of the former. Their rigidneſs yielded not to the charms of poetry; and their horror was the more increaſed when Chriſtianity was blended with the fictions of Paganiſm, and Religion in her *ſober ſuit* was forced into company with the gayer characters of a mixed drama.

The *Prolegomena* is ſucceeded by 'Supplemental Obſervations' on the ſeveral plays of Shakſpeare, which have occurred ſince the publication of the laſt edition. Some of them are of very little conſequence, and only ſerve to enlarge the catalogue of *parallel* paſſages, already ſufficiently numerous in the preceding volumes. Mr. Tyrwhytt's Remarks on Dr. Warburton's *Diſſertation on Chivalry and Romance* are learned and ingenious, and ſufficiently confute that great man's hypotheſis. But it is too long to be tranſcribed; and we will not do it the injuſtice to abridge it.

The original letter from Warburton to Concanen, which, from a note on Dr. Akenſide's Ode to Mr. Edwards, had long excited the curioſity of the public, is here printed at full length. It was written in the year 1726, and is dated from *Newarke*; at which place, if we have been rightly informed, Dr. Warburton was at that time a practiſing attorney. Matthew Concanen, to whom the letter was ſent, was then a member of a club, in which Theobald, and others of the ſame claſs, were engaged in a literary war with Pope and his fellow-wits of an oppoſite ſociety. Pope's genius had excited their envy; and the ſeverity of ridicule had mortified their pride. At one of their meetings, *the Attorney of Newark* had the honour of being introduced by this Concanen. Having been little in the world, he looked on himſelf as highly diſtinguiſhed by this introduction; and, in the letter now publiſhed, acknowledges the obligation with much thankfulneſs. The moſt curious part of the letter is that which relates to Mr. Pope; who is directly charged with plagiariſm 'for want of genius:'—the very Mr. Pope, whoſe *genius* he afterwards exalted by all the extravagance of praiſe; and on whoſe Dunciad, where his *old friends*, Concanen and Theobald, were hung up to public ſcorn, he wrote notes to render its ſatire intelligible, and pointed out beauties to make its merit conſpicuous!

The letter contains remarks on Addiſon's Cato, and on that ſublime paſſage in 'our Britiſh Homer' (as he calls Shakſpeare)

"Between the acting of a dreadful thing
And the firſt motion, &c."

It appears from the letter, that he had objections to Shakſpeare's acquaintance with the ancients—that in his view they were of great weight—that it was neceſſary that Mr. Theobald ſhould be appriſed of them, in order to obviate any difficulty that might occur on that head—and that he would communicate them ſome other opportunity.

Dr. Warburton, indeed, in the Preface to his edition of Shakſpeare, acknowledges, that he had formerly the "ill fortune to have ſome accidental connections with Theobald:"—but the merit of this acknowledgment is in ſome degree rendered queſtionable by a paſſage which ſucceeds it. "He was recommended to me as a poor man." Hence one might be apt to think, that all Dr. Warburton's attention to this *poor man* was the mere effect of diſintereſted charity. But whatever his benevolence might have been, at the time when this *accidental connection* began, we apprehend an attorney of ſmall practice in a country town (as Warburton at that time was) was a very unlikely perſon for a poor author to be *recommended* to for patronage and ſupport. In ſhort, Dr. Warburton, when he had taſted ſome of the ſweets of high life, and when the notice taken of him by the greater wits had expanded his ambition, began to grow aſhamed of his former connections, and uſed every art to palliate and gloſs over what it was impoſſible for him to deny, or diſprove. Hence, he calls that *accidental* which he himſelf appears to have ſought and cultivated: and what he puts down to the ſcore of charity, had been before an object of his ambition!

This curious letter was diſcovered by chance in the year 1750, by Dr. Gawin Knight, Firſt Librarian to the Britiſh Muſeum, in fitting up a houſe which he had taken in Crane-Court, Fleet-ſtreet. It was many years in the poſſeſſion of Dr. Akenſide. The note on the Doctor's *Ode to Mr. Edwards* concludes with this expreſſion, "Of the truth of theſe aſſertions (viz. Dr. Warburton's contemptuous treatment of Mr. Pope in his intercourſe with Theobald, &c.) his lordſhip can have no doubt, if he recollects his own correſpondence with Concanen; a part of which is ſtill in being, and will probably be remembered as long as any of this prelate's writings."

This valuable Supplement contains a correct edition of Shakſpeare's poems, viz Venus and Adonis, The Rape of Lucrece, One hundred and fifty-four Sonnets, The paſſionate Pilgrim, and The Lover's Complaint. Theſe poems were publiſhed ſeparately, with the Author's name, in his lifetime; and were afterwards collected and publiſhed in one volume. Shakſpeare calls his 'Venus and Adonis,' in the Dedication of this poem to his great patron, the Earl of Southampton, 'the firſt heir of his invention.' It was entered on the books of the Stationers Company in April 1593. 'The Rape of Lucrece' was firſt printed in 4to, in 1594: the Sonnets, in 1609; though theſe laſt were known in the private circle of his friends ſo early as the year 1598, having been mentioned in a publication of *that year* by Meres, in his *Wit's Treaſury*, under the quaint character of "*Sugred* Sonnets of the mellifluous and honey-tongued Shakſpeare, in whom lives the ſweet witty ſoul of Ovid." 'The paſſionate Pilgrim' was firſt publiſhed in 1599, and 'The Lover's Complaint' in 1609. Mr. Malone obſerves, that 'theſe poems ſeem to have gained Shakſpeare more reputation than his plays:—at leaſt, they are oftener mentioned or alluded to.'

The authenticity of theſe poems is too well eſtabliſhed by internal evidence, and by the moſt circumſtantial external proofs, to admit of a diſpute. Shakſpeare's genius indeed was too ardent and vigorous for poems that dwelt chiefly in relation or narrative. Hence, though ſtored with beauties, they become on the whole languid and tireſome. His end ſeemed to be, to allot a certain number of verſes to each ſtory that he undertook to relate; and when this purpoſe was accompliſhed, he did not exert his genius to provide for any thing beſides. *Permittit numinibus quid conveniat.* But it was the faulty taſte of the times; for the old poem of *Romeus and Juliet* (republiſhed in this Supplement) is equally prolix and tedious, and often as unintereſting as the 'Rape of Lucrece.'

The merit of that ſpecies of poetry adopted by Shakſpeare in his 'Sonnets,' is differently eſtimated by Mr. Steevens and Mr. Malone; the former calling it 'the contrivance of ſome literary Procraſtes;' and the latter, though not its profeſſed champion, yet is ſo far intereſted in its credit, as to think it worth his while, to beſtow ſome little pains in reſcuing it from the contempt thrown on it by the former. The Reader, if he will ſee how the diſpute begins, and how it is carried on, muſt conſult the Work itſelf. It is left *undecided:* for though Mr. Malone hath the laſt word (being the Editor), we have reaſon to think that Mr. Steevens is diſpoſed to adhere to his own opinion. This is generally the caſe, after anſwers, replies, and rejoinders, where the controverſy turns on ſpeculation, taſte, or ſentiment, and cannot be decided by appeals to facts, and is above ſubmitting to any authority.

Before we cloſe this ſubject, we cannot avoid remarking the ſtriking ſimilarity between one of Shakſpeare's ſonnets and that well-known and beautiful paſſage in the *Paradiſe Loſt*, where Adam is repreſented as breathing out the enthuſiaſm of his paſſion for Eve in the following moſt elegant lines:

> "Sweet is the breath of Morn, her riſing ſweet,
> With charm of earlieſt birds, &c. &c.
>
> * * * * * *
>
> But neither breath of Morn when ſhe aſcends
> With charm of earlieſt birds, nor riſing Sun
> On this delightful land, nor herb, fruit, flowers,
> Gliſt'ring with dew, nor fragrance after ſhowers,

Nor grateful evening mild; nor ſilent night
With this her ſolemn bird; nor walk by noon,
Nor glitt'ring ſtar-light without thee is ſweet."

Theſe lines are a great improvement on the following from Shakſpeare (from whom indeed the original thought ſeems to have been borrowed):

'Yet not the lays of birds, nor the ſweet ſmell
Of different flowers in odour and in hue,
Could make me any ſummer's ſtory tell,
Or from their proud lap pluck them where they grew:
Nor did I wonder at the lilies white,
Nor praiſe the deep vermillion in the roſe;
They were but ſweet, but figures of delight
Drawn after you, the pattern of all thoſe.
Yet ſeem'd it winter ſtill and you away,
As with your ſhadow I with theſe did play.'

Mr. Steevens hath produced a paſſage * from the beginning of the 3d book of the *Paradiſe Loſt*, as in ſome degree ſimilar to theſe lines; but we do not think the parallel happily choſen; and we are ſurpriſed that the paſſage we have produced did not ſtrike him, as having a much nearer affinity both in ſentiment and expreſſion.

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* Mr. Steevens's quotation is the following:
—— but not to me returns
Day, or the ſweet approach of even or morn,
Or ſight of vernal bloom or ſummer's roſe,

ART. III. *Remarks on Dr. Samuel Johnſon's Journey to the Hebrides*; in which are contained, Obſervations on the Antiquities, Language, Genius and Manners of the Highlanders of Scotland. By the Rev. Donald M'Nicol, A. M. Miniſter of Liſmore, Argyleſhire. 8vo. 4s. Boards. Cadell. 1780.

IN the preſent performance, our *young* Author hath attacked a moſt reſpectable veteran in literature with much ill-nature, and with a degree of petulance ſtill more intolerable and diſguſting than his acrimony. He hath anxiouſly ſought for imperfections in a work where perfection was not attainable. He hath magnified errors and miſtakes, which a candid mind would ſcarcely have perceived; or, if it had perceived, would readily have excuſed them. But, as it generally happens when prejudice hath vitiated the judgment, Mr. M'Nicol hath not only made the moſt of venial miſtakes, but he pretends to have diſcovered them where they do not exiſt. It is therefore not at all to be wondered at, that this work ſhould have ſwelled to its preſent ſize, or that its Author, proud of holding a competition with Dr. Johnſon, without a view of pecuniary advantage, or even *literary fame* (objects above his humility, or beneath his pride!), ſhould advance to the charge with all the fancied importance of a formidable antagoniſt.

Impartiality, however, obliges us to acknowledge, that Dr. Johnſon is reprehenſible for many paſſages in his work, which ſavour more of the illiberal partiality of the intolerant churchman, than the freedom and candour of a wiſe and unbiaſſed philoſopher. In our Review of the "Journey to the Weſtern Iſlands," we noted with diſlike ſome ill-natured reflections on the eccleſiaſtical eſtabliſhment of Scotland: though (as friends to the *univerſal* intereſts of religion) we were pleaſed to find, that even the Doctor's critical—or, as ſome would call it—"jaundiced eye" could diſcover but *one* ſtriking blemiſh in the character of its miniſters: and that the very blemiſh which ſo much offended him lay more *in the optic ſeeing than in the object ſeen.*—They were Preſbyterians!

Nevertheleſs, we are by no means diſpoſed to join with Mr. M'Nicol in aſcribing the errors of Dr. Johnſon's Work to a ſpirit of wilful miſrepreſentation or malignant revenge; nor are we ready to put down the Doctor's averſion to the ſacrilegious ravages of Knox's reformation, to his predilection for the ſuperſtitions of Popery: neither can we give any credit to Mr. M'Nicol's aſſertion—that the Doctor viſited Scotland with a predetermined reſolution to abuſe the country, and depreciate Highland traditions, in order to gratify his contempt or his reſentment. Theſe are charges of a very ſerious nature; and we ſhould not be forward to admit them, even if they were ſupported by more plauſible evidences than this writer hath produced. It is not at all ſurpriſing, that a man who hath a favourite ſyſtem ſhould be peculiarly attentive to thoſe circumſtances which tend to confirm it, or that any incidental obſervations ſhould lead more directly to this point; but it is uncandid to aſcribe this effect to a ſettled deſign, which (as to the *main* object of it) might have been eaſily accompliſhed without the expence and fatigue of a journey through the rueful and howling deſerts of Scotland. We may ſee, from a late publication reſpecting the character of King Charles I. that ſuch purpoſes may be anſwered with great facility; and that any individual or nation may be covered with a double portion of infamy by a malignant recluſe, at a ſmall, a very ſmall expence either of application or ingenuity.

If Mr. M'Nicol had not been as ſtrongly biaſſed by prejudice, as he would repreſent Dr. Johnſon to have been, in almoſt every reflection which either his wit or his ill nature have thrown on poor Scotland, he would not have been ſo much enflamed by ſome very innocent and unimportant obſervations. He would not have contended with ſo much ſturdineſs and zeal *for the honour of Scotland* in one of the loweſt articles of diet.

He would have allowed, that *kail* might have been unknown in Scotland before the days of Cromwell:—but Dr. Johnſon had unfortunately ſaid, that Cromwell *conquered Scotland!* This reflection touched the pride of our Scotchman; and he was determined, not only to rob the Uſurper of the glory of a conqueſt, but even to deny him the little praiſe of adding to the ſcanty ſtock of Caledonian vegetables. He might alſo have acknowledged (for it is ſtrictly true) that many of the inhabitants, even of the metropolis of Scotland, have not afforded themſelves pullies for their ſaſh-windows. But, unfortunately again, Dr. Johnſon is ſuppoſed by his teſty Remarker to have taken notice of this defect only for the ſake of expoſing the ſlovenlineſs of the Scots. Now as pullies and ſaſh-windows are imagined to be proofs of elegance and convenience, Mr. M'Nicol was reſolved that England ſhould not run away with the honour of their introduction: and with the ſame laudable zeal for his country, he contends ſtrongly that Scotland was *beforehand* with England in almoſt every article, not only of convenience, but of luxury too!

Such trifles as theſe (and the book before us abounds with them) have made Dr. Johnſon's miſtakes appear fewer, and of leſs conſequence than they really are. A more ingenuous antagoniſt would have had a greater advantage over the Doctor, and, if the honour of Scotland had been the capital object, he would have gained his end more effectually by his candour and moderation. The diſpoſition which Mr. M'Nicol diſplays in almoſt every page of his book, reminds us of a ſcheme of characteriſing the ſeveral nations of Europe in the form of a Newſpaper, containing accounts from every capital. The following from Edinburgh is truly expreſſive of that ſpirit which dictated four-fifths of the Remarks we are now reviewing, viz. "We are informed from the beſt authority, that Duncan M'Gregor, lately executed in the graſs-market for houſe-breaking, was *not* a *Scotchman.*"

We never conſidered Dr. Johnſon's work as an attempt to give a perfect idea of Scotland: but only to convey the ſeveral remarks which were ſuggeſted by the objects he ſurveyed. We were well aware, that from a cynical philoſopher we could expect little of that urbanity which is the inſeparable companion of an amiable diſpoſition and of poliſhed manners: and from a man who had hitherto been only a ſpeculative *Rambler*, we could form no great hopes of a work entirely free from miſrepreſentation and partiality. But it is highly petulant and preſuming to charge him with unjuſt and ungenerous *deſigns*: it is illiberal to reproach him for not taking an account of trees in a country where we are well aſſured he ſaw none: and for not deſcribing columns, ruins, and houſes, which he had no opportunity of examining.

This Remarker gives us a very unfavourable idea of his own candour, in the beginning of his book, where he brings a charge againſt Dr. Johnſon for commencing his journey to Scotland on the 18th of Auguſt. This the Remarker would repreſent as a ſeaſon too late for the valetudinarian to expect any amendment of his health, or the traveller to ſee objects in the faireſt view. Thoſe, however, who are acquainted with Scotland well know, that eaſterly winds and rain are very common in the earlier part of ſummer, and that little good weather can be depended on till Auguſt. No one who knows the country will join with Mr. M'Nicol in his criticiſm, or when they obſerve that Dr. Johnſon hath remarked, that in many places the corn was not carried in even at the late ſeaſon when he paſſed through Scotland.

The appearance of the country muſt be allowed by all impartial travellers to be in general poor, and to indicate the want of cultivation. Incloſures and plantations there are; but they are ſo rare, as to be ſcarcely an exception to the univerſal barrenneſs of the country, eſpecially the Highlands. The inns, even of the metropolis, are well known to be bad; and the accommodations in other places are much more wretched than what we meet with in the common villages in England. Theſe are facts which the partiality of a *thorough* Scotchman may palliate and gloſs over, but he cannot deny—unleſs he be the very oppoſite of a *ſturdy moraliſt.* Inſtances of particular plenty and hoſpitality will not overthrow theſe general obſervations.

Dr. Johnſon had obſerved, that the roads in Scotland were little frequented, even near the capital; and his Remarker triumphs in finding, juſt after, that he arrived at St. Andrews at two in the morning, at which time this captious writer imagines any Engliſh roads would have been equally deſerted. But he triumphs without a victory; for as the Doctor muſt have ſpent nearly the whole day in his journey, he muſt have been acquainted with the roads near the capital, to which he chiefly confined his obſervation.

Mr. M'Nicol is never ſo happy as when he thinks he hath caught Dr. Johnſon ſtumbling on a contradiction. He is ſure to make the moſt of it: and on ſo promiſing an occaſion he makes the moſt of his wit too. ' In page 3d (ſays this Remarker) his [Dr. Johnſon's] account of the *iſland* of *Inch Keith* is trifling and contradictory. He repreſents it as a barren rock, where there formerly was a fort; and yet he tells us again, that it never was intended for a place of ſtrength, and that " a herd of cows grazes annually upon it in ſummer." But a *fort* without *ſtrength* is ſurely ſomething *new*; and grazing for cattle a moſt *uncommon mark* of barrenneſs.' This remark is equally ill-natured and trifling. There are in Scotland many ſorts (barring the Latin derivation of the word) without ſtrength; and we have often ſeen cattle grazing on ſpots which an *Engliſhman* might well call barren; and would wonder how they could be ſupported there. But we are weary of ſuch quibbling criticiſms; and therefore haſte to ſelect a few of his more laboured defences, where the ſubject is more generally intereſting.

Dr. Johnſon had dared, in his uſual unqualified ſtyle, and without aſking any Scotchman's permiſſion, to aſſert [page 57 of the Journey to the Weſtern Iſles], that "the Scots muſt be for-ever content to owe to the Engliſh all their elegance and culture." On an aſſertion ſo peremptory, and ſo mortifying to Scottiſh pride, Mr. M'Nicol hath thought proper to remark as follows:

'Had the Doctor been here giving an account of any other nation in Europe, I make no doubt but he would likewiſe have found ſome opportunity of making a ſimilar claim in favour of *Old England*. Our good neighbours have been always pretty remarkable for the *modeſt* virtue of ſelf-applauſe; and conſidering their own country, at all times, and in all things, as the true ſtandard of perfection.

'What has been already ſaid concerning *our* early connection with France, may be a ſufficient anſwer to the *abſurdity* and *arrogance* of this aſſertion. It is with an ill grace, indeed, that the Engliſh pretend to be a model of taſte for others. They themſelves are daily copying from the *Gallic* ſchool: and though they have been long under tutorage, the world have not yet conceived any high opinion of their *elegance and culture*. In ſpite of diſcipline, there is ſtill a roughneſs in their manners which has rendered them proverbial.

'But the frequent repetition of the above remark, to be found in the Doctor's performance, renders it neceſſary to have recourſe to a few facts for ſetting that matter in a proper light; and therefore muſt recal his attention to ſome circumſtances relating to the ſtate of the two kingdoms long before any friendly intercourſe between them could give us an opportunity of receiving thoſe *boaſted* improvements.

'In the year 1234, ſtraw was uſed for the King's bed in England. In 1300, wine was ſold in England only by apothecaries as a cordial. But it was then quite otherwiſe in Scotland, becauſe of our extenſive trade, in proportion to the commerce of thoſe days, with France and Spain: and till I adverted to this circumſtance, it often ſurpriſed me to find frequent mention made, in many of our ancient *Galic* poems, of the drinking of wine and burning of wax in the habitations of our chieftains. In 1340, the parliamentary grants to the King of England were only in kind; and 30,000 ſacks of wool was this year's grant. In 1505, the firſt ſhilling was coined in England. In 1561, Queen Elizabeth wore the firſt pair of *knitted* ſilk ſtockings that ever were in that country. In 1543, pins were firſt made in England, and before that time the ladies wore *ſkewers*.

'To all this let me oppoſe, but particularly to the *ſkewers* of the *Engliſh ladies*, the account which the Biſhop of Roſs gives of the *dreſs of the women* amongſt the ancient Scots. We ſhall find, that

“ they were clothed with *purple* and *embroidery* of moſt exquiſite workmanſhip with bracelets and necklaces on their arms and necks, ſo as to make a moſt graceful appearance.” Nor needs it be a matter of ſurpriſe, how the Scots had opportunities of procuring ſuch ornaments, ſince the ſame Author ſhews they had, at that time, a conſiderable trade with France and Spain from Inverlochay, near Fort William.——

‘ But notwithſtanding all that can be ſaid to the contrary, the Doctor ſeems determined, right or wrong, to maintain his poſition. He therefore goes on, and tells us again, very roundly, that “ till the Union made the Scots acquainted with Engliſh manners, their tables were coarſe as the feaſts of Eſkimaux, and their houſes filthy at the cottages of Hottentots.”—There is an expreſſion among the lawyers, that *what proves too much, proves nothing.* It is juſt ſo with my *worthy friend* the Doctor in this place: he hath laid on his *filth* ſo very thick, that I am of opinion it will fall off by its own weight.

‘ But, in the name of wonder, who could have expected ſuch a remark to drop from the pen of a man on whom the witty Lord Cheſterfield, many years ago, beſtowed the appellation of *Hottentot?* His Lordſhip was allowed not only to be a good judge of character, but likewiſe to have had a good hand at drawing a *likeneſs.* It was therefore unlucky in our Author to come blundering out with an expreſſion which muſt call to our remembrance this ſtriking ſpecimen of the noble artiſt's ſkill. But I will be bold to affirm, that no man has ever yet ſeen Dr. Johnſon in the act of *feeding*, or beheld the inſide of his *cell* in *Fleet-ſtreet*, but would think *the feaſts of Eſkimaux*, or *the cottages of Hottentots*, injured by a compariſon.’

Mr. M‘Nicol may, if he pleaſes, conſider this as an excellent ſtroke of wit and raillery, and enjoy it in the full meaſure of ſelf-complacency. We envy him not his entertainment, nor are we diſpoſed to ſhare with him in the pleaſure of it.

But Mr. M‘Nicol's humour is only a tranſient and ſudden flaſh. It is ſoon loſt in the more terrible flame of his indignation. The broad ſword ſhoots a gleam of horror athwart the gloomy waſte, and all the axes of Lochaber ruſh on our ſight, Mercy on us!

‘ If this *ſolemn* pedant (ſays Mr. M‘Nicol) will deign to look back, he will find many things in the hiſtory of his own country which ought to convince him, that civilization did not begin very early there, nor advance with a very quick pace. I am always ſorry when I am *obliged* to trace out anecdotes of this kind; but his ill manners and want of candour render it neceſſary.’

O! what hath Dr. Johnſon to anſwer for! If it had not been for his *ill manners*, the *ignorance* and *barbarity* of our country would not have been expoſed; nor would modeſty itſelf have been ſo cruelly put to the bluſh, as it was, when the delicate hand of Mr. M‘Nicol was *compelled* to the taſk of uncovering the nakedneſs of the land!

'Alfred the Great, who died in the year 900, complained, that from the Humber to the Thames there was not a prieſt that underſtood the Liturgy in his mother-tongue: and that from the Thames to the ſea, there was not one that could tranſlate the eaſieſt piece of Latin.—In 1167, King Henry II. ſends to Ireland, and cauſes a palace of *wattles* to be built in Dublin, after the manner of the country, wherein he keeps his Chriſtmas. It was not till 1209 that London began to be governed by a mayor: and ſo near our own times as the year 1246, moſt of the houſes in that capital were thatched with *ſtraw*:—the windows were without glaſs:—and all the fires ſtood *to* the wall without *chimnies*. In the year 1300, and afterwards, almoſt all the houſes in England were built of wood.——

'As our traveller gives us only his own authority, for what he ſays of Scotland at the time of the Union, a teſtimony which the Reader by this time cannot think altogether unexceptionable; let us now ſee what others have reported of the ſtate of civilization among us long before that period.

'When Margaret, daughter of Henry VII. of England, became the Queen of our James IV. ſhe was attended to the Scotch court by many of the firſt nobility of both ſexes: and yet the Engliſh hiſtorians of thoſe days allow, that they were fully equalled, or even excelled, by the Scotch nobility in politeneſs of manners, the number of their jewels, and the richneſs of their dreſs; and particularly, that the entertainments they received at the houſes of our great people did not yield to any thing they had ever ſeen.

'In 1546, *Contarini* was Pope's Legate in Scotland; and upon his return to the continent, he celebrated the Scotch nation as a *polite* and *hoſpitable* people. He bore this teſtimony to their merit, though he could not ſucceed in the object of his embaſſy; which was to ſupport the Romiſh religion, then faſt declining in that kingdom, on account of the intolerable cruelties of Cardinal Betoun. But this prelate, very unlike to Dr. Johnſon, could not permit his prejudices as an ambaſſador to warp his veracity as a man.

'The Queen of James V. though a princeſs of ſo civilized a nation as France, acknowledged, that "the court and the inhabitants of "Scotland were the moſt *polite* and *civilized* ſhe had ever ſeen, and "the palace of *Linlithgow* the moſt *magnificent*."'

After theſe remarks on Scottiſh *politeneſs*, Mr. M'Nicol, by a long and indeed curious quotation from Lindſay's Hiſtory of Scotland, attempts to eſtabliſh his country's claim to *profuſeneſs* in the article of good cheer, and produceth as a ſpecimen of uncommon luxuriance, 'the Earl of Athol's feaſt to James V.'—But for this we muſt refer to the book.

The *coup de grace* to the authenticity of the Poems of Oſſian has, in the opinion of many, been effectually given by Dr. Johnſon, who hath aſſerted without reſerve, that there exiſts not an Erſe manuſcript of a hundred years date. Mr. M'Nicol conteſts this aſſertion with much ſpirit, and in our opinion thoroughly diſproves it, He obſerves, 'That not only poems of conſiderable length, but likewiſe genealogies of families, and treatiſes on different ſubjects, have been anciently written in the Gaelic, and that this hath been proved by a variety of inſtances. Let me now produce an additional teſtimony from Mr. Innes. In page 603 of his Inquiry, he mentions a chronicle of a few of our Kings, from *Kenneth Macalpine* to Kenneth III. ſon to Malcolm I. and he ſays, that the original chronicle or hiſtory, from which that piece was extracted, ſeems evidently to have been written in the *Gaelic* language, and that ſome time too before the year 1291. He hath preſerved in his Appendix the Latin chronicle, which is a copy of the original.——Among the old MSS. of conſiderable length, I took notice particularly of two. One gives the hiſtory of *Smerbie More*, one of the anceſtors of the Duke of Argyle, who lived in the 5th century, according to a manuſcript genealogy of that illuſtrious family; and the other contains the hiſtory of the ſons of *Uſnoth*. They are both in the Gaelic language and character, and are ſo very old as to be difficult to be read. They are in the poſſeſſion of Mr. Macintyre of Glencoe, near Bunaw, in Argyleſhire.

'But as the Doctor may think it too great a trouble to travel again to the Highlands for a ſight of old manuſcripts, I ſhall put him in the way of being ſatisfied nearer home. If he will call ſome morning on John Mackenzie, Eſq; of the Temple, Secretary to the Highland-Society at the Shakſpeare, Covent-Garden, he will find in London more volumes in the *Gaelic* language and character than perhaps he will be pleaſed to look at, after what he hath ſaid. They are written on vellum, in a very elegant manner, and they all bear very high marks of antiquity. None of them are of ſo modern an origin as that mentioned by the Doctor. Some of them have been written above 500 years ago; and others are ſo very old, that their dates can only be gueſſed at from the ſubjects of which they treat.

'Among theſe are two volumes which are very remarkable. The one is a large folio MS. called *An Duanaireadh Ruadh*, or the *Red Rhymer*, which was given by Mr. M'Donald of *Gleneallad*el, in *Muideart*, to Mr. M'Donald of Kyles, in *Cnoideart*, who gave it to Mr. Macpherſon. It contains a variety of ſubjects, ſuch as ſome of *Oſſian*'s Poems, Highland Tales, &c.——The other is called *An Leabhar Dearg*, or the *Red Book*, which was given to Mr. Macpherſon by the bard *Macvurich*. This was reckoned one of the moſt valuable manuſcripts in the bard's poſſeſſion.

'Since I began theſe Remarks, I have been informed by Mr. Macdonald, the publiſher of the *Gaelic* poetry, that his uncle, Mr. Lauchlan Macdonald of *South Uiſt*, was well acquainted with the laſt of theſe manuſcripts; and as that gentleman is a great maſter of the Gaelic language and character, his opinion concerning its antiquity, from the character and other circumſtances, is the more to be relied on.

'To finiſh this head, at preſent, let me next inform the Doctor, that the bard *Macvurich* alone is in poſſeſſion of a greater number of *Gaelic* manuſcripts than the Doctor perhaps would chuſe to read in any language. At the earneſt and repeated requeſt of Mr. Macdonald, the publiſher juſt mentioned, the bard hath been at laſt prevailed on to open his repoſitories, and to permit a part of them to be carried to Edinburgh for the ſatisfaction of the curious.—I myſelf have *ſeen more than a thouſand* pages of what has been thus obtained, as have hundreds beſides: and Mr. Macdonald aſſures me, that what he has got leave to carry away bears but a very ſmall proportion to what ſtill remains with the bard.

'It ſeems almoſt unneceſſary to mention, that all thoſe manuſcripts are in the *Gaelic* language and character. Some of them have ſuffered greatly by bad keeping; but many more by the ravages of time. The character of ſeveral is allowed by all who have ſeen the manuſcripts, to be the moſt beautiful they had ever beheld.'

Of the bard Macvurich, above mentioned, our Author gives us a curious account; for which we refer to the book.

Dr. Johnſon having with great plauſibility attempted to overthrow the authenticity of *Oſſian*'s Poems, by remarking, that it was next to impoſſible for any perſons to have committed them to memory, conſidering the great length of ſome of them, Mr. M'Nicol combats the force of this objection with much dexterity and acuteneſs, by obſerving, that 'though nothing had ever been written in the *Gaelic*, yet the manners and cuſtoms of the Highlanders were peculiarly adapted for preſerving the various productions in their language. The conſtant practice of recitation, which is not yet diſuſed, gave them "opportunities of hearing a long compoſition often enough to learn it;" and their deſire to amuſe themſelves in the ſolitudes of hunting, or a paſtoral life, as well as to bear their part in ſocial entertainments, gave them "inclination to repeat it as often as was neceſſary to retain it."—By theſe means, there was no great danger of any thing being ſo far forgotten as to be "loſt forever;" for if any *one* perſon ſhould forget a particular part, there were always *thouſands* who remembered the whole. . . . . . Our tales, which are for the moſt part of conſiderable length, bear a great reſemblance to the *Arabian Nights Entertainment*. One of thoſe in particular is long enough to furniſh ſubject of amuſement for ſeveral nights running. It is called *Scialachd Choiſe Ce*, or *Cian O Cathan's Tale*: and though *Schialachies*, or tellers of tales by profeſſion, are not now retained by our great families as formerly, there are many ſtill living who can repeat it from beginning to end, very accurately.

'This cannot appear improbable to thoſe who conſider how much the memory is ſtrengthened and improved by frequent uſe. When duly and conſtantly exerciſed, it is capable of ſurpriſing exertions: and we have ſometimes read of inſtances which amount even to prodigies.

'I myſelf once knew a man, who, I am certain, could repeat no leſs than 15,000 lines: and there is now living one *Poet Macintyre*, who can repeat ſeveral thouſands. This man is altogether illiterate, though not a deſpicable poet. Beſides remembering many of the compoſitions of others, and likewiſe of his own, not yet publiſhed, he lately dictated from memory as many ſongs, compoſed by himſelf, as fill a volume of 162 pages, and amount to upwards of 4000 lines.'

From a paper, ſigned *W. Cambrenſis*, and publiſhed in the St. James's Chronice of the 23d of March 1775, Mr. M'Nicol extracts the following quotation, as a farther ſupport of the above remarks on the power of memory. "I can with truth aver (*ſays the Author* of that paper in the Chronicle), and what many will affirm, that there are ſeveral perſons in *Wales* who can repeat the tranſactions (however fabulous) of *Arthur* and his *mil-ywr*, i. e. his thouſand heroes, which are as long as the Poems of *Oſſian*." This writer remarks, that the poems of *Talieſſen*, who flouriſhed in the year 500, the chief of the Welch bards, were handed down by tradition like the Poems of Oſſian.

To give ſtill further credit to this traditionary delivery of poems from one age to another, Mr. M'Nicol obſerves, that 'the practice of committing much to memory ſeems to be very old, and probably was borrowed from the *Druids*, who, as we are aſſured by authors of credit, were obliged to get 20,000 lines by heart, before they were judged fit to exerciſe their office; for it was an eſtabliſhed maxim among them, never to commit any of their religious tenets to writing.'

On the whole, we have in this performance of Mr. M'Nicol's but little real information reſpecting the ſtate of Scotland. The moſt curious part is that which relates to the bards, and of which we have already taken due notice. The Remarker, anxious to confute Dr. Johnſon, has, to our knowledge, in many places, coloured the picture ſo highly as to obſcure the reſemblance; and though he ſometimes convicts Dr. Johnſon of partiality, yet he more frequently diſcovers his own.

ART. IV. *Memoirs of the Rev. Iſaac Watts*, D. D. By Thomas Gibbons, D. D. 8vo. 6 s. Buckland. 1780.

A Late * publication, entitled, *The Poſthumous Works of Dr. Watts*, hath already afforded us an opportunity of paying our reſpects to the memory of that amiable and ingenious divine. In doing this, we endeavoured to keep to the exact line of truth, unbiaſſed by prejudice or partiality;—our eſteem for the virtues of this excellent man did not precipitate us into a blind admiration of his genius; nor, on the other hand, were we tempted to degrade his abilities, becauſe the enthuſiaſm of his heart, operating on a fanatical creed, hurried him too often into extravagance and abſurdity. While we owe candour to individuals, we are not to forget what we owe to the public. The preſent attempt, however laudable in its deſign, is not unexceptionable in reſpect of its execution; for in the violent ſtretch of applauſe, we almoſt forget the virtues and excellencies of Dr. Watts, which are loſt in the diſguſt excited by the vanity and affected importance of Dr. Gibbons; who ſeems to entertain an idea of going down to poſterity, arm in arm with the reſpectable object of his encomiums. We ſee him, with Fancy's flattering glaſs in his hand, throwing himelf into futurity! We ſee him contemplating his own admired image with ſolemn tranſport, and (like the bards of ancient time, when filled with the fury of the Muſe) yielding to the premonition from above; till, ſwelling beyond the boundaries of the preſent, he burſts into the future, and antedates the applauſe of diſtant ages!

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* Vid. December 1779, Review.—N. B. The Editor of theſe Memoirs diſputes the authenticity of a conſiderable part of the above publication.

Dr. Gibbons informs us, that he received the materials for the compoſition of theſe Memoirs from Dr. Watts himſelf, and his brother, Mr. Enoch Watts,—from various intelligence obtained of others, and from his own intimate acquaintance with the Doctor for ſeveral years before his death.

The firſt chapter gives an account of the birth, childhood, and claſſical education of Dr. Watts. It records ſome little anecdotes (already noticed in our Review for December laſt) of the Doctor's premature genius, and of the rapid progreſs he made in his ſtudies under a Mr. Pinhorne, maſter of a *free-ſchool* at *Southampton*. The preſent Biographer informs us (by way of addition to ſome ſtrange ſtories related in the former account), that '*before he could ſpeak plain*, when he had any money given him, he would ſay to his mother, "A book! a book! buy a book!"—that furthermore, at the age of ſeven, he wrote an epigram on a *farthing*; and at eight, had ſo far improved his talent, as to produce an acroſtic upon *his own name!* One of the Doctor's juvenile eſſays is here republiſhed from the Lyric Poems. It is a Pindaric ode, in Latin, addreſſed to his claſſical preceptor. Dr. Gibbons, ſmit with a deſire of 'gratifying the church, and contributing to the general good,' hath tranſlated this ode into Engliſh verſe, and leaves us to wonder

With what a wing!—to what a height
He tow'rs, and mocks the gazing ſight,
Loſt in the tracts of day!

Dr. Gibbons, having ſoared with Dr. Watts on 'peerleſs pinions,' deſcends (though not without cutting a *figure* in the way) to humble proſe: and, 'as an improvement of the firſt chapter, he entreats all perſons who intend a learned profeſſion, and eſpecially that of divinity, to make themſelves well acquainted with the Latin and Greek languages.'—'Perhaps, continues he, this will contribute not a little to infuſe dignity and elegance into *our* compoſitions. Had not Dr. Watts been the good claſſical ſcholar he was, he might never have ſhone with ſuch a *pre-eminent* luſtre as a poet and *fine* writer. By his early proficiency in the Latin and Greek, he was not only prepared for academical exerciſes and ſtudies, but whenever he wiſhed to *banquet* on a Latin and Greek writer, the *rinds* in which their *rich ideas* were incloſed immediately *opened* their internal *treaſures to him*.' Now this is verily a peerleſs metaphor!—Nevertheleſs, we heartily join with Dr. G. in recommending a claſſical education for gentlemen of all profeſſions, and particularly for divines; reflecting, at the ſame time, that amidſt the advantages which will accrue from it, the leaſt would not be a correct and refined taſte in compoſition, equally diſtant from dulneſs or want of ornament, and a profuſion of glaring and far-fetched metaphors.

The ſecond chapter gives an account of the Doctor's academical ſtudies under Mr. Rowe of London. The mention of this gentleman's name affords Dr. Gibbons a precious opportunity of ſaying ſomething on the darling ſubject of *himſelf.* He exults in the honour he enjoys of having been, for the ſpace of 36 years, the paſtor of a Diſſenting congregation, meeting at *Haberdaſhers-Hall*—the very ſame meeting-houſe in which this very Mr. Rowe formerly preached, and where Dr. Watts himſelf was firſt admitted to communion! This chapter conſiſts of ſome theological *theſes* in Engliſh and Latin, extracted from a manuſcript in the hand-writing of Dr. Watts, given to the Editor by Mr. Enoch Watts.

The third chapter contains 'ſome occaſional poems of Dr. Watts during his ſtudies, or very ſoon after cloſing them.' Theſe poems are in Latin, accompanied with Engliſh verſions by the Editor; moſt of which, if we miſtake not, appeared a few years ſince in a publication of Dr. G.'s under the title of *The Chriſtian Miniſter,* addreſſed to a certain reverend J. Watſon of Goſport. This chapter is cloſed by a brief account of three ingenious gentlemen of the Doctor's earlieſt acquaintance, and who had been fellow-ſtudents with him at Mr. Rowe's academy; viz. Mr. Joſiah Hort, afterwards Archbiſhop of Tuam, in Ireland; Mr. John Hughes, author of the Siege of Damaſcus, and other poetical pieces which have been well received; and Mr. Samuel Say, a Diſſenting miniſter of Weſtminſter, whoſe Poems, &c. &c. were publiſhed after his deceaſe by the late Mr. W. Duncombe.

The fourth chapter contains a 'review of Dr. Watts's life,' in which there is an account of his ordination among the Independents—his paſtoral connection—his domeſtic and private engagements—his frequent and ſevere indiſpoſitions—'how comfortably (as Dr. G. ſays) he felt himſelf under the preſſure of ſickneſs on his body'—the verſes which he compoſed on the occaſion, and the pious improvement which he made of the various events of Providence. It alſo contains ſome ſlight accounts of the families of Sir John Hartop and Sir Thomas Abney, in which the Doctor ſpent the greateſt part of his life; and moreover, to theſe accounts is added, 'An Ode to the memory of that amiable *mirror* of Chriſtian grace and virtue, Dame Mary Abney, by—Dr. Thomas Gibbons!'

——— ' who dares rehearſe
Abney's high character in verſe.'
And ſheds his undiminiſh'd rays
O'er all the *tenor* of her days.'

The fifth chapter is an attempt to delineate 'Dr. Watts's character as a Chriſtian and a miniſter.' In this delineation his panegyriſt repreſents him as 'the moſt univerſal ſcholar of his age,' as well as 'poſſeſſed of extraordinary abilities as a poet:' and alſo of ſo 'large a portion of wit,' that perhaps, ſays Dr. G. few perſons poſſeſſed ſo much, though he never ſeemed fond of diſplaying it.' Conſidering him in the capacity of a poet, his biographer thinks he pays him the higheſt compliment by obſerving, that 'his Muſe was generally employed upon divine themes, and was very rarely permitted to *depart from the ſanctuary of the Lord.*' He produces one exception, indeed, to the *ſanctuary-ſhip* of the Doctor's Muſe, viz. *The Ode to Lady Sunderland.* 'This, ſays the Editor, cannot be called a *religious ode*, or be ſaid to contain any precept of virtue.' Let this however be as the Editor ſays, yet we think he might have ſpared himſelf the trouble of publiſhing the Doctor's apology. The verſes needed none *. But Dr. Gibbons was ſufficiently aware for whoſe edification theſe Memoirs were written; and while, from a ſympathetic concern for poor tender ſouls, he was engaged in the above-mentioned humble apology, we are ſomewhat ſurpriſed at his omitting to apologize for *The few happy Matches.* This little ſong is not leſs elegant and ſprightly than the *Ode to Lady S.* and equally deſtitute of the ſavour of the ſanctuary.

In drawing the picture of Dr. Watts's mind, Dr. Gibbons lays on colour upon colour, with ſuch a matchleſs prodigality, that the eye, of a *ſober* ſpectator at leaſt, inſtead of being pleaſed and enlivened by ſimple nature, is dazzled and fatigued by a glare of confuſed and pompous images, that preſent no diſtinct object, and, conſequently, leave no ſteady impreſſion. 'His ſoul, ſays Dr. G. appeared to have no plaits or foldings in it, but expanded itſelf into an open, broad view at once: or, to adopt another *metaphor*, his mind was a clear, tranſparent ſtream, whoſe inmoſt depth was obvious to all, and in which lay, not weeds and dirt, but treaſures richer than thoſe of *Pactolus*, whoſe waters glided over beds of gold.' And all this glorious waſte of words is meant to convey a more than ordinarily perſpicuous idea of *ſimplicity!* Surely that plain and modeſt virtue is diſguiſed in this mockery of dreſs! It is encumbered with this load of uſeleſs ornament! It is——— How contagious are bad examples! We had ſtarted a *Metaphor*, and like Dr. G. we ſhould have run it down, if we had not luckily recollected that we muſt keep our breath for choicer game.

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* *This ode is printed in our Article referred to in the preceding Note.*

This Memoir-writer, in the farther delineation of Dr. Watts's character, obſerves, in his uſual phraſeology, that he appeared to 'be nobly avaricious of his time, and ever watchful to improve it, ſuffering none of its ſands to run down in vain.' . . . When he went abroad among the ſcenes of rural verdure, beauty, and fruitfulneſs, like the *bee* in its induſtrious ranges for *celeſtial* ſweets, he was ſolicitous to gain freſh food for heavenly contemplation, or freſh materials and ornaments for future compoſitions. The paſtures covered with flocks and herds, the fields waving with the ripening harveſts, the groves reſounding with the melody of birds, enlivened his praiſes; and he ſaw, heard, and confeſſed his God in all. The ſkies by day ſtruck his ſoul with admiration of the immenſe power, wiſdom, and goodneſs of their Divine Author: the moon and ſtarry train by night increaſed his conceptions of Deity; and in the open *manuſcript* of God, the wide-extended heavens, he read the *letters* of his great and wonderful name with profound homage and veneration. All that met his eye and ear, was laid, as it were, under a perpetual tribute to yield him improvement, and conſecrate and enrich his moments of leiſure, and neceſſary ceſſation from his ſtudies: and, in ſhort, nature was only a *ſcale* to his devout ſoul, by which to aſcend to the knowlege and adoration of God.'

This piece of half-poetry and half-proſe, ſeems rather to be introduced for the purpoſe of diſplaying the deſcriptive talents of Dr. Gibbons, than the devotional temper of Dr. Watts. If the latter had been the chief object, as it ought to have been, its end would have been more effectually anſwered by five words than by all this formal and oſtentatious parade of mock eloquence, about *rural verdure*, *waving fields*, and *ripening harveſts*; *reſounding groves*, and the *melody of birds*: the *ſtarry train*, the *manuſcript of heaven*, and the *ſcale to aſcend* to it. But ſome writers think they can never ſay enough: and they are ſo vain of *every* thought, eſpecially if it ſhould chance to come in the ſhape of a *metaphor*, that they have not the heart to ſuppreſs *any*. Now if ſuch writers could fairly and honeſtly put themſelves in the place of their readers, and exchange feelings with them, they would learn to be more frugal, and not beſtow ſo bountifully what is generally received ſo unthankfully.

Dr. Gibbons, after paſſing a moſt extravagant encomium on Dr. Watts's talent for converſation, informs us, that he hath been at ſome pains to collect *proofs* of his excellence in this reſpect; 'the much greater part of which, ſays he, are taken from the regiſter of *my own* memory.' The much greater part might have continued there, for they afford no evidence of what they are brought to *prove*. One obſervation, which the Editor of theſe Memoirs hath produced from his *regiſter*, may indeed go very far, with a certain claſs of ſaints, to prove the Doctor's piety: but we are perſuaded that it will reflect no honour on his taſte or underſtanding, in the judgment of men of ſenſe. It is this—"I had rather, ſaid Dr. Watts, be the author of Mr. Baxter's *Call*, &c. than the author of Milton's *Paradiſe Loſt*." Some will think that this was ſpoken (*if* ſpoken at all) rather from envy than from conviction.

The Editor hath alſo been careful to pick up 'ſome occaſional ſpeeches which Dr. Watts gathered from others.' "Young man, ſaid Sir Edmund King to him in early life, I hear that you make verſes. Let me adviſe you never to do it but when you can't help it." Now, in our opinion, there is *nothing* in this piece of advice, which Dr. Gibbons hath thought worthy of recording. It is equivocal: and a vain ſcribbler, *ſmit with the love of poeſy and prate*, would ever avail himſelf of the licence of the latter part of the admonition, to turn a deaf ear to the caution of the former. Why did Dr. Gibbons write his *Juvenilia*, and permit this *reproach of his youth* ſtill to ſtand forward in the front of his poetic follies? *He could not help it!* Why did he write *Three Epiſtles to Philander* on the duty of a miniſter, and call that poetry which is barely proſe? *He could not help it!* Why did Dr. Gibbons, ſtung with the luſt of metaphor, compare this *Philander*'s head to a *hive*, and the thoughts of that head, when laid on its pillow, after a hard day's ſtudy, to a *ſwarm of bees*, humming around it? *Alas! he could not help it!* We ſuppoſe Dr. Gibbons's old friend, Sir Richard Blackmore, and the other worthy gentlemen of the *Dunciad* (of equal fame and congenial ſpirit with himſelf), were all diſpoſed to take ſanctuary in this plea. But though, to eaſe themſelves of poetic throes, it be neceſſary that their teeming Muſe ſhould drop her burden in writing, yet where is the neceſſity that it ſhould be expoſed in print to the public eye?

The ſixth chapter is an attempt to illuſtrate the merits of Dr. Watts's writings in proſe; the ſeventh, his writings in verſe; and the eighth, his improvements on the writings of others. Theſe chapters are alſo deſigned to exhibit ſtriking evidences of Dr. Gibbons's critical ſagacity! The various figures of rhetoric, *Apoſtrophes*, *Periphraſes*, *Climaxes*, *Polyſyndetons* and *Perſonifications*, are here moſt pompouſly diſplayed, firſt by Dr. Gibbons's definitions, and ſecondly by Dr. Watts's examples. But our Author, inſtead of proving himſelf the manly and judicious critic, is only *the fond admirer*. One ſpecimen is ſufficient: 'Is a *Periphraſis*, when made uſe of to keep from immediate view what would give pain or diſguſt in an open repreſentation, a beautiful figure of ſpeech? May we not obſerve a very pleaſing example of this kind in the following ſtanza, in which neither death, nor any of his glooms or diſtreſſes are ſo much as mentioned, but it is only ſaid,

> 'How ſhould we ſcorn theſe clothes of fleſh,
> These fetters and this load;
> And long for ev'ning to undreſs,
> That we may reſt with God!'

The ninth chapter relates to Dr. Watts's friendly connections, and 'the honourable notice taken of him when living.' The tenth contains an account of 'his decline and death.' The twelfth conſiſts of 'ſelect letters of his correſpondents.' Many of theſe letters are egregiouſly trifling, and ridiculous. We apprehend the Editor will receive no thanks from ſeveral illuſtrious families, for publiſhing ſome letters which bear the ſignature of great and diſtinguiſhed names.

The firſt letter in this collection was written as early as the year 1711, by Dr. Thomas Secker, the late Archbiſhop of Canterbury: it is curious, as it contains ſome account of the regulations and ſtudies of the *Diſſenting Academy* eſtabliſhed by the learned Mr. Samuel Jones at Tewkſbury in Glouceſterſhire; where that excellent and venerable prelate received ſome part of his education, together with that moſt illuſtrious ornament of the church, Dr. Butler, the late Biſhop of Durham; and Dr. S. Chandler, whom the Diſſenters may juſtly boaſt of, as ſecond, in learning, to none.

Dr. Watts's abilities, and moſt amiable character, procured him the eſteem and friendſhip of ſome great divines of the eſtabliſhed church. He was indeed an excellent man, a moſt valuable miniſter, and a very uſeful writer. We truly revere his memory, and honour his name, and think it merited a tribute far better than theſe 'Memoirs,' in which the Author ſo often ſteps aſide to *ſacrifice* (as the Scripture ſays) *to his own Net, and to burn incenſe to his own* DRAG!

ART. V. THELYPHTHORA; *or, a Treatiſe on Female Ruin, in its Cauſes, Effects, Conſequences, Prevention, and Remedy*; conſidered on the Baſis of the Divine Law, under the following Heads, viz. Marriage, Whoredom and Fornication, Adultery, Polygamy, Divorce; with many other incidental Matters; particularly including an Examination of the Principles and Tendency of Stat. 26 Geo. II. c. 33, commonly called *The Marriage Act*. 2 Vols. 8vo. 10s. in Boards. Dodſley. 1780.

AS a defence of the Bible hath often been profeſſed, when nothing leſs than its overthrow hath been intended, we were at firſt led to ſuſpect, that an attempt to juſtify the DIVINE RITE of Polygamy had been ſome new *manœuvre* of infidelity to expoſe the authority with which it would lodge the appeal. We have not forgotten the covert attacks of Tindal and Toland; and above all, we have cauſe to remember the diſguiſed effort of the inſidious Dodwel; to ſay nothing of the tricks of ſome later apoſtates—*new-minted* in Morgan's mould! One chief part of their ſkill and adroitneſs was to give the colour of ſincerity to the forms of profeſſion; and, by ſpeaking peace with their lips, diſguiſe the miſchief that lurked in their hearts.

We would not be ſo uncharitable as to impute to the Author of this treatiſe any baſe and treacherous intention to overthrow the credit of Scripture: nor would we indulge a ſuſpicion that would bring the chaſtity of his morals in queſtion. He ſeems to be much in earneſt! and were he an Author of any weight or conſequence in the church, the infidel might think he had a precious opportunity afforded him to vilify the Bible under the ſanction of his name; and the libertine might dexterouſly avail himſelf of the authority of the Rev. Mr. Madan, to give the colour of religion to his love of variety; and quote the Scriptures to ſanctify lewdneſs.

The Author indeed appears to be conſcious how much his ſyſtem is liable to abuſe. But he recurs to the common ſubterfuge, of which every *ſetter up of ſtrange gods*, and every CONSCIENTIOUS troubler of the public peace, have artfully availed themſelves, to ſilence the clamour of expoſtulation. "TRUTH! TRUTH!" is their general cry: and with this hopeful pretence, prudence and humility, and every amiable and uſeful virtue, are left behind, while CONSCIENCE (*conſcience!*) blindly ruſhes forward to oppoſe order, inſult authority, and overturn the cuſtoms of ages.

'It is written (ſays this Author) concerning the Scriptures themſelves, that to ſome they are a *ſavour of life unto life*, and unto others a *ſavour of death unto death*; and that the *unlearned and unſtable wreſted the Epiſtles of St. Paul, and alſo the other Scriptures, to their own deſtruction.* As therefore there is *nothing* in this book which is not to be found in theſe Scriptures, as to the *points* hinted at (viz. on marriage, polygamy, &c.), the Author ventures it forth, confiding in the promiſe of him who hath ſaid, *As the rain cometh down*, &c. Vid. Iſ. lv. 10, 11.'

On the footing of this moſt confident preſumption, the Rev. Author thinks himſelf at full liberty to diſcard 'the writings of the primitive fathers, the whole rabble of ſchoolmen, together with the decrees of councils, churches, and ſynods;' and to eſtabliſh, what he thinks, the pure law of God, without any dread of the conſequences that may ariſe from the miſconception or perverſion of any part of it.

The Preface to this Work contains ſome ſpecious pleas for the freedom of inquiry, and the obligation incumbent on every

Chriſtian, to ſpeak what he thinks to be the truth, however inconſiſtent it may be with generally received opinions, or eſtabliſhed forms of practice. But is it not the buſineſs of a good Chriſtian, and a good citizen, to conſult *diſcretion* and *public utility*, in the uſe he makes of his liberty? What may be *lawful* may not be *expedient*: and notwithſtanding all the ſplendid apologies that have been made for free-thinking by its zealous partiſans, perhaps a little regard is ſtill due to the opinion of the venerable and pious Biſhop Hall, that "ſome quiet errors are better than ſome unruly truths."

The firſt chapter treats 'of marriage as a divine inſtitution.'—From the original command given to our firſt parents, our Author infers, that marriage ſimply and wholly conſiſts in the *act* of *perſonal union* [*Actus coitûs*]. This poſition he attempts to ſupport by many ingenious and plauſible arguments, founded on the declarations of Scripture, and illuſtrated by the practice of ancient Rome, Scotland, and Holland, by the laws reſpecting poſt-legitimation, as well as by the proceedings of our eccleſiaſtical courts, and the deciſions of our ableſt canoniſts.

The ſecond chapter treats of the ſin and danger of 'whoredom and fornication;' or the promiſcuous intercourſe of ſingle perſons, who, for ſenſual gratification, or for the ſake of gain, conſent to a temporary union, and diſſolve it at pleaſure. In this view he reprobates the practice of *keeping miſtreſſes*; and treats of the difference between *them* and the *concubines* which the Jews were allowed to keep. The latter were a lower claſs of *wives*; and a connection with them was deemed both ſacred and indiſſoluble: whereas the former conſider themſelves as bound by no law, either of God or man, to preſerve their union with their *keepers* any longer than it may ſuit their intereſt, or their inclination.

The third chapter treats of the nature of 'adultery;' its heinouſneſs in a *moral* and *religious*, and its pernicious tendency in a *civil* and *domeſtic* view.

'Adultery, Mr. Madan obſerves, is never uſed in the ſacred writings but to denote the defilement of a *betrothed* or *married* woman; except in a *figurative* ſenſe with reſpect to *idolatry*, where the *ſame* idea is exactly preſerved.' The Author laments, that the ancient law of God, which made this crime CAPITAL, ſhould be ſuperſeded in Chriſtian countries. An action, by the law of England, may be brought againſt the delinquent for private damages: but it inflicts no puniſhment on him as a public offender by any one ſtatute throughout our whole code of laws. 'How far (ſays our Author) this is ſeen to be for the comfort of ſociety, and the honour of a Chriſtian nation, let others determine. I can only ſay, that if the law of God (which by the way is as clear and poſitive a law as can be conceived) took place, we ſhould hardly hear of ſuch daily offences againſt it as now diſgrace, diſhonour, and defile the land.'

The Author reſtrains adultery to the defilement of a betrothed or married woman. A married man, in his idea, is no adulterer, if his commerce with the ſex be confined to ſingle women, who are under no obligations by eſpouſal or marriage to other men. It was neceſſary to eſtabliſh this poſition for the ſake of vindicating the honour and purity of polygamous contracts. If a married man was bound to one woman, by the ſame ties by which a woman is bound to her huſband, the conſequence would be, that the polygamiſt muſt be an adulterer. Mr. Madan argues this point with much ſhrewdneſs and ingenuity in his fourth chapter, which treats largely of 'polygamy'—the Author's favourite ſubject, and for the vindication and eſtabliſhment of which the whole treatiſe appears to have been chiefly written.

The Writer limits the privilege of polygamy to the *man*; and ſhews the hideous conſequences that would reſult from an extenſion of it to the *woman*. He enlarges on the polygamous connections of the patriarchs and ſaints of the Old Teſtament —and infers the lawfulneſs of their practice from the bleſſings which attended it, and the laws which were inſtituted to regulate and ſuperintend it.

He contends for the lawfulneſs of a *Chriſtian*'s having, like the ancient Jews, *more wives than one*; and labours much to reconcile the genius of the evangelical diſpenſation to an arrangement of this ſort. He aſſerts, that there is not one text in the New Teſtament that even hints at the criminality of a polygamous connection; and would infer from St. Paul's direction, that *Biſhops* and *Deacons* ſhould have but *one* wife, that it was lawful for *laymen* to have *more*. This conceſſion is doubtleſs very liberal and diſintereſted; for as our Author is an *eccleſiaſtic*, he cannot avail himſelf of the privilege for which he is ſo zealous an advocate. *Sic vos, non vobis, melificatis apes!*

Mr. Madan not only thinks polygamy lawful in a religious, but advantageous in a civil light, and highly politic in a domeſtic view. 'It is to be feared (ſays he) that there are not a few females who (like *other monopoliſts*) take the advantage of the poor huſband's ſituation to uſe him as they pleaſe: and this for pretty much the ſame reaſon why the *aſs* in the fable inſulted and kicked the poor *old lion*—becauſe it is not in their power to *reſent* it as they *ought*. The advice which King Ahaſuerus received from his wiſe men, the ſeven princes of Media and Perſia, upon Queen Vaſhti's diſobedience, would have an excellent effect, could it be followed. Many a high-ſpirited female would have too cogent a reaſon againſt the indulgence of a refractory *diſpoſition* not to ſuppreſs it. Her pride, which is now her huſband's torment, would then become his ſecurity, at leaſt in a great meaſure; for pride is a vice, which, as it tends to ſelf-exaltation, maintains univerſally its own principle—not to bear the thoughts of a rival.'—The caſe referred to above may be found in the firſt chapter of Eſther: and leſt any of our Readers ſhould not have a Bible at hand, or ſhould be too indolent to turn to the paſſage, we will give the ſubſtance of it in its own words. "What ſhall we do unto the Queen Vaſhti, according to law, becauſe ſhe hath not performed the commandment of the King Ahaſuerus by the Chamberlain? And Memucan (*a Perſian Prince*) anſwered before the King and the Princes: Vaſhti, the Queen, hath not done wrong to the King only, but alſo to all the Princes, and to all the people that are in all the provinces of King Ahaſuerus. For this deed of the Queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their huſbands in their eyes, when it ſhall be reported, The King Ahaſuerus commanded Vaſhti, the Queen, to be brought before him, but ſhe came not. Likewiſe ſhall the Ladies of Perſia and Media ſay this day unto all the King's Princes which have heard of the deed of the Queen. Thus there ſhall ariſe too much contempt and wrath. If it pleaſe the King, let there go a royal commandment from him—*that Vaſhti come no more before King Ahaſuerus, and let the King give her royal eſtate to* ANOTHER *that is better than ſhe.*—And the ſaying pleaſed the King and the Princes."—And our Author is not a little pleaſed at the repriſal that was thus made on the obſtinacy of a haughty and diſobedient wife. He laments the ſad bondage of Engliſhmen, who cannot (by *Engliſh* law at leaſt) avail themſelves of this ancient privilege. How much would it make the huſband look like a MAN—the lord of his wife, the ſovereign of his family, if he were permitted by the laws of the realm to ſay to an undutiful *Vaſhti*—"Come no more before me:—I will give my hand, and thy jointure, to another who is better than thou!" But now (ſays our Rev. Author, very pathetically) 'as things are with *us*, the poor man muſt grind in *molâ aſinariâ* during life!'

The fifth chapter is employed in eſtabliſhing the doctrine of polygamy, by renewing the ſanctions of the old law. His poſition is, That Chriſt was not the giver of a new law:'—that the buſineſs of marriage, polygamy, &c. had been ſettled before his appearance in our world, by an authority which could not be revoked—an authority, which it was the great object of our Saviour to confirm and vindicate, both in life and death.—This leads him to obviate an objection that might ariſe from Matth. v. 31, 32.—xix. 9. Luke xvi. 18.—but with what ſucceſs will be ſeen hereafter.

The ſecond volume begins with chapter ſixth, 'on divorce.' Under this article he contends ſtrongly for the *indiſſolubility* of the marriage contract, as a ſacred engagement founded on a divine inſtitution; and will only admit of adultery as a proper plea for a divorce.

He renews his argument in defence of polygamy with freſh ſpirit, and will not permit his Reader to loſe ſight of the object which is neareſt his heart. In his view, no prior connection of the man's ſide with any number of wives can be a juſt bar in point of conſcience (however it may be in point of prudence) to freſh engagements of the ſame nature: but the woman who ſhould dare to have, even but once, an intrigue with any other man but her huſband (let him have as many wives as Solomon), would *ipſo facto* be an *adultereſs*, and ought, together with her gallant, to be puniſhed with immediate death. This, he ſays, is the law of God: and he is perpetually lamenting the apoſtate ſpirit of later ages, that hath ſubſtituted the law of man in the room of it!

The ſeventh chapter treats of 'marriage in a civil view as the object of human laws.' Under this head he examines the nature and principles—the tendency and deſign, of the late *Marriage-Act*. He reprobates it with uncommon expreſſions of ſeverity and indignation, and boldly avers, that 'it is a ſacrilegious attempt to repeal the law of heaven.' Some of his obſervations on this ſubject are very ſenſible and pertinent, and well deſerve the attention of the legiſlature.—Recurring to his *hobby-horſe*, he ſays, that if polygamy was allowed and encouraged in Chriſtian countries, 'the Mahometans and Chineſe might be induced to embrace the truth as it is in Jeſus.'

His eighth chapter, on 'ſuperſtition,' traces the corruptions that have taken place in the Chriſtian church with reſpect to religion in general, and the laws of marriage in particular. Antichriſt hath been equally dexterous in *taking from* and in *adding to* the Divine law. Mr. M. gives ſome curious examples of both; and thinks the Reformation hath but partially effected its great ends, while, at the time it permits the prieſthood the comfort of one wife, it will not gratify the laity (whoſe wants muſt be more preſſing!) with the quiet poſſeſſion of two. To ſupply this defect, is the chief object of the preſent attempt. "If LUTHER be *rewarded* ſeven-fold, truly MADAN ſeventy and ſeven!"

The ninth chapter treats of 'God's jealouſy over his laws;' and ſhews the infinite danger of departing from them, even in the minuteſt circumſtances, under any plea or pretence whatever. He examines the tables of the commandments, and gives *inſtances* of God's judgments on thoſe who have tranſgreſſed them. The inſtances he produces are very frightful ones; and they are produced with ſuch an air of puritanic ſolemnity, that we ſhould not be ſurpriſed if we were informed that ſome poor, timorous ſouls had been abſolutely ſcared into polygamy, in order to fulfil the whole law of God: for he poſitively avers that it is, in ſome caſes, a *duty*; in many caſes, expedient; and in all, lawful.

After having produced abundance of terrible inſtances to prove God's jealouſy over his laws—amongſt which is twice noted the caſe of the poor 'man who was ſtoned to death for gathering a few ſticks on the Sabbath-day'—he concludes in his own preſumptuous and deciſive language, that 'if it could be proved that, in any one inſtance, Chriſt added to or diminiſhed from the law of God, by ordaining any thing contrary to or inconſiſtent with it, it would be making him a greater impoſtor than Mahomet.' This mode of expreſſion (even granting there may be in a ſtrict, logical ſenſe, ſome truth in it) is ſo ſhocking and indecent, that the ear of a modeſt and humble Chriſtian muſt be wounded by it. Our veneration for Chriſt, and our eſteem for the ſacred Scriptures, are too great, to hear ſuch language (on any ſuppoſition that fancy may ſuggeſt) without emotions of indignation and diſguſt.

The tenth chapter is deſigned to prove the great advantage which the Jewiſh inſtitutions and regulations had over ours, with reſpect to 'population:' and having drawn a parallel between the Divine law and human inventions, on the ſubjects treated of in this work, the Author obſerves in the concluſion, that 'his real deſign was to remedy the defects of the latter on the evidence of the former, and to recommend the whole to the moſt ſerious conſideration of *all men*, but more eſpecially to the *legiſlative powers.* How this hath been executed, is left to the Reader to determine.'

The Author diſdains to aſk favour of any one; and, by his account of himſelf, is fortified againſt the power of *critics* and the reproach of *cavillers*; and is prepared to hear with calm indifference, and ſilent contempt, all that may be ſaid againſt him and his book, by *objectors* and *diſputers of this world, whether they be of the ſect of the Phariſees or of the Sadducees.*

As we pretend not to be the judges of any man's conſcience, we ſhall leave this Author's intentions and private views to himſelf. Whether they were honeſt or inſincere, is not our buſineſs to determine. As to the work itſelf, we conſider it as of the moſt pernicious tendency: and, in ſpite of all that ſolemnity which is thrown over it, we think it, on the whole, far better calculated to encourage the libertine, than to edify the Chriſtian.

We apprehend we ſhall do ſome ſervice to the intereſts of virtue and religion, by expoſing the fallaciouſneſs of this Writer's reaſonings, particularly under the articles of *marriage* and *polygamy*;—which articles indeed may be ſaid to comprehend the main ſcope of his argument, and contain the prime object of his wiſhes in this publication.

We have before given our Readers the Author's idea of marriage. 'Its eſſence (ſays he) lies in the *union* of man and woman *as one body*; for which plain and evident reaſon, no outward forms or ceremonies of man's invention can add to or diminiſh from the effects of this union in the ſight of God.' Mr. M. indeed pretends not to call in queſtion the propriety of an outward recognition of this union for the ſecurity of the parties in a civil and political view; but he contends ſtrongly for the invalidity of all outward forms in the ſight of God. His doctrine of marriage is more ſtrongly expreſſed in vol. ii. p. 173, under the chapter of Superſtition. 'To ſay that a virgin who delivers herſelf into the poſſeſſion of the man of her choice with an intent to become his wife, ſins in ſo doing, unleſs an outward ceremony of man's device be firſt performed, is to ſay what the Bible hath no where ſaid. All that God hath ſaid in ſuch a caſe, is, that "they ſhall be one fleſh—that ſhe ſhall be the "man's wife—and that he may not put her away all his days." So that all contrivances which hinder the operation of this law, are not only ſo many ſnares laid for the conſcience, which may enthral and bring it into ſubjection to the pride and arrogance of man, but are big with every miſchief which the Divine law was enacted to prevent.'

Mr. Madan produces the deciſions of the *Lollards* on this head, in order to give ſome credit to his own principles. P. 149, 'The Lollards (ſays he) laid it down for ſound doctrine, that, "if a man and woman come together with an intention to live "in wedlock, *this intention is ſufficient without paſſing through the* "*forms of the church.*" This certainly (ſays our Author) is *ſound* doctrine, becauſe agreeable to the word of God, where *no ceremony* appears to have intervened to conſtitute a lawful marriage in the ſight of God.'

This licentious poſition (for we cannot give it a milder epithet, conſidering the preſent eſtabliſhed cuſtoms of the Chriſtian church) is an object of ſo much conſequence in our Author's view, that he reſumes the argument in ſeveral parts of his treatiſe, and frequently goes over the ſame ground of proof, till he becomes ſo very tedious, that the Reader is ready to find diſguſt take the place of conviction.

Mr. M. lays the chief ſtreſs of his argument on the Hebrew words made uſe of in Gen. ii. 24. to expreſs the primitive inſtitution of marriage, viz. דבק באשתו rendered by the LXX. ΠΡΟΣΚΟΛΛΗΘΗΣΕΤΑΙ *προς την γυναικα αυτȣ*; which tranſlation is adopted by the evangeliſt (Matt. xix. 5.) with the omiſſion only of the ſuperfluous prepoſition (*προς*) after the verb. Our Author approves of Montanus's verſion as moſt expreſſive of the literal meaning, viz. *Adhærentes* IN *uxore.* 'Our tranſlation (ſays he, vol. ii. 144. compared with vol. i. 20.)—*ſhall cleave* TO *his wife*—doth not convey the idea of the Hebrew, which is literally—*ſhall be joined or cemented* IN *his woman, and they ſhall become* (i. e. by this union) *one fleſh*. The more (continues he) I have ſearched the Scriptures and examined this point, the more fully am I convinced, even to demonſtration itſelf, that God never appointed any thing, as to the matter of that union by which the man and woman become one fleſh, but the דבק באשתו, or, as our canon law phraſes it, *carnal knowledge*—the very ESSENCE of which is expreſſed in the Hebrew; though perhaps our tranſlators thought it more decent to render it as they have done, without giving the ב [or IN] its literal and uſual import. The *προςκολληθησεται* of the LXX. and of St. Matthew, taken in connection with the *κολλωμενος* of St. Paul, 1 Cor. vi. 16. amount to the ſame meaning, and carry the ſame idea, if compared and interpreted with the Hebrew original.'

In all this parade of biblical learning, there is ſcarcely one grain of ſolidity. Both the Hebrew and Greek terms mean ſimply and literally *attachment* or *adherence*; and are evidently made uſe of in the ſacred writings to expreſs the whole ſcope of conjugal fidelity and duty, though this Author would reſtrain them to the groſſer part of it.

If our learned Readers will conſult Deut. iv. 4. and Joſhua xxiii. 8. (and we could, if neceſſary, point out many other paſſages of the ſame import) in the original, they will find the ſame verb, and what is ſtill more, the very ſame prepoſition ב on which Mr. M. lays ſuch ſingular ſtreſs, made uſe of to expreſs fidelity and adherence to the Lord. ביהוה הדבקים is rendered by Montanus (on whoſe literal exactneſs of tranſlation Mr. M. places much confidence) *adhærentes* IN *Domino.*

His Greek will avail him as little as his Hebrew, as our Readers may be convinced by turning to Acts v. 36. where the very word, which our Author would ſo interpret as to apply it ſolely to the *conjugal act*, is uſed in its general and more obvious acceptation, and ſimply means *adherence.* ῳ (viz. Theudas, the Jewiſh impoſtor) ΠΡΟΣΚΟΛΛΗΘΗ *αριθμος ανδρων*—rendered very properly in our tranſlation—*to whom a number of men* JOINED *themſelves.*

We will not diſpute with Mr. M. about the outward forms of marriage. They may vary with the various inſtitutions of civil government. But from the earlieſt ages of the world, and among people too, whoſe modes of civilization have not acquired much refinement, ſomething more than the bare act of cohabitation, hath been deemed neceſſary to ſtamp credit or validity on the union of the ſexes. It is equally impertinent and evaſive to refer to the original union of our firſt parents in order to diſcredit the forms of marriage; becauſe ſo ſingular a caſe, like the marriages of their immediate offſpring, cannot with any appearance of reaſon or propriety be produced as a precedent for future times. When the earth was repleniſhed with inhabitants, the forms both of religion and polity were adapted by the wiſdom of the Creator to the ſituation and condition of mankind, and rendered ſubſervient to the peace and intereſt of ſociety. Theſe forms become in ſome degree eſſential to the government of ſuch a ſtate: and the man who ſhould attempt to diſcredit their inſtitution, or leſſen their influence, under a pretence of eſtabliſhing what he calls the pure, primitive, and ONLY law of God, would ſubject himſelf to the charge of great imprudence, if not the more heavy accuſation of licentiouſneſs, and be juſtly deemed an enemy to ſociety, by attempting to unſettle the order and weaken the ſupports of it.

Mr. Madan's poſition reſpecting marriage might ſuit a ſtate of innocence; but in a ſtate of imperfection, ſuch as the preſent is, and, without a perpetual miracle, muſt neceſſarily be, his doctrine is too lax and unguarded to be permitted to take place in civil ſociety; and if it were eſtabliſhed, its pernicious effects would ſoon demonſtrate its impolicy, and call loudly for a repeal.

The *act* of cohabitation is in our Author's view a real, unequivocal, and perfect marriage of itſelf, and ought to be regarded as ſuch by the parties; and in every caſe, where a *virgin* is the ſubject, ought to be enforced as ſuch by the authority of law. How far ſuch an act ought to be recogniſed and ſanctified by a legal marriage, is a point of honour and private duty, and ought to be decided by every man's conſcience, on honeſt and impartial principles, as in the ſight of God. Seduction is a crime of the blackeſt die; and we ſincerely wiſh it were more open to the cognizance of the law. But to eſtabliſh a law, that ſhould by the ſtrongeſt penalties enforce the obligation of marriage on every man who hath defiled a virgin, would introduce a train of the moſt perilous conſequences to civil and domeſtic peace, and would open a door for the groſſeſt impoſitions that the cunning and addreſs of one ſex could practiſe on the credulity and indiſcretion of the other.

Mr. M. is a warm advocate for the policy and equity of the Moſaic law, and is anxious to revive a great part of it in this country—eſpecially ſo far as it regards the commerce of the ſexes. We eſteem and venerate the Moſaic œconomy, both eccleſiaſtical and civil, as much as he;—but we regard it as a local and temporary inſtitution; and admire it becauſe it ſo perfectly anſwered the ends for which it was appointed. Every ſtate is at liberty to adopt what part of it beſt ſuits its conſtitution; and ſo far as its polity is inconſiſtent with the genius of that conſtitution, ſo far it may and ought to be rejected. As to the moral law, that is, indeed, the baſis of juſtice and equity to every ſtate, becauſe its rules are founded on the common principles of human nature, and are inſeparable from the general order and intereſt of mankind.

The laws reſpecting marriage are evidently *peculiar*, in many caſes, to the genius of that circumſcribed policy which was inſtituted for the preſervation of the Jewiſh people; and were admirably calculated to anſwer the great ends of their ſeparation from the Gentiles. We ſhall illuſtrate this remark more particularly hereafter, in ſome ſtriking inſtances which immediately relate to the union of the ſexes:—at preſent, we would obſerve, that unleſs Mr. Madan can make it appear that the ſigns of virginity are as *infallible*, amongſt all people and through every age, as they were pronounced to be under the Moſaic inſtitution, the law which he is ſo anxious to renew would lay a foundation for jealouſy on the one ſide, and fraud on the other, too pregnant with miſchiefs to be even thought of with indifference.

Our Author obſerves (vol. i. 23.), that, 'though we find every particular down to the very pins of the tabernacle; every rite and ceremony, even to the minuteſt circumſtance, exactly delineated and revealed to Moſes by "the pattern ſhewn him in the Mount," yet we find no *marriage-ſervice*, or religious ceremony of an outward kind, ſo much as mentioned. The buſineſs of marriage, *as at firſt* ordained, was confined to the *one ſimple act* of union.'

To ſupport this hypotheſis, our Author is under the neceſſity of obviating a very capital objection, that naturally ariſes from Exod. xxii. 16, 17. "If a man entice a maid that is not betrothed, and lie with her, he ſhall ſurely endow her to be his wife. *If her father utterly refuſe to give her unto him*, he ſhall pay money according to the dowry of virgins."—The objection ariſing from this text is obvious. If marriage is actually completed by the mere carnal knowledge of each other's perſons, they were to every poſſible intent, in the ſight of God, lawful man and wife, upon Mr. Madan's plan, and no law could have put them aſunder, becauſe they had been joined by a divine ordinance, which is ſuperior to every other inſtitution under heaven. And yet from this paſſage in the Moſaic ritual, we learn very clearly, that a parent had the power of diſannulling every obligation ariſing from a union of this nature: the conſequence is, that this union, though carnal, was *not* indiſſoluble, as it muſt neceſſarily have been, in ſpite of the will or authority of any parent whatever, if Mr. Madan's ſuppoſition were true.

—Now to evade the force of this objection, which would inſtantly annihilate his whole ſyſtem of marriage, he gives the following ſhrewd and ingenious turn to the tranſlation of the paſſage above quoted. " If a man entice a maid, &c.—he ſhall ſurely endow her to be his wife. THOUGH the father utterly refuſe to give her, he ſhall pay money, &c." ' This (ſays he) is but explanatory of what goes before, " he ſhall ſurely endow her to be his wife," by paying the dower into the hands of the father *after* the marriage, as was uſually done and ought to have been done *beforehand.* The *dowry* is ſuppoſed to be the portion paid by the huſband into the hands of the bride, or her father, as a kind of purchaſe of her perſon. This is to this day the practice of ſeveral eaſtern nations; and this was not to be with-held becauſe the huſband had married the woman either *without* or *againſt* her father's conſent. In ſhort, the man was not to take advantage of his own wrong. But [אם] *though* the father refuſed or not, the dowry muſt be paid according to law.'

In the liberty which Mr. M. hath here taken with the text, he hath departed from the authority of his favourite Montanus. And we may further obſerve, that every inſtance (except perhaps in one) which he hath produced to corroborate his tranſlation, אם might as properly be tranſlated IF as THOUGH; and in ninety-nine examples out of a hundred it is uſed *hypothetically* through the whole Bible. Indeed the exceptions are ſo few, and thoſe ſo equivocal and indeciſive, that no man, unleſs violently bent to ſerve a cauſe at all hazards, would exalt any of them into authorities; eſpecially when the ſenſe of the paſſage evidently requires the general tranſlation that is affixed to the word.

But not to dwell on theſe verbal criticiſms, we think we can make it appear, that the paſſage in queſtion eſtabliſheth its own meaning by the cleareſt evidence poſſible. As for Mr. Madan's hypotheſis, it overthrows itſelf; for it virtually annihilates that parental authority, which made ſuch a diſtinguiſhing part of the Jewiſh ritual. If a father utterly refuſed to give his daughter to the man who ſolicited her in marriage, he was not denied, on Mr. Madan's conjecture, the privilege of getting her *without* his conſent. If he could *entice her to lie with him*, the marriage was completed by that very deed; nor could the authority of the parent deſtroy the union, nor in the ſlighteſt degree leſſen the validity or impeach the ſanctity of it. Nor was any puniſhment to be inflicted on the daughter for this groſs violation of duty; nor was any extraordinary mulct levied on the huſband for having been the occaſion of it, and thus a partaker with her in diſobedience. He was only to pay the dowry;—and that was no more than would have been demanded of him, and he muſt have paid, even if he had gained the father's conſent. Conſequently on this plan, there was no ſecurity made for parental authority; for *in the event* the matter was to be preciſely the ſame, whether the father utterly refuſed or voluntarily conſented to the marriage of his daughter. How abſurd the ſuppoſition! But the abſurdity is wholly chargeable to our Author's perverſion of the text. The text is ſufficiently clear; and means—what it hath been univerſally ſuppoſed to mean till ſophiſtry tortured it into nonſenſe and contradiction,—viz.—that if a man entice the affections of a virgin, and ſo far impoſe on her credulity or her paſſions, as to gain her conſent to a premature enjoyment of her perſon, he was obliged to prevent her ſhame and miſery, by making her his wife. None could put a negative on their further and more ſolemn union by public marriage EXCEPT the father. IF *he utterly refuſed to give her unto him* (and the law preſumed that, if he did refuſe in *ſuch* a caſe, he had undoubtedly prudent and juſt reaſons for it), yet that refuſal would not exempt the ſeducer from ſome kind of puniſhment. He was to make ſuch a ſatisfaction for the injury he had done, as the law had directed in ſimilar caſes. "He was to pay money according to the dowry of virgins." In other words, that ſum which would have been demanded of him as a dowry, or ſettlement, in caſe the parent had conſented to his marriage, muſt now be paid as a fine for his ſeduction of the daughter.—Viewed in this light, there is ſome meaning in the law; but in Mr. M.'s repreſentation of it, the law is made to deſtroy itſelf.

This Writer, in his attempts to depreciate the outward forms of marriage, would make his readers believe, that becauſe none are explicitly deſcribed, therefore none exiſted; the conſequence on his ſcheme is, that they are the ſuperfluous ordinances of human policy. But ſurely he cannot but know that *ſome* forms were deemed eſſential to an honourable alliance by the patriarchs and ſaints under the Old Teſtament, excluſive of the carnal knowledge of each other's perſons*. If the latter took place before the cuſtomary forms of marriage were complied with, it was judged a ſhameful act. The caſe of Dinah, the daughter of Jacob, clearly proves this. According to Mr. Madan's hypotheſis, ſhe was actually *married* to the Prince of Sechem. But the Scripture expreſsly ſays, that "he took her, and lay with her, and *defiled* her." It was *after* this act that he ſaid to his father, "Get me this damſel to *wife*." [Vid. Gen. xxxiv.] It is evident from the chapter where this circumſtance is related, that her brethren's rage was excited, becauſe they conſidered the connection not ſo much unlawful (on account of the *uncircumciſion* of the Prince) as criminal and ſcandalous, becauſe it had taken place without thoſe previous forms and ſtipulations that were judged neceſſary to ratify a legal marriage. This is evident from the reply that they made to their father, after he had expoſtulated with them for their cruelty towards the Sechemites—"Should he deal with our ſiſter AS WITH AN HARLOT?" i. e. Should her perſon be enjoyed as a harlot's is wont to be, without thoſe previous requiſites which are deemed neceſſary to credit and ſanctify the act?

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* *Compare Ruth iv.* 10—13. with Tobit vii. 13, 14.

The pretence of *uncircumciſion* was afterwards pleaded by Dinah's brethren in bar to any farther alliance between her and Sechem:—but in this, they dealt *deceitfully*, it is ſaid; for it was only ſet up for the foul purpoſe of taking a deeper revenge than they could otherwiſe have effected. Marriage with the uncircumciſed, though diſcouraged, was not, as far as we can learn, forbidden by any poſitive and explicit law to the earlier patriarchs: and even after they had been forbidden, and the law was in the greateſt force, particular caſes were exempted from the general rule; and marriages with heathen families were neither deemed criminal nor impolitic. Moſes himſelf married an *outlandiſh woman*, (as ſhe was ſcornfully termed by the ſplenetic zeal of Aaron and Miriam), and Sampſon a daughter of a Philiſtine; and both, under the ſanction of the Divine approbation. Thus alſo Eſther was given in marriage to a heathen monarch. We might produce a variety of caſes more, to ſhew that neceſſity would ſometimes require the diſpenſation of a law which was only ordained to operate as a general reſtraint on *intermixed* marriages, though it would have been cruel and impolitic to have applied it with an unrelaxed ſeverity to every particular caſe. Had the *bare act* of cohabitation been regarded as a real and valid marriage by the patriarchs, would not the law (if any ſuch law had at that time exiſted) forbidding, for political reaſons, the marriage of the Iſraelites with the people of other nations, have been diſpenſed with in a caſe ſo preſſing and peculiar as that of Dinah's? Or could what Mr. M. calls the primitive and original law of God, be revoked by any ſecondary and ſubordinate ordinance, not founded on nature, but on policy? In ſhort, the matter is very clear from this circumſtance reſpecting Jacob's daughter, that her brethren were enraged, not becauſe ſhe was *married* by this act of cohabitation with Sechem, but becauſe ſhe was *defiled* by it; and thus *no* marriage having been ſolemniſed between them, they regarded the connection as infamous, and conſidered their ſiſter as having been treated as a *harlot*, and not as a *wife*.

Mr. M. though he hath been totally ſilent about the caſe of Dinah, is yet ingenuous enough to take ſome notice of the *woman of Samaria*, whoſe connection with a man *not her huſband is mentioned* in John iv. Now from this circumſtance "it is (ſays our Author) inferred, that *ſomething* beſides *cohabitation* is neceſſary to conſtitute marriage in the ſight of God. But (in anſwer to this inference) let us *ſuppoſe*, ſays he, that *four* of this woman's huſbands were dead, or had divorced her for adultery with another man; that under either of theſe circumſtances, ſhe had married a *fifth* huſband, whom ſhe had deſerted, and lived in adultery with another man; ſhe certainly had had *five* huſbands, and the man with whom ſhe now lived in adulterous commerce, *perhaps* clandeſtinely, could not be properly ſtiled her *huſband*, nor ſhe his wife.'

Now the whole weight of this moſt evaſive reaſoning reſts on the feeble ground of a fancied conjecture, in direct contradiction to the obvious ſenſe and letter of the paſſage, when one part of it is viewed in connection with another. Let our Readers judge.—" Jeſus ſaid unto her, Go, call thy huſband. The woman anſwered and ſaid, I have NO huſband. Jeſus ſaid unto her, Thou haſt well ſaid, I HAVE no huſband; for thou HAST HAD five huſbands, and HE whom thou now HAST is not thy HUSBAND. In that ſaidſt thou TRUELY." Now if the fifth huſband had not been *dead*, or the band of marriage actually *diſſolved* (which was all one with reſpect to the liberty the woman would have acquired), would our Lord have ſaid that ſhe ſpoke the *truth*, in declaring that ſhe *had no huſband* at the time he was converſing with her? For, on Mr. Madan's conjecture, ſhe actually *had a huſband* at that very time, though *perhaps* ſhe had deſerted him. Thus, our Author, to ſerve the wretched purpoſe of his PERHAPS and SUPPOSE, will indirectly charge his Saviour with falſity, or at leaſt equivocation:—we ſay *indirectly*, for we charitably believe that he was not aware of the conſequences that would reſult from the admiſſion of his hypotheſis.

If Mr. M. chuſes, we have no objection to read the laſt clauſe of the paſſage in the following manner—" He whom thou now haſt is not THY huſband:" i. e. He is the huſband of *another* woman, and conſequently he cannot be a huſband of *thine*.

But if we give it this ſenſe, how will his ſyſtem of POLYGAMY ſtand?

[*To be continued.*]

ART. VI. *Experiments eſtabliſhing a Criterion between Mucaginous and Purulent Matter: And an Account of the Retrograde Motions of the Abſorbent Veſſels of Animal Bodies in ſome Diſeaſes.* By the late Mr. Charles Darwin. 8vo. 2 s. 6 d. Cadell. 1780.

THIS poſthumous work, independent of its intrinſic merit, cannot fail particularly to attract the notice of every Reader poſſeſſed of ſenſibility, by the affecting circumſtances attending

tending its publication. It is a monument, too prematurely erected by *parental piety*, to the memory of a departed ſon; of whoſe ingenuity and induſtry theſe pages afford a very ſtriking ſpecimen; and who was carried off by a fever, before he had completed his twentieth year, while he was proſecuting his medical ſtudies at Edinburgh. The father of this youth, who is the Editor of this performance, is the worthy and ingenious Dr. Darwin of Litchfield.

The firſt of the two pieces which conſtitute this literary collection, is a Diſſertation of the late Author, containing an account of the experiments made by him, with a view to aſcertain the beſt criterion between *pus* and *mucus*; and for which a gold medal had been adjudged to him by the *Æſculapian Society* at Edinburgh, ſcarce two months before his death.

The utility of diſcovering a certain criterion, by which theſe two fluids might be diſtinguiſhed from each other, is as evident as is the fallacy of the teſts which had hitherto been propoſed to aſcertain the difference between them:—particularly with reſpect to the phenomena attending the trial, originally propoſed by Hippocrates, of dropping them into water, or rather ſea-water; where it was ſuppoſed that *mucus* would ſwim, and *pus* ſink to the bottom. The preſence or abſence of air bubbles, however, renders this criterion highly fallacious. Van Swieten has obſerved, as the late Author remarks, that one portion of expectorated matter would ſwim; while another part of the ſame matter would ſink: and further, that what had ſwam in the morning would ſink in the evening.

Equally deceitful are the indications from the colour of the matter, and from the fœtid ſmell; by which laſt it has been thought that *pus* might be diſtinguiſhed from *mucus*. But *pus*, the Author obſerves, has often no bad ſmell; and a diſagreeable ſmell is frequently perceived in the mucus excreted in ſome periods of a common catarrh, or *coryza*.

Mr. Darwin's obſervations are comprehended in 35 experiments; in which *pus*, *mucus*, and *coagulable lymph*, were ſubjected to the action of the three mineral acids, and of the mild and cauſtic fixed alcalis. From theſe he deduces the following among other concluſions:

That pus and mucus are both ſoluble in the vitriolic acid; though in very different proportions; pus being much the leſs ſoluble of the two: and that by the addition of water to either of theſe ſolutions, they are decompoſed; the mucus ſwimming at the top, or forming large *flocci* in the mixture: whereas the pus falls to the bottom, and, on agitation, forms a uniform turbid mixture:—that alcaline lixivium *generally* diſſolves pus, and, ſometimes, though with difficulty, mucus; but that, on the addition of water, the pus is precipitated, but the mucus is not affected.

From the whole of his experiments the Author deduces this obſervation: If a perſon wiſhes to aſcertain the nature of any expectorated material, ' let him diſſolve it in vitriolic acid, and in cauſtic alcaline lixivium; and then add pure water to both ſolutions: and if there is a fair precipitation in each, he may be aſſured that ſome *pus* is preſent. If in neither a precipitation occurs, it is a certain teſt that the material is entirely *mucus:* if the material cannot be made to diſſolve in alcaline lixivium, by time and trituration, we have alſo reaſon to believe that it is *pus.*'

The next Diſſertation was deſigned for the late Author's inaugural theſis; and is here tranſlated from the original Latin. It contains many curious and original obſervations on the retrograde motions of the fluids contained in the abſorbent veſſels; and on the diſeaſes producing, or produced by, theſe aberrations of the abſorbent veſſels from their uſual or natural functions.

After giving a ſhort account of the ſyſtem of abſorbent veſſels, the Author proceeds to ſhew, that though the valves, with which the lymphatic and lacteal veſſels are furniſhed, may ſeem to form inſuperable obſtacles to the regurgitation of their contents; yet it is poſſible that theſe valves may not, under certain circumſtances, and in certain diſeaſes, ſo completely cloſe the veſſels, as to prevent the retrograde motion of their contents. He afterwards ſhews, that ſuch an inverted motion actually takes place on ſeveral occaſions.

A mechaniſm analogous to that of the abſorbent ſyſtem occurs even in ſome of the larger and more conſpicuous organs; which, in a diſeaſed ſtate, are frequently known to regurgitate their contents. Thus, ſays the Author, ' the upper and lower orifices of the ſtomach are cloſed by valves; which, when too great quantities of warm water have been drank, with a deſign to promote vomiting, have ſometimes reſiſted the utmoſt efforts of the abdominal muſcles and diaphragm: yet, at other times, the upper valve, or *cardia*, eaſily permits the evacuation of the contents of the ſtomach; whilſt the inferior valve, or *pylorus*, permits the bile, or other contents of the *duodenum*, to regurgitate into the ſtomach.'

On this occaſion the Author takes particular notice of a phenomenon which has been frequently obſerved; and which has induced many phyſiologiſts, both ancient and modern, to ſuſpect, that there was a nearer or more direct communication between the ſtomach and urinary bladder than that of the circulation. This ſuſpicion has been founded—on the quickneſs with which a great quantity of cold water, drank by a perſon heated by exerciſe, paſſes off by urine:—on the quick and large flow of urine which paſſes at the beginning of intoxication:—on the ſmell of this urine, reſembling that of particular ſubſtances ſwallowed not long before:—on experiments made on brutes, where the ureters have been tied:—and on particular inſtances in the human ſpecies, where the kidneys have been totally obliterated by ſuppuration; and yet, in both caſes, the urine has continued to paſs.

From all theſe inſtances, it appears reaſonable to conclude, that fluids may paſs from the ſtomach or inteſtines, without having previouſly entered the blood veſſels, or performed the courſe of the circulation. The urinary lymphatics, the Author obſerves, after Hewſon, are joined with the inteſtinal abſorbents, by numerous anaſtomoſes: and as there is no other *expeditious* road from the ſtomach to the bladder; he very plauſibly infers, that the fluids above mentioned are conveyed *rectiſſimo curſu*, and with their taſtes and odours not much changed, by the urinary branch of the lymphatics; the natural or uſual motions of which are inverted, in conſequence of the diſordered ſtate of the animal. On this occaſion he relates the following curious experiment:

'The more certainly to aſcertain the exiſtence of another communication between the ſtomach and bladder, beſides that of the circulation, the following experiment was made, to which I muſt beg your patient attention:—A friend of mine (June 14, 1772), on drinking repeatedly of cold ſmall punch, till he began to be intoxicated, made a quantity of colourleſs urine. He then drank about two drachms of nitre diſſolved in ſome of the punch; and eat about twenty ſtalks of boiled aſparagus. On continuing to drink more of the punch, the next urine that he made was quite clear, and without ſmell; but in a little time another quantity was made, which was not quite ſo colourleſs, and had a ſtrong ſmell of the aſparagus. He then loſt about four ounces of blood from the arm.

'The ſmell of aſparagus was not at all perceptible in the *blood*, neither when freſh taken, nor the next morning; as myſelf and two others accurately attended to: yet this ſmell was ſtrongly perceived in the *urine*, which was made juſt before the blood was taken from his arm.

'Some bibulous paper, moiſtened in the ſerum of this blood, and ſuffered to dry, ſhewed no ſigns of nitre by its manner of burning. But ſome of the ſame paper, moiſtened in the urine, and dried, on being ignited, evidently ſhewed the preſence of nitre. This blood and the urine ſtood ſome days expoſed to the ſun in the open air, till they were evaporated to about a fourth of their original quantity, and began to ſtink. The paper, which was then moiſtened with the concentrated urine, ſhewed the preſence of much nitre by its manner of burning;

whilſt that moiſtened with the blood, ſhewed no ſuch appearance at all.

'Hence it appears, that certain fluids, at the beginning of intoxication, find another paſſage to the bladder, beſides the long courſe of the arterial circulation: and as the inteſtinal abſorbents are joined with the urinary lymphatics by frequent anaſtomoſes, as Hewſon has demonſtrated; and as there is no other road, we may juſtly conclude, that theſe fluids paſs into the bladder by the urinary branch of the lymphatics, which has its motions inverted during the diſeaſed ſtate of the animal.'

Two other caſes, which occur afterwards in the notes ſubjoined to this performance; tend ſtrongly to confirm the Author's hypotheſis on this ſubject.

The ſubject of the firſt of theſe caſes had long laboured under a *diabætes.* He had for ſome time drank four pounds of fluid, and paſſed twelve pounds of urine daily. Each pound of the urine was found to contain an ounce of *ſugar:* nevertheleſs, Dr. Home, who had read the Author's theſis in manuſcript, found, on taking ſome blood from this patient, that '*neither the freſh blood nor the ſerum taſted ſweet.*' On opening his body after death, no morbid appearances were obſerved, except that *the left kidney had a very ſmall pelvis*; and that there was a *conſiderable enlargement of moſt of the meſenteric lymphatic glands.*

The other caſe was communicated to the Editor by Mr. Hughes of Stafford; who informed him, that, from two quarts of urine of a patient in the infirmary at that place, who was affected with a chyliferous diabætes, he had obtained four ounces and a half of a hard and brittle *ſaccharine* maſs, like treacle which had been ſome time boiled:—but that four ounces of blood, which he had taken from the patient's arm, with deſign to examine it, had the common appearance; except that the ſerum reſembled cheeſe-whey; and that, on the evidence of four perſons, two of whom did not know what it was that they taſted, the ſerum, inſtead of a *ſaccharine*, had a *ſaltiſh* taſte.

Theſe two caſes ſhew, that the ſaccharine matter, with which the urine in diabætic patients ſo much abounds—like the nitre and aſparagus which were ſwallowed during the drunken diabætes above mentioned—had not entered the blood veſſels, or performed the courſe of the circulation. It is afterwards obſerved, that the proceſs of digeſtion reſembles that of the germination of vegetable grains, or of the making barley into malt; as the vaſt quantity of ſugar found in the urine of the laſt mentioned patient, muſt have been made from the food which he took, in very large quantities; and from the great quantity of ſmall beer which he drank. And it is further obſerved, that, as the ſerum of the blood was not ſweet, the chyle appears to have been conveyed to the bladder, without having previouſly entered the blood veſſels; ſince ſo large a quantity of ſugar as was found in the urine—not leſs than 20 ounces in a day—could not have exiſted in the blood without being perceptible to the taſte.

A paſſage which we have met with, in M. Macquer's excellent *Dictionary of Chymiſtry*, under the article *Urine*, is ſo very applicable to the preſent ſubject, that we cannot reſiſt the temptation of tranſcribing it.

After obſerving that certain odoriferous ſubſtances, taken inwardly, ſuch as aſparagus, turpentine, and others, quickly communicate their peculiar ſmells to the urine even of a perſon who is in a ſtate of perfect health; he adds—"But I have alſo ſeen perſons ſubject to pains of the head, and whoſe digeſtion has been laborious and painful, in conſequence of an hyſterical or hypochondriacal temperament, who have diſcharged urine in which I could moſt evidently perceive the ſmell of coffee, ſpices, onions, fruits, herbs, and even of broths, when they had taken nothing elſe; in ſhort, of any food which they had ſwallowed that had the leaſt odour. The urine of theſe perſons was conſtantly *acid*, and always reddened ſyrup of violets and blue paper, when it was firſt diſcharged; eſpecially after they had eat *fruits* and greens, and drank even a ſmall quantity of wine."——This laſt obſervation tends to confirm the hypotheſis of Mr. Darwin. It is well known that the urine of perſons in health, even when firſt diſcharged, is ſo far from exhibiting appearances of *acidity*; that a ſtrong odour of *volatile alcali* is immediately perceived on adding a little fixed alcali to it. The uncombined acid, therefore, in the urine of theſe hypochondriacal perſons, muſt probably have been the native acid of the fruits, &c. which they had ſwallowed, and which had paſſed, unchanged, through the channels pointed out by Mr. Darwin, directly to the bladder; or it poſſibly may, in ſome caſes, have been generated, by theſe fruits or other aliments undergoing the *acetous fermentation* in the *primæ viæ*.

Having thus ſhewn that there ſubſiſts a communication between the alimentary canal and the bladder, by means of the abſorbent veſſels; the ingenious Author next proceeds to ſhew that the phenomena of many diſeaſes, or morbid ſymptoms, are only explicable from the retrograde motions of the fluids contained in ſome of the branches of the lymphatic ſyſtem; which have a certain ſympathy with each other: ſo that when one branch is ſtimulated into unuſual kinds or quantities of motion, ſome other branch has its motions either increaſed, or diminiſhed, or inverted, at the ſame time. To the ſame cauſe, or to the occaſionally retrograde motions that take place in ſome of the branches of the lymphatic ſyſtem, he aſcribes thoſe ſudden tranſlations of matter, of chyle, of milk, and of urine, of which ſo many remarkable inſtances have been recorded; as it is certainly difficult to conceive, on any other ſyſtem, how theſe different fluids, ſuppoſing them to have been abſorbed into, and mixed with, the *whole maſs of blood*, could have been ſo haſtily ſeparated from it, as well as collected and transferred to any one part.

For the many other ingenious obſervations and hints contained in this eſſay, we muſt refer our medical and philoſophical Readers to the work itſelf:—not however without firſt ſincerely ſympathiſing with the father of this excellent youth; and lamenting the loſs which the Public have ſuſtained in the premature death of one, whoſe early exertions in the cauſe of ſcience, and whoſe extraordinary natural talents, improved by a judicious mode of education, deſcribed in his *Life* affixed to theſe Eſſays, were ſuch, as would undoubtedly have enabled him, had his life been ſpared, to realiſe the moſt ſanguine expectations of his friends.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. VII.

DESCRIPTION des principales Pierres gravées du Cabinet de S. A. S. Monſeigneur le DUC D'ORLEANS, *Premier Prince du Sang*. Tome I. Paris. 1780.—A Deſcription of the principal Gems in the Cabinet of the Duke of Orleans. Fol. p. 303.—This is the firſt volume of a work, which, when it is completed, will form one of the moſt ſplendid, elegant, and uſeful publications concerning the ſubject of the fine arts during the period of their higheſt cultivation in ancient Greece.

The volume which we have now the pleaſure to announce, contains 95 plates, deſigned and engraved after the ancient models, with equal accuracy and taſte, by M. de St. Aubin, one of the firſt artiſts in France. The deſcription is given by Meſſrs. the Abbés De La Chau, and Le Blond, aſſiſted by the erudition, taſte, and judgment of the Abbé Arnaud, whoſe ingenious Diſcourſes, publiſhed in the Memoirs of the Academy of *Belles Lettres* are ſo well known, and ſo generally admired by the learned of Europe.

When we conſider the different objects of human knowledge, in relation either to the utility or the pleaſure which the ſtudy of them is calculated to afford, the hiſtory of the arts ſeems more important than that of empires. Yet the latter, as it addreſſes itſelf more directly to the paſſions of men, has always obtained a greater ſhare of their attention. It is eaſier to pull down than to build; more pains are required to eſtabliſh than to deſtroy; and it has always been a more common, becauſe a leſs difficult taſk, to deſcribe ſieges, battles and conqueſts, than to trace the gradual improvements of the human mind, in works of real ingenuity and uſe.

Of all the monuments of ancient art, there is none from which we may derive more various and more agreeable inſtruction than from the engravings on precious ſtones. Theſe invaluable deſigns often preſent us with exact copies of the moſt admired Grecian ſtatues ſtill remaining; from which there is reaſon to conclude, that many pieces of ſculpture, of which the originals have unfortunately periſhed, are preſerved and perpetuated in the devices of theſe ineſtimable gems; on which we ſee expreſſed, with inimitable art, the images and enſigns of the ſeveral divinities; the characters and exploits of kings and heroes; the moſt ſtriking peculiarities of ancient cuſtoms and inſtitutions; and all the complicated variety of religious and moral allegory.

The wide diverſity of ſubject to which theſe emblems relate, ſhows the great extent of knowledge neceſſary for explaining them with ſucceſs; and we will venture to pronounce, that notwithſtanding the many learned and elegant performances that have been publiſhed on this ſubject ſince the revival of letters, there is none more deſerving of regard than the work before us, whether we conſider the beauty and accuracy of the deſigns, or the learning and ingenuity of the deſcription.

The judicious Authors have given us a very juſt and candid criticiſm on the labours of their predeceſſors in this walk of literature. The collection of Agoſtini, which is one of the moſt ancient, is chiefly valuable on account of the engravings of Galeſtruzzi; but the explanations accompanying them are not remarkable either for learning or for taſte. Bellori gave a new edition of this work, which was afterwards ſucceſſively improved by Gronovius in Holland, and by Maffei in Italy; but after all theſe corrections, the work of Agoſtini is not very complete or very uſeful.

A few years after the publication of Maffei, Beger gave to the world ſeveral large volumes of indigeſted erudition; diffuſe, without perſpicuity; learned, but not inſtructive. His engravings are neither deſigned with accuracy, nor executed with taſte. La Chauſſe, who ſucceeded Beger, labours under an oppoſite defect. His explanations are too ſuccinct to be intelligible; and he was very little acquainted with the art which he undertook to illuſtrate.

Baron Stoſch had principally in view to collect ſuch gems as contain the names of the artiſts who engraved them; to compare their different excellencies; and thus to form a judgment of their reſpective merit. Conſidered in this view, his work is extremely curious. It is only to be regretted, that he was not aſſiſted by an artiſt of more induſtry and ſkill than Bernard

Picard. The performance of Gravelle is, notwithſtanding its rapid ſale and its ſucceſs with the Public, rather a catalogue than a deſcription; and we never find in his copies that purity, ſimplicity and fire, which diſtinguiſh the noble originals. Montfaucon, in his pompous book, *L'Antiquité expliquée*, ſpeaks of ancient monuments of art, like a man who had ſeen them in a dream. The learned and indefatigable Gori has examined ancient gems with much erudition and conſiderable knowledge of art; but of him, as well as of Spence, Wilde, Ebermayer, and Ficoroni, it may be ſaid, that none of them have illuſtrated the ſubject by the light of philoſophy, penetrated to a ſufficient depth into the myſteries of heathen mythology, or diſcriminated the various productions that fell under their review, with ſuch attentive accuracy as was neceſſary to explain their ſeveral beauties and defects, and to characteriſe the ſtyle of their reſpective authors.

The Count of Caylus joined the habit of uncommon induſtry to a natural taſte for the arts. His time and his fortune were equally conſecrated to the ſtudy of antiquity. He diſdained not the aſſiſtance of the learned and ingenious in every part of Europe. The ſeverity of a jealous eye may diſcover ſome miſtakes and imperfections in his numerous publications; but it is impoſſible to deny him the merit of making uſeful diſcoveries, and of ſmoothing the road of knowledge to thoſe who ſucceeded him.

To the encouragement of Count Caylus the Public is indebted for the excellent treatiſe on engraved ſtones by M. Mariette, whoſe long and extenſive travels, whoſe general correſpondence with men of letters, and whoſe connection with the celebrated Bouchardon, conſpired to enable him to do juſtice to the immenſe treaſures of the French King's cabinet, which was ſubmitted to his review and examination. In the firſt part of his work, he gives the hiſtory of the art of engraving on precious ſtones, a general account of the artiſts, and, in a word, whatever concerns the ſubject of Dactyliography. His ſecond volume is deſtined to explain the ancient monuments of this kind belonging to his moſt Chriſtian Majeſty; and here it is to be regretted, that he has confined himſelf to too narrow limits to apply and illuſtrate the principles which he had been at great pains to eſtabliſh. The ſtyle of Bouchardon too much prevails in his plates, to allow us to ſuppoſe that they have been copied with the moſt ſcrupulous fidelity. It is not eaſy for a great artiſt to ſubmit to a ſervile imitation of a whole compoſition. But we cannot agree with the Authors of the work before us, that the correctneſs, purity and elegance of Bouchardon's *deſigns* compenſate for the defect of an exact *imitation of the original*. When a French tranſlator or artiſt is tempted to embelliſh a Grecian model, he ſhould remember that the taſte of France is, like that of the other modern countries of Europe, fluctuating, particular, and temporary; that of ancient Greece is univerſal and permanent. We never ſee an aukward attempt of this kind, to improve the invaluable monuments of ancient literature or art, but we recollect a celebrated print, in which a French dancing-maſter, placed by the ſtatue of Apollo, deſires the graceful divinity to hold up his head, "*Levez la tête, Monſieur l'Apollon.*"

In ſpeaking of the learned men whoſe labours have diffuſed the knowledge of antiquity in France, the Authors of the preſent undertaking do not forget the celebrated Peireſc, who was one of the firſt that formed a copious collection both of gems and medals, at a time when the cultivation of ſuch ſtudies was very little regarded in that kingdom. Since his time the ſcience of medals has been greatly improved, particularly by M. Pellerin, who has deſcribed with great erudition the numerous medallic curioſities of which he was poſſeſſed, and which being now added to the cabinet of the French King, form the moſt magnificent collection in the world.

After all theſe ſkilful antiquaries, there was ſtill room for the labours of the Abbé Winckelmann, which have illuſtrated the remains of ancient ſtatuary. In his work, entitled, *The Hiſtory of the Arts of the Ancients*, this accompliſhed antiquary has deſcribed the Apollo of the Belvedere, the Venus of Medicis, the Laocoon, and other productions of Grecian ſculpture, with a warmth of ſtyle and expreſſion which vies with the chiſſel of the inimitable artiſts who have been immortaliſed by theſe maſterpieces of genius. His deſcription of the gems in the cabinet of Baron Stoſch is a model in its kind. In all his works, learning is accompanied with taſte; and he never mentions any monument of antiquity which does not furniſh uſeful ideas for promoting the progreſs of the arts.

This panegyric of the Abbé Winckelmann is juſtified by the judicious uſe which the Authors have made of his obſervations in explaining the cabinet of the Duke of Orleans. That the curious Reader may know what entertainment he has reaſon to expect from their work, we ſhall give a liſt of the plates, and ſhall inſert a tranſlation of a few of the principal deſcriptions.

Iſis.
Harpocrates.
Jupiter exſuperantiſſimus.
Thundering Jupiter.
Dodonean Jupiter.
Jupiter Ammon.
Jupiter.
Titan.

Leda.
Ganymede.
Ganymede.
Minerva.
Minerva.
Ceres.
Proſerpine.
Diana.

Diana.
Diana.
The God Menſis.
Mercury.
Mercury God of Eloquence.
Mercury calling up a Ghoſt.
Mercury, ſurnamed Inferus.
Hermaphrodite.
Neptune.
Nereid.
Ox, with a human face.
Head of a River.
Venus, Anadyomené, and Mercury.
Cnidian Venus.
Venus and Cupid.
Venus.
Venus and Mars ſurpriſed by Vulcan.
Force of Love.
Love.
Cupid on the Waters.
Cupid and Pſyché.
Symbol of Death.
Cock Fight.
Mars Gradivus.
Battle.
Victory.
Aurora.
Aurora.
Apollo and Hyacinthus.
Apollo and Marſyas.
Apollo of Coloſſus.
Terpſichoré.
Maſks.
Bacchus.
Bacchus.
Bacchus.
Satyr with a Child dancing.
Silenus.
Silenus on an Aſs.
Faunes.
Faun purſuing a Nymph.
Faun careſſing a Goat.
Sacrifice to Pan.
Bacchanals.
Hercules.
Repoſe of Hercules.
The God Bonus Eventus.
Hope.
Theſeus.
Dedalus.
Philoctetes in the Iſle of Lemnos.
Leander.
Perſeus and Meduſa.

We proceed to give a few examples of the manner in which the Authors have explained theſe intereſting ſubjects. In ſpeaking of a Nereid *ſeated on a horſe with a fiſh's tail*, they take an opportunity to juſtify their ſtudies and purſuits.

> ' Men of a phlegmatic diſpoſition, or of a cenſorious temper, never ceaſe to rail againſt thoſe delightful fictions with which Homer and Heſiod, and their poetical imitators, have enriched and embelliſhed their works; but, although theſe fictions did not contain many uſeful inſtructions, and many important truths, would there be any reaſon to attack and deſtroy a ſyſtem which peoples and animates nature, and which makes a ſolemn temple of the vaſt univerſe? Theſe flowers, whoſe varied and ſhining beauty you ſo much admire, are the tears of Aurora. It is the breath of Zephyrus which gently agitates the leaves. The ſoft murmurs of the waters, are the ſighs of the Naïades. A god impels the winds; a god pours out the rivers; grapes are the gift of Bacchus; Ceres preſides over the harveſt; orchards are the care of Pomona. Does a ſhepherd ſound his reed on the ſummit of a mountain, it is Pan who, with his paſtoral pipe, returns the amorous lay. When the ſportſman's horn rouſes the attentive ear, it is Diana armed with her bow and quiver, and more nimble than the ſtag that ſhe purſues, who takes the diverſion of the

chace. The Sun is a god, who, riding on a car of fire, diffuſes his light through the world; the ſtars are ſo many divinities, who meaſure with their golden beams the regular progreſs of time; the Moon preſides over the ſilence of the night, and conſoles the world for the abſence of her brother. Neptune reigns in the ſeas, ſurrounded by the Nereids, who dance to the joyous ſhells of the Tritons. In the higheſt heavens is ſeated Jupiter, the maſter and father of men and gods. Under his feet roll the Thunders, formed by the Cyclops in the caverns of Lemnos; his ſmile rejoices Nature, and his nod ſhakes the foundation of Olympus. Surrounding the throne of their ſovereign, the other divinities quaff the nectar from a cup preſented them by the young and beautiful Hebé. In the middle of the bright circle, ſhines with diſtinguiſhed luſtre the unrivalled beauty of Venus, alone adorned with a ſplendid girdle, on which the Graces and Sports for ever play; and in her hand is a ſmiling boy, whoſe power is univerſally acknowledged by Earth and Heaven.—Sweet illuſions of the fancy! pleaſing errors of the mind! What objects of pity, thoſe cold and inſenſible hearts who have never felt your charms! And what objects of indignation, thoſe fierce and ſavage ſpirits who would deſtroy a world that has ſo long been the treaſury of the arts; a world, imaginary indeed, but delightful, and whoſe ideal pleaſures are ſo well fitted to compenſate for the real troubles and miſery of the world in which we live.'

According to the mythology of the Greeks, Death is repreſented by a Cupid with an inverted torch. Upon this pleaſing ſymbol of what, to moſt men, is a very unpleaſing ſubject, the Authors obſerve:

'Men fear death, ſays Lord Bacon, as children fear darkneſs. It appears, however, that the ancients could contemplate this melancholy event with a ſteady eye and a firm aſpect; and whenever they recalled it to their memory, the idea only encouraged them to indulge with more eagerneſs in pleaſures, whoſe duration ſeemed far too ſhort. When they had occaſion to mention the laſt term of life, they never made uſe of the proper expreſſion, but employed a variety of circumlocutions. Sleep, Night, Repoſe, are equivalent in ancient authors and inſcriptions to the inauſpicious term, Death.

'Modern artiſts have not the ſame delicacy. Subjected to an abſurd and barbarous cuſtom, which owes its origin only to the groſſeſt ignorance, they always repreſent Death by a ſkeleton.

'The ſubject in queſtion is an abſtract term, which is employed by convention to denote the ceſſation of exiſtence. If it is permitted to repreſent Death by a ſkeleton, we may with equal propriety repreſent Life by a living body; can any thing be more abſurd?

'We know that the poets have made an allegorical perſonage of Death; but could ſculpture and painting preſent (which is impoſſible) to the ſenſes the ſame ideas which poetry preſents to the imagination, is there any thing in the poets to juſtify painters and ſculptors in repreſenting Death by a heap of bones deprived of the muſcles which ought to cover them? It is in vain that ſome artiſts, in order to diſguiſe, and partly to conceal, the abſurdity of ſuch a picture, infold the ſkeleton in an ample drapery. The extremities are always ſeen, and never fail to offend the eyes, and ſhock the underſtanding.

'Death is nothing; the ancients therefore have never perſonified it; they are ſatisfied with expreſſing it by ſuch images as recal it indirectly to the mind. A Cupid turning downwards a flaming torch; a roſe laid on a tomb; theſe are the ſymbols under which they delighted to repreſent it; and nothing could be more proper to diminiſh the melancholy of the ſubject.'

In ſpeaking of a gem on which Cupid is repreſented in the act of enchaining Pſyché, the Authors obſerve, that the fable of Cupid and Pſyché is conſecrated in a great number of monuments of the fineſt ages of Greece. Without mentioning the admirable groupe in the gallery of Florence, or the ſuperb cameo in the poſſeſſion of the Duke of Marlborough, we find the friendſhip and the quarrels of theſe imaginary beings repreſented on a variety of gems as well as bas-reliefs.

'It is remarkable, that before the age of the Antonines, there is not any writer of antiquity, poet, hiſtorian, or philoſopher, who has thought proper to explain, or even to mention, a ſubject which had ſo long and ſo frequently exerciſed the genius of artiſts. Apuleius is the firſt author who takes notice of this charming fable; Fulgentius, Biſhop of Carthage, ſpeaks of it, by his own confeſſion, only after what he had learned from Apuleius, although he ſays, that a certain Ariſtophantes had examined the matter at greater length; but of the work of Ariſtophantes we have not any remains.

'This extraordinary ſilence has given riſe to a ſuſpicion, that the fable of Cupid and Pſyché was connected with certain myſteries celebrated in honour of the God of Love, in Theſpiæ, a town of Bœotia; yet Pauſanias, in his literary journey through Greece, ſays nothing of theſe myſteries that can juſtify ſuch a ſuſpicion. Beſide, if it was allowable to divulge theſe religious ſecrets by ſtatues and pictures, why ſhould it have been forbidden to reveal them by writing?

'However that matter may be, it is certain, that Apuleius has not imagined this fable, as ſome Authors have believed, in order to explain the different ſyſtems of philoſophers concerning the human ſoul. The learned Abbé Gori, and other antiquaries, have imagined that they could explain the emblem as expreſſive of the union between the ſoul and body; but this opinion does not agree with the ſtory of Apuleius, in which this union is ſuppoſed from the beginning, and in which it is ſaid, that the huſband of Pſyché is not a mortal. Other learned men, among whom is the Abbé Banier, pretend that the allegory denotes the power of the paſſions over the mind, and the calamities which this power occaſions to mankind; but this explanation does not agree with the unravelling of the fable, which ends in the marriage of Cupid and Pſyché, and in the birth of Pleaſure, the happy fruit of their union.

'It cannot be diſputed that Pſyché means the ſoul. Plutarch tells us, that the word Pſyché denoted a certain ſpecies of butterfly; and we read in Keſychius that it ſignifies not only the ſoul, but a ſmall winged inſect. We find, on an ancient monument, a butterfly coming out of the mouth of a man juſt dead; accompanied by an inſcription, publiſhed by Gruter: and there is a bas-relief in which Minerva unites a butterfly to the body of a man newly formed. But although it thus evidently appears that the butterfly is an emblem of the ſoul, how can it be proved, that *Love*, of which the Greek name Ερως, and the Latin name *Cupido*, equally denote *deſire*, has ever been employed to expreſs the body? In order to diſcover the true ſenſe of the fable, we ſhall give an abridgement of the ſtory of Apuleius, which fully explains the ſeveral monuments of antiquity relating to this curious ſubject.

'In a certain city, ſays Apuleius, lived a King and a Queen, who had three daughters, all beautiful; of the two eldeſt, however, the beauty had nothing extraordinary, but the charms of the youngeſt exceeded all deſcription. Some ſaid that ſhe was Venus herſelf, who, quitting Heaven and the Fortunate Iſlands, had deſcended to dwell among men; others, that it was a ſecond Venus, produced in the boſom of the Earth, as the firſt had been from the foam of the Sea. There were no more voyages to Paphos, Cnidus, or Cythera; the worſhip of the goddeſs was neglected; her temples were forſaken; her ſtatues were no more crowned with garlands; nor did her altars ſmoke with victims. Indignant that a ſimple mortal ſhould uſurp her honours, Venus called her ſon, and commanded him to puniſh the inſolent temerity of a virgin, who had aboliſhed her worſhip, and ſeduced the admiration of her adorers.

'Pſyché, meanwhile, derived no advantage from her beauty. Every one was eager to ſee and to admire her; but ſhe could not inſpire love into a ſingle breaſt. Her ſiſters were already married, while ſhe, alone in the retirement of her palace, was tempted to execrate her charms, which all were ready to praiſe, but which none deſired to enjoy. Afflicted with her melancholy ſituation, her parents conſulted an Oracle, which ordered them to expoſe Pſyché on the ſummit of a rock, adorned with her funeral ornaments; that there ſhe ſhould find a huſband, not indeed of mortal race; but a fierce and ungovernable monſter, that inſpired terror into heaven, earth, hell, and Jupiter himſelf. Her affrighted parents melt in tears, lament the rigour of deſtiny, but obey its voice. The trembling and forſaken Pſyché abandons herſelf to all the bitterneſs of woe; when Zephyrus, raiſing her with his gentle breath, tranſports her, on his light wings, into a green valley enamelled with flowers. There ſhe fell aſleep. As ſhe awoke, what was her aſtoniſhment at finding herſelf in a palace, adorned with the utmoſt taſte and magnificence; and eſpecially, when, without ſeeing any human form, ſhe heard many voices congratulating her on her arrival, and humbly requeſting her commands! The whole palace reſounds with celeſtial muſic; the moſt delicate viands and the moſt exquiſite wines are preſented to her by inviſible hands; the charms of painting delight her eyes; ſhe breathes a perfumed air; all her ſenſes are inchanted with a new, an uncommon, and a continually varying pleaſure!

'At the approach of night, the beautiful Pſyché yields to the neceſſity of repoſe. Scarcely was ſhe aſleep, when a voice more ſoft and melodious than any that ſhe had yet heard, reſounded in her ears. A ſecret trouble ſeizes her; ſhe knows not what ſhe fears, but ſhe fears the unknown object more than all other calamities. While a thouſand different thoughts torment the ſenſibility of her imagination, her deſtined huſband arrives, ſoftly approaches her couch, makes her his wife, and before morning diſappears.

‘ Meanwhile, her unhappy parents are conſumed with grief; every day her ſiſters ſhed their tears at the foot of the rock where ſhe had been expoſed, and filled the neighbouring fields with the name of Pſyché. Their frequent lamentations, repeated by the echoes around, at length came to her ears. Senſibly affected by them, ſhe thought of nothing but the means of conſoling her unhappy family. The agreeable wonders by which ſhe was ſurrounded, delighted her ſenſes, but could not ſatisfy her heart; and the careſſes of an unknown huſband could not recompenſe her for the ſolitude to which ſhe was condemned. She aſked his permiſſion to ſee and embrace her ſiſters. At firſt he rejected her requeſt, which, he had foreſeen, would become fatal; yet her tears and her beauty finally prevailed. But while he granted her deſire, he exacted a promiſe, that if her indiſcreet ſiſters ſhould aſk who was her huſband, ſhe ſhould not acquaint them with the injunction he had laid on her, never to ſee or know him. Pſyché promiſed; and the ſame Zephyrus which tranſported her into that delightful manſion, brought her ſiſters thither.

‘ After mutual and repeated embraces, Pſyché made them remark the diſtinguiſhed beauty of her palace; dazzled with the luſtre of which, they aſked who was the huſband, or rather the god, who had united in one place all the riches of art and nature. Pſyché, faithful to her promiſe, replied, that it was a handſome youth, whoſe cheeks were covered with a tender down; but afraid of being betrayed into a more particular converſation, ſhe ſent back her ſiſters, after having made them ſeveral valuable preſents. In a few days, however, they returned, with ſentiments very different from thoſe which they had at firſt felt. To the deſire of ſeeing Pſyché, and the joy of having found her, ſucceeded all the ſtings of envy. Pretending to ſhare her felicity, they again aſked her the name and condition of the huſband who united ſuch power and magnificence; and Pſyché, who had forgot her firſt anſwer, deſcribed him by circumſtances altogether inconſiſtent with thoſe which ſhe had at firſt employed. This miſtake convinced them that ſhe had never ſeen him. They “ pitied the cruelty of her fate; wiſhed they could conceal the danger that threatened her; but ſhe herſelf knew the terrible reſponſe of the Oracle.” Then they told her, that her huſband was a frightful monſter, which had the form of a ſerpent; that his venomous breath infected all the country round; and that, ſooner or later, ſhe would be the victim of his ferocity.”

‘ Pſyché, alarmed and trembling, gave way to the perfidious counſels of her ſiſters, who promiſed to bring her a lamp and a dagger, in order to kill the monſter while aſleep.

‘ The night meanwhile comes on; and the huſband arrives. Pſyché eſcapes from his arms, and, with a dagger in one hand and a lamp in the other, advances with a determined reſolution to execute her purpoſe. But, heavens! what was her ſurpriſe, when the light, becoming ſuddenly more brilliant, diſcovered to her Cupid himſelf, lying in the moſt delightful attitude. She grows pale, her knees ſhake, ſhe would have pierced her boſom with the ſteel, but it had already dropped from her trembling hand. The more ſhe contemplates the beautiful object, the more beautiful it ſeems. His head was covered with flaxen locks, which exhaled a celeſtial odour, and floated in negligent ringlets over cheeks redder than the roſe, and a neck whiter than ſnow. His ſhoulders were adorned with light wings, more brilliant than flowers moiſtened by the dew of the morning. At the foot of the couch were his bow, arrows, and quiver. Pſyché conſiders attentively all theſe objects, and, inflamed with love, throws herſelf on her huſband, covers him with kiſſes, and fears only the moment of his awaking. During theſe tranſports of kindneſs, the lamp inclines, a drop of burning oil falls on the right ſhoulder of the god, who awakes, exclaims, and flies. The unhappy Pſyché has only time to ſeize his feet, to which ſhe continues ſuſpended, until, her ſtrength and her hopes forſaking her, ſhe falls exhauſted on the green bank of a river. Cupid perches on the top of a cypreſs, and, with a voice rather plaintive than ſevere, reproaches the credulity of his miſtreſs, her fooliſh alarms, and, above all, the barbarity of her deſign.—He then took his flight; and Pſyché, when her eyes could no longer behold him, ran in deſpair to throw herſelf into the river, —which, moved by reſpect for the god whoſe power extends over all the elements, gently landed her on his flowery bank. There ſhe was received by the god Pan, who endeavoured to ſooth her diſtreſs, and exhorted her to ſoften the reſentment of Cupid, by her prayers and tears.

'As ſoon as Venus learned that, inſtead of puniſhing the inſolent beauty who had provoked her indignation by emulating her charms, Cupid had made her his wife, the enraged mother determined to diſarm her ſon, to break his bow, and to extinguiſh his flame. His unhappy Pſyché became the object of her crueleſt perſecution; and was daily expoſed to new dangers and trials. Cupid, fearful that ſhe would at length ſink under the weight of her calamities, flies to the throne of Jupiter, faithfully relates his adventure, recites the cruelty of his mother, deſcribes the unparalleled charms of his miſtreſs, and concludes by requeſting that he might be ſolemnly united to her by the indiſſoluble ties of marriage. His petition is approved by the aſſembled gods; and in order to calm the uneaſineſs of Venus, who was unwilling that her ſon ſhould be married to a ſimple mortal, Pſyché is admitted into the number of the divinities. Heaven rings with acclamations; Cupid and Pſyché are joined by an eternal union; and the firſt-fruits of their marriage is a daughter named Pleaſure.'

We hope that the ſpecimens which we have given of this agreeable work will juſtify our pronouncing it one of the moſt ingenious and entertaining performances on the ſubject of antiquity.

MONTHLY

MONTHLY CATALOGUE,

For OCTOBER, 1780.

POLITICAL.

Art. 8. *An Eſſay on Conſtitutional Liberty: wherein the Neceſſity of frequent Elections of Parliament is ſhewn to be ſuperſeded by the Unity of the Executive Power.* 8vo. 1 s. 6 d. Dilly. 1780.

THE principal deſign of the Author of this pamphlet is, to diſcountenance any ſchemes for ſhortening the duration of Parliaments, or any other of thoſe plans of reformation which have been propoſed by the County Aſſociations, and to recommend a patient acquieſcence in the preſent ſyſtem of things. He obſerves, that ‘ the Britiſh Conſtitution has excluded thoſe who make the laws from all ſhare in the execution of them. This arrangement has produced in Britain, effects which frequent elections could never bring about in the ancient republics, becauſe they were not really ſuch. The identity of intereſt, which is hereby ſo admirably ſecured between the people and their repreſentatives, has rendered the interfering of the former, in the common buſineſs of Government, much leſs neceſſary than it is in republics. This peculiarity of our Conſtitution has even rendered it immaterial, whether the election of our Parliaments be annual, triennial, or ſeptennial.’

The care which has been taken, in the Engliſh Conſtitution, to keep the legiſlative and executive powers ſeparate and diſtinct, has certainly been highly favourable to the liberties of the people; but it by no means follows from thence, that no grievances can ariſe, which may require the interpoſition of the people; and ſhould the legiſlative be corrupted by the executive, it may be abſolutely neceſſary to revert to the primary principles of the Conſtitution.

The Writer maintains, that the influence of the Crown may have increaſed, without any injury to the Conſtitution. He ſays, ‘ if the influence of the Crown has increaſed ſince the Revolution, it is not a neceſſary conſequence that it ought to be diminiſhed. Have not the trade, commerce, and manufactures of the kingdom, increaſed within that period?’ He alſo vindicates the Houſe of Peers in their rejection of the *Contractor's Bill*, becauſe they had a right to do ſo, ‘ if they thought the influence of the Crown was *too ſmall*.’

One of his principal complaints is, that ‘ our modern demagogues attempt to reconcile things in their nature incompatible. They preach up liberty in all its latitude, but adhere to the preſent diviſion of property.’ He thinks, that if the oppoſition were ſincere and conſiſtent, they would be zealous in the promotion of an Agrarian law. He ſeems alſo of opinion, that the complaints of the people are not entitled to much regard, unleſs a decided majority of them join in thoſe complaints; which he does not ſuppoſe now to be the caſe.

Our preſent parliamentary repreſentation is thought, by this Writer, to be ſufficiently complete and comprehenſive. ‘ Doth not every man in the kingdom (he aſks), poſſeſſed of a freehold of forty ſhillings a year, give a vote in the elections? Will any man *who deſerves* *to be argued with tell me,* that this qualification is not comprehenſive enough?' We believe that there are many perſons in this kingdom, who are at leaſt as impartial as the Writer of this pamphlet, and *who deſerve full as much to be argued with,* who think a more comprehenſive plan of parliamentary repreſentation would be a great improvement of the Conſtitution. That the preſent parliamentary repreſentation is inadequate, ſeems to have been ſhown in a very forcible and convincing manner, by the late Mr. Burgh, in his Political Diſquiſitions: but what our Author has advanced upon this ſubject is very dogmatical, and ſuperficial.

He is diſſatisfied with former political Writers of the greateſt eminence. Of Mr. Locke he ſays, that, 'between his ſpeculations and facts there is frequently little correſpondence.' Lord Bolingbroke, he thinks, writes too much like a republican; and Harrington ſometimes uſes 'the weakeſt of all arguments.' He ſeems ſolicitous to lead his Readers to this concluſion, that becauſe there always have been abuſes in government, therefore theſe abuſes ought to be quietly ſubmitted to.

He ſpeaks of perſons of different ſentiments from himſelf with great contempt; but ſome of his own notions, and particularly that true liberty cannot be maintained in a State without an Agrarian law, ſeem to be as Utopian as any of thoſe which he affects to ridicule.

He ſays, 'this country cannot be impoveriſhed, Miniſters cannot touch a halfpenny of the people's money, without the concurrence of Parliament, which implies that the ſchemes of Miniſters are approved by Parliament. He who goes about to tell the nation, that it is impoveriſhed by its Parliament, deſerves the notice of neither.' He wiſhes much for a reſtoration of 'that *confidence in our repreſentatives,* to which *the uniform tenor of their conduct* juſtly entitles them.' He has manifeſtly a better opinion of our late Parliaments than Sir Fletcher Norton teſtified a few months ſince, or than the laſt Houſe of Commons had even of themſelves,—as may fairly be preſumed from their famous vote, concerning the influence of the crown.

There is ſomething in this pamphlet which gives it the air of elaborateneſs, and it is not ill-written in point of ſtyle; and yet, ſo far as we can judge, the Author's ideas on the ſubjects on which he has treated, are far from being accurate, and his arguments are very inconcluſive. We are alſo of opinion, that there is no ſyſtem of tyranny on earth, which might not be vindicated on principles ſimilar to ſome of thoſe which are advanced by this Writer.

Art. 9. *Corrupt Influence removed, and the Conſtitution reſtored; by a new Plan of Election and Repreſentation in one Houſe of Parliament, and a neceſſary Reform in the other.* In Two Letters to the People of England. By the Rev. T. Northcote, Chaplain in the Royal Artillery. 8vo. 1 s. Almon.

This animated Writer propoſes to lay the axe to the root of our political evils; and to cleanſe the impure fountains of law and government by removing the very means and inſtruments of corrupt influence in both Houſes of Parliament; by reſtoring the true principles of the Conſtitution with ſhort Parliaments and equal repreſentation, in one; and finally annulling the unnatural union of an eccleſiaſtical polity with the civil, under one ſupreme head, who, being the great patron of the church's dignities and emoluments, gains by that means as decided a majority in the other.'

His mode of reforming the repreſentative body of the nation, and procuring us the bleſſing of an uncorrupt Houſe of Commons, does not differ materially from what has been propoſed by the late excellent Mr. *Burgh*, in the *Political Diſquiſitions*; by Major *Cartwright*, in the *People's Barrier*; and other political writers, who have been ſtrongly impreſſed themſelves, and deſirous to impreſs the Public, with the idea, that no relief can reaſonably be expected from Parliaments, ſo long as a majority of the members are more under the influence of the Crown, than of their conſtituents.

To facilitate the execution of our Author's propoſed reformation, he has, in his firſt letter, ſketched out a plan, for which we muſt refer the Reader to the pamphlet itſelf; as well as for his bold attempt in the ſecond, to diſſolve the inveterate and dangerous *alliance between Church and State*.

Art. 10. *A Letter* to the Right Honourable L—d T——w, L—d H—h C——r of E——d, &c. &c. 8vo. 1 s. Faulder. 1780.

A ſpirited and ſevere attack on Adminiſtration. After having contraſted the brilliant æra when Mr. Pitt had the direction of the affairs of State, with the politics which have of late tarniſhed all the glories of the Britiſh empire, and involved us in accumulated and *ſtill increaſing* calamities, the Author takes a view of the great leading characters of Adminiſtration—particularly L—d N—h, the E—l of S——h, and L—d G—— G——. The former he compliments for his private and domeſtic virtues; but taxes him with inactivity and irreſolution in his public conduct; and conſiders him as totally unfit to preſide at the helm in a ſeaſon ſo peculiarly critical and alarming as the preſent. To the E—l of S——h he gives no quarter, either in reſpect to his private or public character. He charges him with groſs contradictions, and a want of integrity; and 'flatters himſelf that no new argument is needed to prove, that the removal of this Miniſter is devoutly to be wiſhed.'

The S——y of S—e for the A——n D———t comes in for a full ſhare of our Author's ſeverity. 'The hiſtory of this perſon (ſays he) would furniſh matter to ſupply a volume, were it neceſſary, from the ſingle conſideration of a man cruſhed (as one ſhould have thought) beneath a load of ignominy, daring to offer, or being ſuffered to intrude himſelf upon the nation in a great public character.'

To the councils of ſuch weak and wicked men as theſe our Author attributes the misfortunes an indignant fate hath doomed this country to ſuffer.

The only perſon he judges qualified to rectify the abuſes of Adminiſtration, and to reſcue the nation (if its reſcue be indeed poſſible) from abſolute and irrecoverable ruin, is the noble Lord to whom this letter is addreſſed. His vaſt abilities, added to his known reſolution and undaunted fortitude, render him capable of being of the moſt eſſential ſervice to the State, of any member of it. The Author's chief object is, to rouſe his Lordſhip to ſome bold effort, worthy of the great talents he poſſeſſes, and the high office he fills, in order to remove the preſent Miniſters from his Majeſty's Councils, and introduce a new ſyſtem of political government, that may reſtore national honour and public confidence.

It is ſomewhat ſingular, however, that the Author ſhould be ſo eager to commit 'the arduous taſk of reformation' to the very man whoſe councils have aſſiſted the ſchemes which Adminiſtration hath adopted; and whoſe perſeverance in ONE line of politics hath ariſen from that very diſpoſition for which he is complimented by the Author.

Art. 11. *An Addreſs to the Electors of Great Britain.* By one of the People. 8vo. 6 d. Faulder, &c. 1780.

An honeſt invective againſt *corrupt influence,—parliamentary dependence,* &c. attended by a warm exhortation to THE PEOPLE to do themſelves juſtice, by the choice of *proper* repreſentatives.—This account ſhews, that the preſent Addreſs appeared before the late General Election; although it chanced not to fall into our hands time enough for inſertion in laſt month's Catalogue.

Art. 12. *A Short Hiſtory of the laſt Seſſion of Parliament,* with Remarks. 8vo. 1 s. 6 d. Almon. 1780.

The adherents of the preſent Adminiſtration will execrate this piece, as 'a factious and inflammatory performance.'—The friends of Oppoſition will ſpeak of it in other terms. They will pronounce it 'an animated and juſt repreſentation of the fatal effects of Government-influence over the repreſentatives of the people in Parliament; and well calculated to rouſe the free electors of this country, to a laudable reſentment of the unconſtitutional meaſures of a wicked and corrupt Miniſtry.'—For us, we cannot unreſervedly ſubſcribe to either of theſe accounts. It is, certainly, a *ſplenetic* production.—The Author's view in writing it, was the ſame with that of the patriotic *Addreſſer* in the preceding Article.

Art. 13. *A Letter to Lord North,* on his Re-election into the Houſe of Commons. By a Member of the late Parliament. 8vo. 1 s. Wilkie. 1780.

Contains a ſpirited review of the plans and conduct of the Oppoſition-party, during the laſt ſitting of Parliament. This review is followed by a very handſome encomium on the abilities, conduct, and character of the noble ſtateſman to whom the letter is addreſſed.

Art. 14. *A Letter to the Right Honourable Viſcount Cranborne,* Lord-Lieutenant and Cuſtos Rotulorum of the County of Hertford. 8vo. 6 d. Almon. 1780.

Occaſioned by Lord Cranborne's Proteſt againſt the County Petition. It is ſenſible and ſpirited; it merits the ſerious attention of the nobleman to whom it is immediately addreſſed, and, indeed, of all who wiſh well to the true intereſt of this country.

Art. 15. *Letters of Caius,* concerning the Times. 8vo. 1 s. 6d. Macgowan. 1780.

Moſt of theſe Letters made their firſt appearance in a Daily Paper; and their republication, in their preſent form, is owing to 'the deſire of ſeveral perſons of rank and figure.'—They are all on political *topics,* and written on the ſide of Oppoſition. The Author's ſentiments, in courſe, will be applauded in the lump by the Whigs, and damned by the Tories:—for all is PARTY, now; while PRINCIPLES ſeem to be—things only to be laughed at.

AMERICAN WAR.

Art. 16. *The Narrative of Lieutenant General Sir William Howe,* in a Committee of the Houſe of Commons, on the 29th of April, 1779, relative to his Conduct, during his late Command of the King's Troops in North America: To which are added, Some Obſervations upon a Pamphlet, entitled, Letters to a Nobleman. 4to. 3 s. Almon, &c. 1780.

The firſt part of this two fold publication, containing *the Evidence* produced to the Committee, &c affords nothing but what hath already been laid before the Public. The ſecond part (which is by much the largeſt) conſiſts of Sir W. Howe's Obſervations on the *Letters to a Nobleman,* on the Conduct of the War in the Middle Colonies:—See Rev. for Sept. 1779.

In our account of the above-mentioned *Letters,* &c. we obſerved, that the accuſations brought by that Author againſt Sir William Howe, were urged with ſuch force of language, and appeared to be ſo powerfully ſupported by facts, that we could not help thinking the General's character highly concerned in ſo bold an impeachment of his conduct. We added, that ſhould neither Sir William nor his friends offer any vindication of his proceedings while at the head of the Britiſh army in America, the world would be apt to conſtrue ſuch ſilence into an admiſſion of the charge, &c. &c.

Sir William's vindication, however, now appears; and candour muſt acknowledge, that it is not a feeble attempt to reſcue the General's reputation from the obloquy thrown upon it, not only by the Author of *the Letters,* but many other writers, who had joined in the *cry* againſt the noble Commander.

Mr. Galloway's * book (for *the Letters* are known to be the productions of that Gentleman's pen) is here anſwered, paragraph by

paragraph;

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* Mr. Galloway's Evidence before the Committee, and his many publications reſpecting the ſtate of affairs in America ſince the commencement of the preſent unhappy war, having drawn his name into a conſiderable degree of celebrity, the following particulars reſpecting this gentleman, as here given by Sir W. Howe, will not be unacceptable to many of our Readers:

'Joſeph Galloway, Eſq; (a lawyer by profeſſion) had been formerly Speaker of the Aſſembly of Pennſylvania. This gentleman, in the beginning of the rebellion, was elected a Member of Congreſs. When my Brother and I, in the character of his Majeſty's Commiſſioners for reſtoring Peace, publiſhed a Proclamation of indemnity for all thoſe who had taken part in the rebellion, provided they ſhould ſurrender themſelves, and ſubſcribe a declaration of allegiance, within a limited time, *Mr. Galloway* was amongſt the firſt who came over to us, from Philadelphia. This was in the month of December, 1776, when our great ſucceſſes had intimidated the leaders of the rebellion, and nearly induced a general ſubmiſſion. Notwithſtanding ſo favourable a proſpect of affairs, I conſidered the acquiſition of *Mr. Galloway* as a matter of ſome importance, because in all events I expected much aſſiſtance from a gentleman of his abilities and reputed influence in the province of Pennſylvania. This expectation will, I hope, in ſome degree juſtify my liberality towards him. I allowed him at the rate of 200 l. ſterling per annum from the time of his joining the army until he could be otherwiſe provided for. When we had taken poſſeſſion of Philadelphia, I *appointed him a Magiſtrate* of the Police of that city, with a ſalary made up 300 l.

ſterling

paragraph; and ſeveral miſrepreſentations of important facts and circumſtances ſeem to be fairly proved on the Letter-writer.—' Several other anonymous writers, ſays Sir William, have made free with my reputation; but of their productions I take no notice, becauſe their aſſertions, their reaſoning, and their ſcurrility, appear to have been all collected and methodiſed, in the *Letters to a Nobleman.* My remarks upon that production have been confined principally to facts: the falſe reaſoning I have ſometimes endeavoured to detect; the ſcurrility I have always paſſed over in ſilence. Contempt is the only ſpecies of reſentment which the venal inſtruments of calumny deſerve; though ſomething farther may be due to their more infamous employers.'

POETICAL.

Art. 17. *Love Elegies*, by a Sailor, written in the Year 1774. 4to. 1 s. 6 d. Wilkie. 1780.

This elegiac bard has endeavoured to form himſelf upon the model of Mr. Hammond. We are ſorry to mortify a ſenſible and well-meaning man, ſuch as this Writer appears to be, by telling him that, ſailor-like, he has ſhewn in this attempt more courage than diſcretion. Mr. Hammond, though (for the moſt part) he borrowed his materials, had a manner that was truly original and excellent. His language, of which he had great command, is diſtinguiſhable not only for pathetic ſimplicity and tenderneſs, but, when occaſion requires it, for nervous dignity and even ſublimity: properties by which the preſent Writer's language can by no means be characteriſed. His ſtyle is too frequently inelegant, diffuſe, and feeble.

The Elegies are ten in number, to which are added, two tranſlations from Propertius.

' Propertius is one of the few valuable claſſics of which we want a tranſlation. Such a work, executed upon the plan of Granger's Tibullus, with Notes, &c. would, no doubt, be eſteemed by the Public as an acceptable preſent.

Art. 18. *Female Retaliation.* A poetical Eſſay. By a Man. 4to. 6 d. Fielding and Walker.

In the Advertiſement prefixed to this little poem, the Author confeſſes, 'that the greater part of the inſtances, uſed in the following Eſſay, is taken from Mr. Walſh's elegant Defence of Women, written in proſe.' And he modeſtly adds, 'that this ſhort ſketch is intended only as a hint of what might be done by a perſon, who may have

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ſterling per annum, and ſix ſhillings a day more, for a clerk. I alſo appointed him Superintendent of the Port, with a ſalary of twenty ſhillings a day, making in the whole upwards of 770 l. ſterling per annum. Had his popularity, or perſonal influence in Pennſylvania, been as great as he pretended it was, I ſhould not have thought this money ill beſtowed. I at firſt paid attention to his opinions, and relied upon him for procuring me ſecret intelligence; but I afterwards found that my confidence was miſplaced. His ideas I diſcovered to be viſionary, and his intelligence was too frequently either ill founded, or ſo much exaggerated, that it would have been unſafe to act upon it. Having once detected him in ſending me a piece of intelligence from a perſon, who afterwards, upon examination, gave a very different account of the matter, I immediately changed the channel of ſecret communication, and in future conſidered *Mr. Galloway* as a nugatory informer. I continued him, however, in his lucrative offices of Magiſtrate of the Police, and Superintendent of the Port, in the duties of which I believe he was not deficient.'

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fewer avocations, and more ingenuity than himſelf.' For our part, we think the ſubject is already in very good hands: ingenuity, at leaſt, does not ſeem to be wanting in this zealous and manly aſſertor of the female character.

Art. 19. *Sir Ebrius*, a Tale for Bachelors. By the Author of Matrimony, a Tale. 4to. 1 s. 6 d. Payne, &c.

We ſhould ſuppoſe this dull tale was written by Sir Ebrius himſelf, when he was drunk, or rather during the qualmiſh intervals of relieving his ſtomach after an over-night's debauch.

⁂ For our account of *Matrimony, a Tale* (for which this piece is, perhaps, intended as ſome ſort of *amende honourable*), ſee Review for April, p. 321.

Art. 20. *The Rocks of Meillerie:* an Epiſtle from the C—n—ſs of D—r—y to the D—ke of D—r—t. Written near the Lake of Geneva; with a Preface and Illuſtrations. 4to. 1 s. 6 d. Faulder. 1779.

In the preface to this piece are ſome juſt obſervations on the nature of this ſpecies of compoſition. 'The nature of an epiſtle' (an heroic epiſtle, we preſume) 'does not permit the Poet to wanton in deſcription, which ought always to be ſubordinate to the main deſign; and it may be defined, a continued ſpeech, addreſſing an abſent perſon by an animated apoſtrophe. The ſentiments, though ſublime, ought to be natural; the expreſſion, though often enriched by metaphor, ſhould be conciſe; and where it is the language of paſſion, it ſhould be interrupted by thoſe broken ſtarts, fine tranſitions, and delicate revolution of ideas, which require a very able dramatic artiſt to touch with any great ſucceſs. He (this relative ſeems to want an antecedent) muſt feel with pathos, and muſt write with elegance,' &c.

How far this Writer, as a Poet, can ſtand the teſt of his own rules, as a Critic, may be ſeen by the following paſſage:

See where the dreadful cliff's impending brow
Invites my eye to ſtem the waves below!
O ſweet Leucate [*], for a Wretch like me
Daſh my poor brains againſt thy ſtormy ſea!
Yet hold, a moment hold! Eliza think
What horror quivers on this awful brink!
My laſt! my deareſt! my laſt deareſt child [†]!
My laſt! Oh! Heavens; am I frantic wild?
Yes, I am frantic wild! come tears of woe,
Ye burſting veſſels, bid your ſluices flow.
Never oh! never can I ſuffer thee,
My pretty Innocent, to pine for me.'

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[*] Je n'ai plus qu'un mot à vous dire, ô Julie! vous connoiſſez l'antique uſage du rocher de Leucate, dernier refuge de tant d'amans malheureux: Ce lieu-ci reſſemble à bien des egards: La roche eſt eſcarpée, l'eau eſt profonde, & je ſuis au deſeſpoir.

La Nouvelle Heloiſe, Tom. I. Par. 1. Lettre 26.

[†] *The Heroine of this* Epiſtle was delivered of a female child *during her reſidence* at Lauſanne.

It will but be juſtice, however, to acknowledge, that the whole poem is not of this very inferior caſt. There are ſome lines in it that are tolerable, particularly at the beginning. The Muſe, like a perſon leaping from an eminence, makes an effort at firſt, but afterwards her progreſs is rather a *deſcending* than a *flight*.

DRAMATIC.

Art. 21. *Tony Lumpkin in Town*: a Farce. As performed at the Theatre-Royal in the Hay-Market. By J. Keeffe, Author of the Muſical Farce, called *The Son-in Law*. 8vo. 1 s. Cadell. 1780.

In the following Prologue, the Manager has anticipated our Review of this whimſical piece.

> If there's a Critic here, who hates what's LOW,
> We humbly beg the gentleman would go:
> He's very welcome to have ſeen the Play,
> To take his money back, and walk away.
> Our Poet is the fearfull'ſt man on earth,
> And fears too much your ſenſe may ſpoil your mirth;
> He wiſhes plain blunt folks, that laugh and cry,
> As nature prompts, and aſk no reaſon why.
> To night no *Two Act Comedy* you'll view,
> But a mere *Farce!* the characters not new,
> And all your old acquaintance: *Tony Lumpkin*,
> In town, 'tis true, but ſtill a country bumpkin.
> His friend *Tim Tickle* too, who danc'd the bear;
> Bruin, the bear himſelf—nay, never ſtare;
> He ſhall not hurt you, ladies—keep your places!
> The bear-leader has given him *the graces*.
> This ruſtic groupe, bear, bear-leader, 'Squire, Clown,
> The frolic Muſe of Farce now drives to town.
> Her elder ſiſter, Comedy, has wit,
> But Farce has fun, and oft a lucky hit;
> If ſhe yields laugh, a laugh let none deſpiſe;
> Be merry, if you can, and not *too wiſe*.

To this proſaico-poetical account of this farce we have only to add, in juſtice to the Author, that he has very happily kept up, or rather kept *down*, the character of *Tony Lumpkin*, who appears as true and entertaining a ruſtic in town, as the facetious Goldſmith left him in the country. The ſame vein of humour runs through the whole piece. The Writer is, it ſeems, the author of a very popular farce, yet unpubliſhed, called *The Son-in-law*; and in his preſent Dedication is very generouſly laviſh of his acknowledgements to Mr. Colman, for contributing to the ſucceſs of both his little dramas.

NOVEL.

Art. 22. *Emma Corbett*; or, the Miſeries of Civil War: founded on ſome recent Circumſtances which happened in America. By the Author of Liberal Opinions, Pupil of Pleaſure, Shenſtone Green, &c. 3 Vols. 12mo. 9 s. bound. PRATT and Clinch, Bath; Baldwin, London. 1780.

This Writer (who is known as an Author by the name of *Courtney Melmoth*, but whoſe real name we are aſſured is *Pratt*) has ſo often come under our animadverſion, that it is now unneceſſary for us to enter into a particular examination of his literary character. Of all the productions of his verſatile pen, this is perhaps the leaſt exceptionable in ſentiment, and the leaſt faulty in compoſition. And beſides this negative kind of merit, which, in a Writer who has ſo frequently and egregiouſly offended, ought not to paſs unnoticed, this novel has ſome claim to praiſe, on account of the variety of intereſting incidents which fill up the narrative, and the lively, and ſometimes pathetic, manner in which it is related. Without bringing forth to view thoſe features of affectation, and even puerility, which we ſtill obſerve in this author, particularly in his *poetical* efforts, we ſhall not therefore ſcruple to recommend it as one of the moſt ſucceſsful attempts which has been lately made to furniſh that kind of entertainment which is commonly ſought for from novels.

MATHEMATICS.

Art. 23. *The Deſcription of a Sector*, for giving the proportionable Sizes of Wheels and Pinions; and for determining the proper Diſtance of their Centres from each other. Of great Uſe to all Clock and Watch-makers. Made and conſiderably improved by R. Pennington. 8vo. 1 s. Richardſon and Urquhart. 1780.

This publication appears to have been made in conſequence of the 43d Article of the 68th volume of the Philoſophical Tranſactions for the year 1778, where an inſtrument is deſcribed by a M. Le Cerf, of Geneva, and recommended, by him, for purpoſes ſimilar to thoſe mentioned in the title page of the pamphlet before us; and of which Article an account was given in p. 44. of our Review for January laſt. Mr. Pennington's inſtrument appears to be more extenſive in its uſe than M. Le Cerf's; but the truth or falſehood of the principles on which both are conſtructed, alike depend on mechanical experiments, and can neither be proved or diſproved by ſcientific reaſonings.

Art. 24. *The Regiſter of Time:* or, a perpetual Calendar. By Le Chevalier François Saluces de la Mante, of the Order of Malta. 4to. 2 s. 6 d. Beecroft.

This performance contains the following articles. 1. A perpetual Table to find the *Dominical letter* for years after Chriſt. 2. A perpetual Table to find the ſame thing for years before Chriſt. 3. A perpetual Table to find the *days of the week*. 4. A perpetual Table to find the Cycle of the Sun for years after Chriſt. 5. A perpetual Table for finding the ſame thing for years before Chriſt. 6. A perpetual Table for finding the Golden Number for years after Chriſt. 7. A perpetual Table for finding the ſame for years before Chriſt. 8. A perpetual Table to find the Cycle of the Roman Indiction for years after Chriſt. 9. A perpetual Table to find the ſame for years before Chriſt. 10. A perpetual Table for finding the Epact for any year in any century after Chriſt. 11. A perpetual Table for finding the ſame thing in any Year of any century before Chriſt. 12. A general Table of Epacts. 13. A perpetual Table for finding the New and Full Moons. 14. A Table of the Paſchal Full Moons. 15. A perpetual Table for finding Eaſter-day. 16. Another Table for finding Eaſter-day. 17. A Table of the Moveable Feaſts, according to all the poſſible days that Eaſter-day can poſſibly fall on. To theſe Tables the Author has added ſhort accounts of the new Cycles of the Sun and Moon, ariſing from the alteration of the Style; and of the *Victorian* or *Dionyſian*, and the Julian periods. As alſo Formulæ for reducing the Old to the New Style.

The Chevalier ſeems to have brought the dread of the *holy* Inquiſition along with him into England; for even in ſo trifling a matter as that of forming a ſuppoſition (by way of example) that there might have been a year 172293 *before* Chriſt; he takes care to add, 'with all due reſpect to Authorities:' had he been long reſident in England, he would have ſeen, that in ſuch matters we pay no regard to *Authorities*.

The performance is ingenious, and may be of uſe. As ſuch, we recommend it to the notice of the curious.

MEDICAL.

Art. 25. *Obſervations on the Theory and Cure of the Venereal Diſeaſe.* By John Andree, Member of the Corporation of Surgeons of London, and Surgeon to the Magdalen Hoſpital. 8vo. 3 s. Boards. Davis. 1779.

The account we gave of this Writer's Eſſay on the Gonorrhœa * will equally apply to his preſent performance. It contains little that will be new to an experienced practitioner; yet, as it exhibits the moſt rational and improved methods of cure in every inſtance, it may be peruſed with advantage by thoſe to whom this branch of practice is leſs familiar. What appears more peculiar to this Author is, an improvement in the manner of treating venereal buboes. He adviſes that theſe ſhould be managed as common abſceſſes, and permitted to break of themſelves, without the uſe of either knife or cauſtic; and he aſſerts, from experience, the ſafety and ſuperior advantage of this milder mode of practice. If the Author has occaſion to publiſh a ſecond edition, we would adviſe him to add (what every book, eſpecially one containing much miſcellaneous matter, ought to have) a *table of contents*. He may alſo perhaps think it expedient to ſpeak in a more guarded manner concerning the uſe of *arſenic*, the external and internal application of which he recommends in particular caſes, without reſerve.

Art. 26. *An Addreſs to the Commander in Chief*, and Field-Officers of the Army. By an old Surgeon. 4to. 6 d. Middleton.

The purpoſe of this Addreſs (conſiſting of two quotations, one from Dr. Brockleſby, and the other from a writer in the Morning Poſt) is to ſhew the expediency of ſome advance of pay to the regimental ſurgeons. There ſeems to be reaſon enough in what is propoſed; but, alas! this will ſcarcely be thought a time for adding to the expences of Government!

Art. 27. *A Letter to a Lady* on the Management of the Infant. 8vo. 2 s. Baker and Galabin. 1779.

Mrs. Sarah Brown, the Authoreſs of this pamphlet, appears to be an intelligent ſort of a body, and moſt of her directions are rational enough; but we are not to ſuppoſe that ſhe puts forth all her ſtrength on this occaſion, as one material purpoſe of this work is to announce two other treatiſes, the ſubſcription for which is *one guinea.* Mrs. Brown likewiſe *gives advice* concerning the nipples, and has invented a *baſon*, and a machine called the *Nurſe-maid's relief.* In ſhort, if the good lady is ſomewhat of a quack, ſhe is certainly more harmleſs in that character than the generality of the tribe.

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* See Review for March 1777.

Art. 28. *Obſervations and Remarks*, reſpecting the more effectual Means of Preſervation of wounded Seamen and Marines, on Board of his Majeſty's Ships, in Time of Action. 8vo. 1 s. Donaldſon, &c. 1780.

Mr. Rymer, the Writer of this little piece, ſhews the neceſſity of a number of tourniquets on board of ſhips in time of action, in order to prevent deaths from hæmorrhage before the ſurgeon has time to ſtop them. He recommends for this purpoſe a tourniquet of his own invention, as an improvement on Petit's. As there ſeems to be reaſon in what he ſays, it is to be wiſhed that a matter in which the lives of many brave men are concerned may meet with due attention. We can ſay nothing of the merit of *his* tourniquet, as he gives no figure or deſcription of it.

MILITARY.

Art. 29. *Patriotic and Military Inſtructions*, Addreſſed to the People of England, with a View to enable them to defeat the Purpoſes of the Enemy, in caſe of an Invaſion of any of the Poſſeſſions of his Majeſty. Preceded by ſome new Obſervations relative to Fortification, ſubmitted to the Judgment of Engineers, and of thoſe who cultivate the Military Science. By a Citizen of the World. 12mo. 3 s. Faulder. 1780.

This performance is divided into five chapters: in the firſt, the Author combats an opinion which, *he ſays*, prevails in England, that the art of fortifying places is of no uſe here.

In the ſecond, he endeavours to convince us of the intentions of France and Spain to invade England, and to ſet forth the conſequences that muſt reſult from ſuch a circumſtance, if the country people are not taught how to fortify themſelves in ſuch a manner as to reſiſt them.

In the third, he opens his new views of fortification—gives directions for conſtructing forts, and for defending them—not by cannon, but by means of a new *catapult*, which he has invented, and which is capable, he ſays, of producing much greater effects than can be produced by cannon.

The fourth contains general inſtructions for repulſing the enemy in caſe of an invaſion. Here he directs the country people in the making of an abbatis, intrenchments, the flanking them, the making of faſcines, wells, paliſades, and all the modes of fortification which the country people may be ſuppoſed capable of putting in practice.

In the laſt chapter, he gives inſtructions for fortifying a plain country, narrow paſſes, inns, private houſes, ſmall towns and villages, and for forming ambuſcades and ſtratagems for the deſtruction of the invaders.

The book appears to be written by a foreigner; or at leaſt by ſome perſon ſo little acquainted with the Engliſh language, that, in many places, it ſeems impoſſible to underſtand him.

MISCELLANEOUS.

Art. 30. *Hiſtory and Amours of Rhodope.* 4to. 2 s. 6 d. Diemar. 1780.

Mr. Diemar is publiſhing, by ſubſcription, two engravings, from paintings of Angelica Kauffman, by Bartolozzi. The ſubject of one piece is, 'The Loves of Rhodope and Æſopus;' of the other, 'Pſammetichus, King of Ægypt, chuſing Rhodope for his Queen.' The Publiſher, fearing that 'the hiſtory of Rhodope might either be overlooked by many, or forgotten by others; has thought it neceſſary to inſtruct the one part, and to refreſh the memory of the other, by a ſhort recital of the hiſtory and amours of Rhodope. Herodotus, Diodorus Siculus, Plutarch, Ovid, Suidas, and others, gave the materials for this hiſtory; the putting of the materials together, and embelliſhing the whole by poetical fiction and epiſodes, has fallen to the ſhare of the Author.' If this little tale anſwer its Author's intention in making the ſubject of the engravings known and familiar, we apprehend it is all that he will expect from it. Prefixed to this publication is a very elegant frontiſpiece, from a deſign of Angelica Kauffmann's, engraved by Delatre.

Art. 31. *A new and complete Intereſt Book*, exhibiting the Intereſt of any Sum of Money from 5 s. to 1000 l. at any Rate from a Quarter to 5 per Cent. and for any Time from one Day to one Year. Carefully calculated to a Farthing. To which are added, Tables of Annuities, Reverſions, Compound-Intereſt; Portugal Money; and Expences, Income or Wages. By William Simpſon. 12mo. 2 s. 6 d. Lowndes. 1780.

We have not the leaſt doubt but that this book will be found very uſeful to all bankers, merchants, brokers, attorneys, ſtewards, auctioneers, and all other perſons who are any ways concerned in calculations relative to intereſt, brokerage, commiſſion, or wages: and it appears to us, as far as we have had an opportunity of examining it, to be very carefully printed.

TRACTS *relative to Popery*, &c.

Art. 32. *A free Addreſs to thoſe who have petitioned for the Repeal of the late Act of Parliament in Favour of the Roman Catholics.* By a Lover of Peace and Truth. 8vo. 2d. Johnſon. 1780.

This little Pamphlet contains a ſerious remonſtrance with our too zealous aſſociators for oppoſing Popery, by methods inconſiſtent with the ſpirit of Chriſtianity, and repugnant to the real honour and intereſt of Proteſtantiſm. The Author thinks their oppoſition was as impolitic in a civil, as it was unchriſtian in a religious view. Independent (ſays he) of the peculiar ſpirit of Chriſtianity, which the beſt of us are too apt to loſe ſight of, let us conſider our conduct as that of *men* to *men*, who have equal zeal for their reſpective tenets, and may have equal power. Can we coerce others, without vindicating thoſe who coerce us—without ſetting them an example, and therefore, in fact, urging them to proceed in the ſame manner? Though the power of the Papiſts be happily at an end in this country, it ſubſiſts in full force abroad, and in countries where there are Proteſtants. And in ſeveral countries where the Government is Popiſh;

there are more Proteſtants than there are Papiſts here. If then you would know how you ſhould behave to Papiſts here, the anſwer is obvious, viz. in the very ſame manner in which you would have Papiſts behave to Proteſtants abroad. You ſhould ſhow the favour you wiſh to receive, and forbear as you wiſh to be forborne with yourſelves!'

Theſe are plain reaſonings, obvious to the weakeſt capacity, and perfectly adapted to the benevolent deſign of this little Tract, which is chiefly calculated for the *unlettered tribe*,—under which deſcription the Author, we ſuppoſe, claſſed the general body of the *Proteſtant Aſſociation*.

This candid and well-timed Pamphlet is attributed to the celebrated Dr. Prieſtley. It bears ſtrong marks of that freedom, ſimplicity, and perſpicuity which are the known characteriſtics of his *popular* Tracts: for though his talents are beſt adapted to the higher ſpheres of learning and philoſophy, yet he knows how to 'condeſcend to men of low degree,' and can 'anſwer fools according to their folly; *without* becoming like one of them.'

Art. 33. *A Defence of the Proteſtant Aſſociation, and others.* In two Letters. 8vo. 6d. Kearſley. 1780.

The Author calls himſelf *a Man of Roſs*. We ſhould ſooner think him a *Man of Straw*, ſet up in ridicule by ſome ſly rogue of a Papiſt, in order to expoſe the cauſe it profeſſed to vindicate.

RELIGIOUS.

Art. 34. *The Reſtoration of all Things:* Or, a Vindication of the Goodneſs and Grace of *God*, to be manifeſted at laſt, in the Recovery of his whole Creation out of their Fall. By *Jeremiah White*, Chaplain to Oliver Cromwell. The third Edition. With an additional Preface; containing Quotations from divers other Authors, not mentioned in the firſt Preface, who have wrote in Confirmation of the above Doctrine. 8vo. 3s. ſewed. Denis and Son. 1779.

The doctrine of the proper eternity of future puniſhment, is ſo repugnant to all our ideas of the equity and goodneſs of the great Moral Governor of the world, that it is no wonder it ſhould have been called in queſtion, by ſome free and generous ſpirits, in almoſt every age, and of almoſt every party among Chriſtians. Among others, in the laſt century, the Author of this Treatiſe, a man of conſiderable learning and ingenuity, and of a ſprightly and liberal turn of mind, found himſelf unable to reconcile the common opinion on the ſubject, with the repreſentations and declarations of the ſcriptures reſpecting the eſſential goodneſs of God, and his love and kindneſs toward men. This led him to adopt the ſcheme of the Reſtoration or Reſtitution of all Things: which, in the Work before us, he propoſes to ſupport and illuſtrate upon the ground of *Holy Scripture*, and in *conſiſtency* with the *Calviniſtic* doctrine of *Election* and *Reprobation*; a doctrine, that, in his opinion, ſtands in need of ſuch an hypotheſis to ſalve its harſhneſs, and to render it conſiſtent with the grace and goodneſs of God.

The firſt edition of this Treatiſe, as we learn from the additional Preface, was printed in 1712, five years after the death of the Author, without his name. The Editor of the preſent edition has copied, in his Preface, two articles relating to Jeremiah White, from Calamy's *Account of the Ejected Miniſters in* 1662; to which we refer thoſe of our Readers, who wiſh to be acquainted with his general hiſtory and character. He has likewiſe given us ſeveral quotations from different writers, in favour of the doctrine of univerſal Reſtoration, in addition to thoſe which are inſerted in the Preface to the firſt edition. The authors from whom he quotes are, Richard Coppin, William Erbury, and two anonymous writers in the laſt century, and Dr. Cheyne and Dr. Burnet of the Charter-Houſe in the preſent. To theſe he has added two modern myſtical Divines, William Law, and Richard Clarke. He ought, in juſtice to his Author, and for the credit of his ſcheme, to have noticed two other modern writers, who have argued with great ability and ſucceſs, in favour of the future reſtoration of the whole human race to virtue and happineſs: We mean, the late Mr. Tucker[*], in his *Light of Nature purſued*; and Dr. Hartley, in his *Obſervations on Man:* not to mention any living writers, who have advanced the ſame opinion.

With reſpect to the Treatiſe itſelf, we cannot ſay much in its commendation. The ſentiments are Calviniſtical: the ſtyle is verboſe, ſwelling, and affected; and the reaſonings, for the greater part, are intricate, abſtract, and myſtical. The Author argues from texts of ſcripture, which, in our opinion, have no reference to the ſubject; ſuch as, 1 Tim. ii. 3—6. 1 Pet. iii. 18, 19, 20. and Rev. x. 1—6; and hurts his cauſe by his injudicious method of ſupporting it. But though we cannot approve of the ſentiments, language, or reaſoning of this Treatiſe, or think it can be agreeable to the improved judgment and taſte of the preſent age, we are diſpoſed to give full credit to the pious and benevolent profeſſions and intentions of the Author and Editor; and readily join with the latter in reprobating the thought, that the all-powerful, wiſe, and beneficent Creator '*could deſignedly bring into exiſtence, millions of beings to be in pains and agonies to all Eternity.*'

Art. 35. *Chriſtian Catholiciſm defended:* In ſome Remarks on a Letter to the Rev. Benjamin Fawcett, M. A. occaſioned by his Candid Reflections, &c. concerning the Trinity. In five Letters to the anonymous Author. 8vo. 1 s. Buckland. 1780.

This Pamphlet, we are told, was drawn up on the ſuppoſition that Mr. Fawcett intended to make no reply to the above-mentioned Letter; and under an apprehenſion that ſome remarks were of importance to that Writer's character, as well as his cauſe; and that thoſe of an impartial by-ſtander might be attended with ſome peculiar advantage. The account which the Author gives of himſelf is in the following terms: 'He is neither Arian, Socinian, nor Sabellian: he is by no means partial to thoſe who are ſo denominated, nor does he admire the ſtrain of preaching which is common to them, but gives the preference to thoſe who approach the neareſt to our old Puritanical divines. His principal connexions are with ſuch, and he deſires to preſerve them: at the ſame time that he thinks their charity too much confined; and wiſhes to ſhew them, that they are miſtaken in ſuppoſing that the doctrinal ſentiments of others are fundamentally erroneous, either with reſpect to the object of worſhip, or the method of acceptance. He thinks the ſtrongeſt objections to them are of a very different nature: that thoſe objections, however, are not peculiar to *them*, and are far from being univerſal; that both parties, if they were properly diſpoſed, might compromiſe the differences which ſubſiſt between them, and unite in promoting the common cauſe; but that even without ſuch union, they are both uſeful in their different ways, and among the different perſons with whom they are connected.

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[*] Who appeared in print, under the aſſumed name of SEARCH.

It is further added, concerning the Author of theſe Letters, 'that though he is not a ſtranger to Mr. Fawcett, he believes that gentleman is, to this hour, unacquainted with the preſent deſign; which was undertaken, not ſo much from any partiality to *him*, as to the cauſe in which he has embarked.'

The above declarations are candid and catholic; and the Letters appear to be written in conformity to them: though ſome readers may poſſibly think the Author too ſevere on his antagoniſt.

Art. 36. *The Paſſion*; or, a deſcriptive and critical Narrative of the Incidents, as they occurred, on each Day of the Week, in which Chriſt's Sufferings are commemorated: with Reflections calculated for religious Improvement. By Thomas Knowles, D. D. Prebendary of Ely. 12mo. 3 s. L. Davis. 1780.

The nature of this publication is ſufficiently explained by its title-page. The Commentators that have been principally conſulted by this Writer, either for ſettling the harmony of the Evangeliſts, or illuſtrating ſuch paſſages as were doubtful, are, Whitby, Doddridge, Lightfoot, and Benſon.

There ſeems to be little to recommend this orthodox ſyſtem of mechanical devotion, beſides the piety of the intention with which the Author profeſſes it to have been compoſed.

SERMONS.

I. Preached in the Pariſh Church of Rotheram, before the Moſt Worſhipful Grand Maſter of the Moſt Ancient Grand Lodge of all England, his Officers, and the newly conſtituted Rotheram Druidical Lodge of Free and Accepted Maſons, Dec. 22, 1778. By the Rev. Brother John Parker, G. Chaplain, Vicar of St. Helen's in York. Publiſhed at the Requeſt of the Grand Maſter and the reſt of the Brethren. 4to. 1 s. York printed. 1779.

Mr. Parker, with great zeal, pleads for the antiquity and excellence of the Free Maſon fraternity. He traces it to the Land of Canaan, and of Egypt: he reckons Abraham, Moſes, Elijah, John the Baptiſt, the three Wiſe men from the Eaſt, &c. &c. among the number. He appears to wiſh and hope, that ſome in the preſent day will be perſuaded to unite themſelves with this famous brotherhood; and he addreſſes ſome wholeſome exhortations to thoſe who are already of the band.

II. Preached at St. Martin's Church, Coney-Street, York, December 28, 1778, before the Fraternity of the Provincial Grand Lodge of the Moſt Ancient and Honourable Society of Free and Accepted

Maſons of the County of York, and publiſhed at their Requeſt. By the Rev. William Johnſon, P. G. C. Curate of St. Mary's, Caſtle-gate, and St. Olave's in Mary-gate. 4to. 1 s. York printed. 1779.

This Diſcourſe, preached a few days after the former, defends, as that does, the cauſe of Free-Maſonry, and ſpeaks of it in the moſt honourable manner. 'I may venture, Mr. Johnſon ſays, with great propriety, to ſtyle Maſonry the Centre of Unity.' He mentions this particularly on account of 'ſome punctilios and modes of worſhip,' in which, he obſerves, the members of this ſociety may differ; 'yet theſe matters, he adds, are eaſily adjuſted, by the judicious and admirable inſtitutions and regulations of the Lodge.' Piety, juſtice, benevolence, every virtue, according to this Writer, are inculcated and promoted by Free-Maſonry. 'In ſhort, it is ſaid, even our apparatus and our jewels are admonitory. The white apron is an emblem of innocence. The ſquare points out to us the duty of ſquaring all our actions by the rules of juſtice, without partiality. The compaſſes direct us to circumſcribe all our deſires within the bounds of propriety and moderation. Our implements and ornaments have not been adopted by whim and caprice; but are all emblematic, ſuggeſting to us the practice of ſome uſeful and ſubſtantial virtue.'—'Let us endeavour, ſays he, in the cloſe of the diſcourſe, by our upright conduct, to convince the world that we are *good men* and *true*; that piety towards God, and unfeigned love for each other, are the two grand points of our aim; that we have formed our plan on the perfect model of God's will, as it is revealed to us in the ſacred volume; the natural reſult of which will be, that we ſhall put to ſilence the ignorant and ill-natured ſuggeſtions of fooliſh men, and ſhall attract the eſteem of the good and virtuous.' Theſe are good exhortations; how far Maſonry tends *peculiarly* to advance their obſervance, we know not.

CORRESPONDENCE.

The following Letter comes from an occaſional, and very reſpectable, Correſpondent, to whom we are under too many obligations to admit of a moment's heſitation with reſpect to its inſertion: as to the charge of *inadvertency*, here brought againſt us, we leave it to the judgment of our Readers.

GENTLEMEN,

UNDER impreſſions of great reſpect for your judgment, and a high opinion of your candour, I now addreſs you, to recal your attention to an Article in your Review for July.

As ſincere and enlightened friends to the liberty of your country, it certainly is your wiſh to promote, at this melancholy period, a careful inveſtigation of every rational plan for reſtoring our ſhattered conſtitution. I am ſure you agree with me in thinking, that a plan for ſo great an undertaking, provided it be complete and unexceptionable in the main points, ought not to be left unattempted, becauſe of trivial omiſſions which any hand might ſupply; much leſs, on the ſuppoſition of defects which had no exiſtence. I refer to the plan of Major Cartwright for reſtoring annual Parliaments, and a true repreſentation of the people, as given in *The People's Barrier againſt undue Influence and Corruption*; reviewed in page 53.

I truſt, Gentlemen, you will take no offence, if I offer it as my opinion, that your judgment on that publication was delivered ſomewhat inadvertently. The bare reading of the Article itſelf has probably made the ſame impreſſion upon the minds of others who never read the book; becauſe that judgment is expreſſed in terms not exactly correſpondent to your own previous recital of the matter and merits of the work. There you ſay, the Author "*eſtabliſhes* the natural right of the people to a voice in the election of their repreſentatives," and that "he *ſhews*, that thoſe acts which introduced firſt triennial and afterwards ſeptennial parliaments, were *fundamental violations* of the Conſtitution :" ſo that I was ſurpriſed when you afterwards declared your doubts on the *expediency* of reſtoring annual parliaments.

The objections which you ſuppoſed might be ſuggeſted, were,

1. The "danger leſt this important truſt ſhould fall into the hands of men of low education and inferior abilities; ſince it is not to be expected, that a ſufficient number of gentlemen of independent fortunes, and adequate accompliſhments, would think a ſeat in Parliament for a ſingle ſeſſion an object worthy of their attention.

"2. If on an annual election there were *frequent* changes, the nation would perhaps be kept in a ſtate of continual ferment; and the greater part of the Houſe of Commons might be at all times unexperienced in parliamentary buſineſs.

"3. If changes were *not* frequent,—if public tranquillity and a general ſpirit of inattention to national concerns, ſhould give the ſame perſons a ſeat in Parliament for ſeveral ſucceſſive ſeſſions, they would ſoon become liable to all that undue influence at preſent ſo juſtly complained of."

Surely, Gentlemen, theſe two or three *ifs*,—when weighed againſt a digeſted and comprehenſive plan for reſtoring our loſt freedom, and ſaving our ſinking country, muſt be lighter than a feather in the ſcales of ſober judgment and ſound reaſon! But every one of theſe objections the Author was ſo well aware of, that, as occaſion offered, he has ſhewn their total want of foundation. Such paſſages as my memory enabled me to turn to, I refer to in the margin *. Lying interſperſed with the other far more important arguments, in writings of conſiderable length, I am not however ſurpriſed that they ſhould have eſcaped your recollection.

In reply to the firſt ſuppoſition, it may be aſked, whether, in *the preſent ſtate of things*, a candidate's *education* or *abilities* make in general any part of his recommendation to a ſeat in Parliament? And would they not, provided the reform had taken place, *neceſſarily* be among the principal recommendations of every candidate? Whether *merit* would not be more conſidered when the law-makers ſhould be *choſen by*, than now that they are *impoſed upon*, the People, will ſcarcely bear reaſoning upon. As to the value which *the accompliſhed* gentleman might ſet on a ſeat in Parliament for a ſingle ſeſſion, it would, I apprehend, be preciſely in proportion to his *public ſpirit* and *probity*. But the men who *do now* covet thoſe ſeats, and would *decline* them in annual and uncorrupt Parliaments, are the very men whom it is the object of this plan to exclude, be their birth, fortunes or accompliſhments what they may. Beſide which, through an exceſs, as I think, of caution, it provides againſt the poſſibility of wanting proper repreſentatives, by an exertion of thoſe powers of the Conſtitution which anciently proved effectual, and which in various other inſtances are ſtill reſorted to.

As to the firſt part of the ſecond ſuppoſition, a mature conſideration of THE WHOLE OF THE PLAN TAKEN TOGETHER, including in particular *parochial* elections *by ballot*, and the eradicating of election bribery which is the *cauſe* of tumult, as well as parliamentary corruption, which gives riſe to all violent contention for ſeats, muſt, as it appears to me, convince every candid mind, that if it were carried into execution, election ferments would no longer produce the ſmalleſt inconvenience in the ſtate.—The ſecond part of this ſuppoſition can need no refutation, unleſs we are to imagine, that, *to be free* neceſſarily implies *to be fooliſh*: for I know not on what principle it can be ſuppoſed, that when the people (being really free) want good laws, they ſhould appoint ſchool-boys or notorious novices to make them. Admitting however the fact, improbable as it is; their *feelings* would in due time teach them wiſdom, and, *being free*, they would then correct the error. At preſent *they are not free*, being not repreſented; and, as a Parliament which does not depend on *them* will not redreſs their grievances, ſo they have evidently no conſtitutional means of redreſſing themſelves, but thoſe which no lover of peace would have recourſe to without the greateſt reluctance.

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* See *The People's Barrier*, p. iv. of the Introduction, and p. x. of the Prefatory Addreſs. See alſo p. 38, 71, 109, Art. LVI. 110, 117 Q, 122 EE : and *The Legiſlative Rights of the Commonalty vindicated*, p. xii. xv. xvi. xxiv. of the Introduction. See alſo p. 23, 24, 45, 66, 68, 92, 94, 99, 100, 104, 142, 158, 150, 165, 168, 227, 229. See alſo *Corrupt Influence removed*, p. 9, 10, 16: and *Hiſt Eſſay on the Engliſh Conſtitution*, p. 149.

Now, with regard to the third ſuppoſition, which ſtands upon ground oppoſite to the ſecond, I ſcarcely know whether, after what has been ſaid, it needs any reply. 'Tis a ſingular dilemma, Gentlemen, into which you ſeem to have brought yourſelves, by ſuggeſting that the plan *might* be productive of frequent changes, and might *not* be productive of frequent changes, and for either of thoſe reaſons would be defective. This is placing it between two fires with a witneſs; but as the Major has fortified it tolerably well, and theſe batteries are oppoſite to each other, poſſibly they may ſilence one another without doing the ſmalleſt injury to the plan. Be it, however, admitted, that men long kept in Parliament by annual re-elections for their *merit* alone, might become "liable" to influence: what then?—Why, no miniſter would attempt to exerciſe that influence over them, and for this plain reaſon: The act itſelf would deſtroy the cauſe of every former election, and render it highly improbable they ſhould ſucceed in another; at leaſt ſo very precarious, that no ſuch men could be worth purchaſing. The very idea of purchaſing a majority of a Parliament ſo circumſtanced, is extravagant to the higheſt degree. Every well informed and candid mind muſt, I think, pronounce it impracticable. Notwithſtanding this too, let it, for argument ſake, be alſo admitted, that, through the inſenſibility of the people, their repreſentatives, by not being frequently changed, ſhould be corrupted; and ſtill it will furniſh no objection to this plan; but the contrary: for the inſtant that, either in the ſhape of taxes or of arbitrary controul, it ſhould recal them to their *feeling*, they would neceſſarily correct the evil; becauſe by the operation of this plan *they would have the power* ſo to do, whenever they thought proper to exert that power.

But now that I have vindicated Major Cartwright's plan from ideal imperfections, I will alſo act the part of a candid Reviewer, and point out two real defects. 1. He hath not provided that every member of his reformed parliament ſhall be returned by *more than half* of the electors; notwithſtanding he lays it down as a principle, and very juſtly, that without ſuch an election no man can be the true repreſentative of any elective body. And, 2d, The propoſed regulation in Article XXIX. p. 102, is evidently inconſiſtent with this principle. As it was elſewhere provided, that only *one* member ſhould be choſen by any one elective body; ſo here, care ſhould have been taken, that in caſe there were three or more candidates, whereby the moſt favoured candidate might have a number of votes *leſs* than half of the groſs number polled, ſuch *moſt favoured* candidate ſhould not as yet be deemed duly elected. But, in order to make the election final, *thoſe two* candidates who had the greateſt number of ſuffrages in their favour, ſhould now be put up over again by themſelves, and a new election between them alone take place. This, it is probable from the plan under our conſideration, would happen but ſeldom; but whenever it did happen, the repetition of the ceremony would occaſion little trouble, but muſt prove deciſive, and would give the elective body a repreſentative according to the true principles of repreſentation. I conceive there are no other equitable means of getting out of the difficulty.

If you will indulge me, Gentlemen, with the publication of theſe remarks, for the length of which I hope the importance of the ſubject will be a ſufficient apology, you will greatly oblige your admirer,

ALFRED.

P. S. The Objections of "One of our ableſt and moſt independent Senators" againſt *triennial* Parliaments, with which your ſtrictures are cloſed, do not in the ſmalleſt degree apply to *annual* Parliaments, when elected and guarded as propoſed by the plan: for a proof of which I refer you to p. 126.

*** *The Concluſion of the Life of* Garrick, *by* Mr. Davies, *is neceſſarily poſtponed to our next.*

††† *Other favours of* Correſpondents *muſt be acknowledged at the cloſe of our next* Review.

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THE

MONTHLY REVIEW,

For NOVEMBER, 1780.

ART. I. *Madan's* THELYPHTHORA; *or, Treatiſe on Female Ruin,* &c. CONTINUED:—See laſt Month's Review.

THIS reverend Author, in an Advertiſement prefixed to his Treatiſe, aſſures his Readers, that ' he doth not ſcruple to call it one of the moſt intereſting publications that *have* appeared ſince the days of the Proteſtant Reformation.'

The emancipating prieſts from the bondage and hazard of celibacy, was a bold effort of Luther; and as he himſelf was among the firſt who gave the example of marriage to churchmen, the heroiſm of his conduct, in ſo ſingular an enterprize, added force and credit to the freedom of his principles. Mr. Madan adverts, with ſome degree of exultation, to this notable circumſtance; and obſerves, that the marriage of prieſts was as ſtrange, and deemed as criminal an action, in our own country, formerly, as polygamy would be at preſent, were it to be reſtored to its ancient honour, and eſtabliſhed by the legiſlative authority of the realm. He conſiders the law that impoſes celibacy on the prieſthood, and monogamy on the laity, as iſſuing from the ſame polluted ſource of anti-chriſtian tyranny and ſuperſtition: and puſhing the liberty of the goſpel beyond the bounds which even Luther had preſcribed to it, he boldly ſteps forward to complete what the Reformation had but partially effected; and pleading the ſanctity of his intentions, and confiding in the goodneſs of his cauſe, he cheerfully leaves the event of his reſearches, and the ſucceſs of his endeavours, to the *bleſſing of Providence!*

Mr. Madan, indeed, is not the *firſt* Proteſtant writer who hath ſtood forth the champion of polygamy on the *holy ground* of Scripture. BERNARDINUS OCHINUS * had the *honour* of preceding him in this truly redoubtable enterprize. With a zeal as ardent, and ends as Quixotic, as our hero's, he waged war with cuſtom, and nobly burſt through the preſcriptions of authority. And to enhance the merit of this enterprize, and our admiration of the man who was daring enough to undertake it, Bernardinus Ochinus, at the time he claimed the patriarchal privilege of MANY wives, was paſt his grand climacteric, by more than a dozen years!

From a ſketch of his arguments, produced by the learned *Frederic Spanheim*, Profeſſor of Divinity at Geneva (1638), in his *Dubia Evangelica* [Par. 3. Dub. 122.], it appears that he had pre-occupied Mr. Madan's ground, and fortified it by the ſame texts of Scripture, and by a ſimilar train of reaſoning.

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* This truly learned and moſt ingenious man was General of the Order of Capucins: an eloquent and diſtinguiſhed preacher; and much courted and careſſed by the Great on account of his extraordinary accompliſhments. At the Reformation he joined the Proteſtants, and left Italy, with Peter Martyr, about the year 1543. He aſſumed a ſecular habit, and married a lady of *Lucca.* The connection, it is ſaid, proved unfortunate; and it was ſuppoſed, by ſome, that he wrote in vindication of polygamy, in conſequence of the diſappointment and mortification which he received from the gallantries of his wife. The ſevere Doctors of the Helvetic church never made *charity* a fundamental article of their creed: and without ſympathiſing with his misfortunes, they proceeded to damn his principles. They were not accuſtomed to ſeek for candid apologies in the infirmities of age, or the chagrin which ariſeth from ill treatment; but finding him in an error, they applied the *common* argument of bitter zeal to correct it. The method they took with poor Ochinus was ſhort, but irreſiſtible; for they baniſhed him at once from their Church and State, as the beſt method to preſerve the peace and purity of both. The Socinian church in Poland being at that time a kind of common reſervoir of hereſy, opened its wide gate to our fugitive, and afforded him ſome little protection from Calviniſtic inquiſition. But as one error frequently generates another, this learned man became obnoxious to the *Polonian brethren*; and at laſt ſunk into a ſpecies of hereſy which the charity of Socinianiſm itſelf could not tolerate.

Maldonatus attempts, in his Comment. on Matth. xix. to throw ſome obloquy upon the Calviniſts, becauſe one of their ſect had publicly vindicated the practice of polygamy. *Rivet* (Profeſſor of Divinity at *Poictiers* in 1633) combats this reflection of the inſidious Jeſuit, with true Calviniſtic bitterneſs, and obſerves—"Scimus fuiſſe *excuculatum* Capucinum qui ex Papiſmo ad nos *tranſiit*, et ad Samoſatenianos *deficit*, qui, tales Dialogos conſcripſit, quales ſe vidiſſe profitetur Maldonatus. Is fuit *Bernard. Ochinus*, qui à nullis *durius* fuit exceptus quam à NOSTRIS." Exercit. in Geneſin, pag. 130.

N. B. Ochinus's Dialogues on Polygamy were anſwered by Theodore Beza.

Our Author mentions a book, publiſhed about the concluſion of the laſt century, entitled *Polygamia triumphatrix* *; but ſays not a word (if our recollection ſerves us aright) about the *Dialogues* of *Ochinus*. Was it that, from his avowed and moſt implacable hatred of Socinianiſm, he omitted to quote a precedent from the abettors of that hereſy? Or was he ignorant that his darling ſubject had been diſcuſſed by a writer whoſe genius and erudition had long made him the envy and admiration of oppoſing ſects? From his extenſive reading, we can ſcarcely think the latter to be the caſe: and from his repeated *profeſſions* of candour and free-thinking, we ſhould be ſorry to charge his omiſſion to the account of his bigotry.

In our laſt month's Review of this Treatiſe, we preſented the Reader with a brief and general account of the ſubjects that are more minutely diſcuſſed in it; and particularly entered into an examination of the Author's doctrine of marriage; which may, indeed, be conſidered as the corner-ſtone of this ſingular fabric.

We ſhall now attend to the capital object of this ill-planned work; and though it would be inconſiſtent with the nature and limits of our Journal to purſue the Author through every devious track, into which his *doating* paſſion for polygamy hath betrayed him; yet we think it our duty to give a fair and impartial view of his argument, together with thoſe authorities from Holy Writ, on which the ſupport of it is principally founded.

'By polygamy (ſays Mr. Madan) I would be underſtood to mean, what the word literally imports, the *having and cohabiting with more than one wife at a time.* Whether taken *together*, as ſeems to be the caſe of King Jehoaſh, 2 Chron. xxiv. 3. or firſt *one* and then *another*, as Jacob, Gen. xxix. 28. or David, 1 Sam. xxv. 43. it was *this* which was allowed of God, conſequently practiſed by his people.'

In defence of this practice, the Author obſerves (vol. i. 108), that 'the beſt and faireſt, and indeed only way to get at the truth on this, as on every other occaſion, where religion is concerned, is to lay aſide prejudice, from whatever quarter it may be derived, and to let the Bible ſpeak for itſelf. Then we ſhall ſee, that polygamy, notwithſtanding the Seventh commandment, was allowed by God *himſelf*; who, however others might miſtake it, muſt infallibly know his own mind, and thoroughly underſtand his own law. If he did not intend to allow polygamy, but to prevent or condemn it, either by the Seventh commandment or by ſome other law, how is it poſſible that he ſhould make laws for its regulation, any more than for the regulation of thefts or murder? How is it conceivable that he ſhould give the leaſt countenance to it, or ſo expreſs his approbation of it, as even to work miracles in the ſupport of it? For the making a woman fruitful who was naturally barren, muſt have been the effect of ſupernatural power. He bleſſed, and in a particular manner owned the iſſue, and declared it legitimate to all intents and purpoſes. If this be not allowance, what is? As to the *firſt*, namely, his making laws for the *regulation* of polygamy, let us conſider what is written, Exod. xxi. 10. *If he* (*i. e.* the huſband) *take him* another *wife* (not—in ſo doing he ſins againſt the 7th commandment, recorded in the preceding chapter—but), *her food*, *her raiment* (*i. e.* of the firſt wife), *and her duty of marriage*, *he ſhall not diminiſh.*'

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* Written by the miſerable *John Lycerus*, a clergyman of the Daniſh church;—*whoſe polygamous frenzy*, firſt checked by the State, *at laſt expired with himſelf—in a garret!*——*Bleſſed martyr*, verily!

'There is (ſays our Author, p. 112.) a paſſage which is expreſs to the point, and amounts to a demonſtration of God's allowance of polygamy, Deut. xxi. 15. "If a man have TWO WIVES, one *beloved* and another *hated*, and they have borne him children, both the beloved and the hated; and if the firſt-born be her's that was hated, then it ſhall be, when he maketh his ſons to inherit that which he hath, that he may not make the ſon of the beloved firſt-born before the ſon of the hated, which is indeed the firſt-born, by giving him a double portion of all that he hath, for he is the beginning of his ſtrength, and the right of the firſt-born is his." On the footing of this law, the marriage of *both* women is equally *lawful*. God calls them both *wives*; and he cannot be miſtaken. If he *calls* them ſo, they certainly *were* ſo. If the ſecond wife bore the firſt ſon, that ſon was to inherit before a ſon born afterwards of the firſt wife. Here the iſſue is expreſsly deemed legitimate, and inheritable to the double portion of the firſt-born, which could not be, if the ſecond marriage were not deemed as lawful and valid as the firſt.

'To ſay that Polygamy is ſinful (for if it ever *was*, it certainly *is*, and if it ever *was not*, it certainly *is not*, unleſs ſome poſitive law hath made an alteration; or unleſs good and evil change their nature by length of time, like the faſhion of our clothes) is to make God the author of ſin; for not to forbid that which is evil, but even to countenance and promote it, is being ſo far the author of it, and acceſſary to it in the higheſt degree.'

The above text, of which Mr. Madan makes ſuch a triumphant boaſt, doth not contain an explicit declaration of the lawfulneſs of polygamy. At the utmoſt, it only preſuppoſes that the practice might have exiſtence among ſo *hard-hearted* and *fickle* a people as the Jews. It therefore wiſely provides againſt ſome of its more unjuſt and pernicious conſequences:—particularly, thoſe which tended to affect the rights and privileges of heirſhip. Our Author's inference, that becauſe laws were made to regulate it, therefore the practice of it was lawful, is a mere fallacy; and not only ſo, but entirely overthrows ſome of his own arguments. For inſtance, laws were made to regulate *divorce*—that *corrupt* ſpecies of divorce, which, as our Lord obſerves, was only "*ſuffered* by Moſes on account of the *hardneſs* of the hearts" of the people of Iſrael: and even Mr. Madan pleads ſtrongly for the abſolute unlawfulneſs of *all* divorces whatſoever, unleſs in caſes of adultery.——Here, then, his own reaſoning is full and explicit againſt himſelf.

But it remains to be proved, that 'this text amounts to a *demonſtration* (as Mr. M. avers it to be) of God's allowance of polygamy.' It is infinitely more probable, that the "hated wife" had been diſmiſſed by a bill of divorcement, than that ſhe was retained by her huſband; eſpecially ſince a divorce was ſo eaſily procured, when averſion and diſagreement ſubſiſted between the parties. But in this caſe, the right heir, or the firſt-born, was ſtill to aſſert his claim to the inheritance that was allotted him by law, as much as if no divorce had taken place, and his mother had retained the affections of his father. A ſecond family, from a woman more beloved, was not to encroach on his right: nor could his father deprive him of a tittle of it. This proviſion was a very wiſe and equitable one; for though Moſes could not prevent, he did every thing to leſſen, the evils of divorce.

We would farther remark, that for any thing that clearly appears to the contrary, the two wives, ſo far from living with the ſame huſband at the ſame time, may be ſuppoſed to be *dead*; for the words may be rendered thus, "If there SHOULD HAVE BEEN to a man two wives, one beloved and the other hated, &c. &c. Thus the text is rendered by Mr. Madan's *own* Montanus. *Cùm* FUERINT *viro duæ uxores*, &c.

In ſupporting the doctrine of Polygamy on the authority *even* of the Old Teſtament, "the Author hath ſome conſiderable difficulties to ſtruggle with." The remarkable words which ſo fully expreſs the deſignation and limits of the original inſtitution of marriage, as delivered by God himſelf to our firſt parents [Gen. ii. 24.], and reſtored to their primitive and unadulterated meaning by Jeſus Chriſt [Matth. xix. 4, 5. 8.], create no little trouble for our zealous Polygamiſt. He applies them (together with another remarkable text in Mal. ii. 14, 15.) ſolely to the doctrine of divorce; and combats with much earneſtneſs, but little argument, the opinions of thoſe commentators who would deduce a prohibition of polygamy from them. In this contention he is reduced to the loweſt of fallacies, and attempts to ſupport the credit of his *cauſe* by a quibble that would diſgrace even Weſtminſter-hall; while by artifices like theſe, to which he is driven in order to evade the letter of the text, he plainly diſcovers how much he feels the force of the objection which ariſeth from it. It is ſaid in Geneſis,—“ And THEY ſhall be one fleſh.” Our Saviour, in quoting this expreſſion, is ſtill more explicit in applying it to the marriage of one man and one woman:—“ And they TWAIN ſhall be one fleſh.” Now what ſays Mr. Madan to this deciſive and poſitive declaration? *Deciſive?*—that he denies;—and then flies to this pitiful hold of chicane.—“ It is not ſaid, they two *only*—or none beſides *the* twain—ſhall become one fleſh.”—‘ There are no ſuch words (ſays our acute caſuiſt) as “ two only” in the law of marriage.’ Hence, on our Author's hypotheſis, the number is not definite, or limited in any degree whatever. A man may marry as many wives as he pleaſes, and by marriage he becomes *one fleſh* with ALL of them!

On Mr. Madan's interpretation, the whole force of our Saviour's reaſoning is entirely loſt. His words are theſe: “ Have ye not read, that he which made them at the beginning, made them male and female? and ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his *wife* (not wives), and they TWAIN ſhall be one fleſh.” It is true, that this reaſoning is immediately pointed againſt unlawful divorces; but it equally applies to the preſent ſubject, and as ſtrongly concludes againſt a man's marrying two wives, as his unjuſtly putting away one. For we aſk this plain queſtion—How can *the* two be ONE fleſh, when one of the parties hath the liberty of dividing and ſubdividing himſelf amongſt MANY? How can the huſband be ſaid, with any degree of propriety, to CLEAVE TO HIS WIFE, when he hath more than one to ſhare in his attachment and duty, as a huſband?

It is evident, that our Saviour's declaration againſt divorces was generouſly made in aid of the weaker ſex. Nothing, in his view, could ſanctify a divorce, but infidelity to the marriage vow. A capricious or a lewd huſband might be ready to ſet up other pleas; but our Lord reprobated them all; and would only admit of one valid plea for a diſunion of the nuptial engagement. Now we aſk this ſtrenuous advocate for polygamy, whether a man's having the liberty of taking another wife, through any diſlike conceived againſt the firſt, did not as effectually anſwer the purpoſes of his caprice, or cruelty, or luſt, as if he were indulged in the full liberty of divorcing at will? Nay, farther: Was not the Law of Moſes, which *ſuffered* a divorce, much more favourable to the purpoſes of domeſtic peace, than the law of Chriſt, which, on Mr. Madan's plan, entirely forbids *all* divorces (except for adultery), and yet allows of polygamy? Would it not be a more candid and equitable inſtitution, to permit the woman to depart from a lewd, tyrannical, and fickle huſband, and to be allowed the privilege of marrying another man, than to be conſtrained, againſt mutual inclination, to cohabit with him at the ſame time that he hath another wife to ſhare in his affections—perhaps wholly to engroſs them?

To ſet this Author's hypotheſis in the true point of abſurdity and contradiction, nothing more is required than to ſtate it. Let our impartial Readers judge.—Moſes, from a tender concern for the peace of families, and more particularly from a generous regard to the woman's happineſs and ſecurity, commanded, that, if a man had conceived an inſuperable diſlike to his wife, he ſhould give her a bill of divorcement. By this inſtrument, drawn up in form, and properly executed, according to the preſcribed rites of the Moſaic law, he diſclaimed her as his property, and gave her the free and uncontrouled liberty of a virgin or a widow. This bill authoriſed her marriage with another man. It was never ſuppoſed to diſgrace her; it chiefly reflected on the caprice and cruelty of her huſband. It was ordained to prevent domeſtic diſcords, and chiefly provided for the woman's ſecurity and happineſs. It delivered her from the ſcorn, neglect, and oppreſſion of the man, whoſe *hardneſs of heart* (ϛκληροκαρδια, as our Saviour expreſſes it, Matth. xix. 8.) might have laid a foundation for endleſs vexations and contentions, from which even the innocence of the woman could be no protection, as long as ſhe was under any obligation to cohabit with him.

But on Mr. Madan's hypotheſis, the Chriſtian law, inſtead of relieving, rather aggravates the diſtreſs and bondage of a hated and injured wife. The huſband, it is true, is not allowed to diſmiſs her; but he hath the privilege of doing what is ſtill more cruel and inſupportable. He may take *another* wife beneath his roof—yea *many wives into his boſom*—and thus add inſult to neglect, and increaſe all the evils that may ariſe from jealouſy on the one hand, and exultation on the other!

—— *ξυγγαμοιϛι δυϛμενες μαλιϛ' αει.* *Eurip. Androm.*

Now we aſk, which diſpenſation (if Mr. Madan's conjecture be true) breathes moſt the ſpirit of juſtice and impartiality, benevolence and peace? [We know what the women would ſay. But leſt they ſhould be ſuppoſed to be too much intereſted in the queſtion, to be capable of giving a fair and unbiaſſed anſwer, we confidently lodge the appeal with every man who is not a tyrant or a debauchee.]

‘ There is a text, ſays Mr. Madan, in the Old Teſtament, which is looked upon by ſome to be a direct forbiddance of polygamy, for it ſtands in the margin of our Bibles—*Thou ſhalt not* *take one wife to another*; but it is tranſlated in the text—*Neither ſhalt thou take a wife to her* SISTER, *to vex her, in her life-time.* Lev. xviii. 18. Now I would obſerve, that the marginal reading—*one wife to another*—diſunites entirely the 18th verſe from the preceding context to which it belongs: this only treats of marriages which are unlawful with reſpect to *affinity.*' This reaſon is a moſt fallacious one indeed! The text in queſtion is not introduced *into the midſt* of the claſs of marriages rendered illegal 'with reſpect to affinity,' as Mr. Madan would inſinuate; but begins a freſh ſubject, without any more abrupt tranſition than what is made in the 19th, 20th, and 21ſt verſes, and onward (Vid. the chapter). Here is no forced or unnatural diſunion. No ſubject is broken off by this text, and afterwards reſumed. The catalogue of marriages rendered unlawful, by too near degrees of conſanguinity, begins at the 6th verſe, and ends with the 17th. The ſucceeding verſes treat of *other* unlawful connections; and in ſpite of Mr. Madan's *reaſon*, it is juſt as conſiſtent with every rule of propriety, that polygamy ſhould be forbidden in the eighteenth verſe, as uncleanneſs, adultery, and ſome unnatural crimes in thoſe which immediately follow.

We do not affirm, with ſome learned commentators, that this paſſage contains a full and abſolute prohibition of polygamy, becauſe the expreſſion in the original may be thought ſomewhat equivocal. It is however very certain, that the words will bear the tranſlation given of them in the margin of our Bibles—viz. "one wife to *another*." Mr. Madan indeed ſeems to think he hath ſaid ſomething to the purpoſe, by obſerving, 'that אחות is uſed *four* times in other parts of the chapter, and neceſſarily ſignifies, as our tranſlators have rendered it—a *ſiſter*.' Not *neceſſarily*, however:—for in the paſſage in diſpute, the word is uſed as an *idiom*, and *not* in its ſimple and common acceptation, as it evidently is in the other parts of the chapter. אשה אל אחותה is a mode of phraſeology peculiar to the Hebrew language, and denotes a general union of any beings or things that have the ſame common nature, whether animate or inanimate, rational or brutal, as the learned Reader will be convinced by comparing the following texts in the original; Gen. xxvi. 31. Exod. xxvi. 3. Exek. i. 9. Chap. iii. 13. Joel, ii. 8.

Beſide, it may be remarked, that the reaſon alleged in the text to diſcountenance the connection referred to, holds equally good againſt polygamy in *general,* as againſt any particular ſpecies of it. "Thou ſhalt not take a wife to her ſiſter, to *vex* her, in her life-time." Why was ſuch a reaſon as *this* given to forbid ſuch an alliance? Would a *ſiſter* be more inclined to promote domeſtic jars and vexations than *any other woman?* Could a man promiſe himſelf greater peace and ſecurity from the good agreement of two ſtrangers than of two ſiſters? Mr. Madan, indeed, might inſtance the caſe of Rachel and Leah. But it is evident, that the principal ſource of their diſagreement aroſe from the fraudulent impoſition and jealouſy of the one, and the reſentment and cutting reflections of the other; which would have happened, independent of any affinity between them, as was afterwards the caſe in the family of Elkanah (1 Sam. i.).——If the text be rendered, according to the eſtabliſhed idiom of the Hebrew language—"thou ſhalt not take one wife to another"—then the reaſon drawn from conjugal happineſs and domeſtic harmony, appears peculiarly ſtriking and forcible. "Thou ſhalt not take one wife to another, to *vex* her, in her life-time:" that is, to torture (as would probably be the caſe) the heart of the firſt wife with jealouſy, and expoſe her to inſult and ill treatment. Now this is a *general* reaſon againſt polygamy, conſidered in its common and univerſal tendency: whereas, on Mr. Madan's ſuppoſition, though the reaſon be general, and ſuch as will ſuit *all* polygamous caſes, yet the alliance, it is urged againſt, is *peculiar* and *ſpecific!*—But partiality, and an undue fondneſs for a darling ſyſtem, ſeldom keep terms with conſiſtency or ſound logic.

The contracted limits of our Journal will not permit us to examine all the proofs and authorities which Mr. Madan hath produced in ſupport of his ſubject from the Old Teſtament; but we cannot conclude this article, without taking particular notice of his laboured, but ineffectual, attempt to prove, that polygamy is perfectly conſiſtent with the genius and precepts of the Chriſtian religion.

'With reſpect to the New Teſtament, ſays he, the ſubject of polygamy, ſimply conſidered, is not ſo much as mentioned, either good or bad.' . . . . 'When St. Paul ſays, that a *Biſhop* or a *Deacon* is to be the huſband of *one* wife, it certainly carries in it a tacit allowance of polygamy, as to the lawfulneſs of it, with regard to *all other* men;—not that it was *ſinful* in one more than in another, but this was a prudential caution in that diſtreſſed and infant ſtate of the church.'

Now, to draw an inference in favour of polygamy for the benefit of the laity, from St. Paul's prohibition of it to the clergy, is a method of reaſoning perfectly worthy of the Author and his cauſe! The oppreſſive miſer, the groſs ſenſualiſt, the "ſoldier full of ſtrange oaths, jealous of honour, ſudden and quick in quarrel," might all plead the authority of St. Paul to excuſe their vices:—for they might ſay (with Mr. Madan's good leave) that, it is to *Biſhops*, and not to *carnal laymen*, that he directs his charge, "not to be given to wine, to be no ſtrikers, nor brawlers, nor greedy of filthy lucre."

There is one paſſage in the New Teſtament which Grotius, Whitby, and other learned commentators, have regarded as ſo deciſive and pointed againſt polygamy, that nothing farther need be ſaid to diſcountenance the practice of it amongſt Chriſtians. This ſtriking paſſage is found in 1 Cor. vii. 2, &c. "Nevertheleſs, to avoid fornication, let every man have his own wife, and every wife her own huſband."

'As this text, ſays our Author, hath been and is looked upon, as a direct proof of the unlawfulneſs of polygamy amongſt Chriſtians, let us give it a thorough conſideration. In the firſt place, let us reſtore it to its genuine words: for our *tranſlators* have introduced ſomething in it which is not in the *original*. The Words in the Greek are—*Δια δε τας πορνειας*—the verb to *avoid* is not there. The words *τας πορνειας* which we tranſlate *fornication*, are *plural* and not ſingular, and ſhould be rendered *fornications* or *the fornications*;—they being in the accuſative caſe, are governed, not by the verb, to *avoid*, which is *not* in the text; but by the prepoſition *δια*, which is. This prepoſition, *δια*, hath various meanings, according to the caſe it governs. Sometimes it governs a *genitive*; ſometimes an *accuſative*, and then it may ſignify—*for*—So Dr. Hammond renders it here—"but *for* fornications:"—alſo—*with reſpect to*—*as to*—*with regard to*——*quod attinet ad*, &c. Vid. ver. 26. *δια την αναγκην*, &c.

'The context ſhews very plainly, that what Paul ſays, is in anſwer to ſome queſtions put to him by letter, and ſent to him at Philippi, where he appears to have been: and if we may judge of the queſtions by the anſwer, which is ſurely a fair way of judging, they probably concerned a very infamous, but common practice, that of married men *lending out* or even *marrying* wives to *other* people, and of courſe the married women going from their own huſbands to other men.'

This arbitrary and groundleſs conjecture being exalted into a clear and deciſive concluſion, our *ſagacious* Commentator offers the following explanation of the whole paſſage, by way of paraphraſe:—'*Now concerning the things whereof ye wrote to me*—I ſay firſt in general, though not for the reaſons which ſome of your philoſophers have given, nor for thoſe which the Gnoſtics have ſuggeſted, as if marriage was wrong or ſinful in itſelf, but for prudential reaſons ariſing from the ſituation of things at this time—*it is good* (καλον, uſeful, profitable) *for a man not to touch a woman*—to have no dealings with the other ſex. (See Matth. xix. 11, 12.) *But with reſpect to the fornications* you mention, and concerning which you deſire to know my ſentiments,

ments, I anſwer, conformably to the law of God, which ordains that "a man ſhall *cleave* to his wife," &c.—*let every man have his wife*—την γυναικα εαυτȣ—the woman who belongs to him; and not lend her out, or ſuffer her to marry another; nor let him take a woman who is not γυνη εαυτȣ, i. e. *his* wife, but another man's, to himſelf. So alſo *let every* married *woman have her own* proper *huſband*, τον ιδιον ανδρα—the man appropriated to her, *excluſively* of all other men upon earth; and not depart, or ſuffer herſelf to be *lent* or *given*, to any other man.'

In the ſupport of this laboured explanation of a very obvious paſſage, the Author examines, with an appearance—but it is only an *appearance*—of great critical exactneſs and preciſion, the ideas which the Apoſtle meant to convey by the words εχειν, εαυτȣ; and above all, ιδιον—on each of which he hath beſtowed uncommon pains, only to diſcover, in the iſſue, the weakneſs of that cauſe which required ſo much ſophiſtry and evaſion to give it even the colour of probability.

We before took notice of the *new turn* which this writer hath artfully given to the prepoſition δια. Here we would alſo remark, that through the whole New Teſtament it is never uſed in the ſenſe to which he hath perverted it in his paraphraſe. He hath confounded it with περι—which we meet with in the verſe immediately preceding:—for as to the inſtance he produces (under the cover of Dr. Hammond's reſpectable name) from 1 Cor. vii. 26. it by no means ſerves his purpoſe; ſince δια την αναγκην may be literally rendered—"*on account* of neceſſity," &c. Thus δια, in the controverted text, ought to have the ſame meaning affixed to it, and ſimply, and without any forced conſtruction, implies—that "*on account* of the hazard of fornication, and every other ſpecies of lewdneſs, every man ought to have his own wife, and every woman her own huſband." We repeat our aſſertion, reſpecting this word; and defy Mr. Madan to produce a ſingle inſtance, in all the New Teſtament, in which δια may be fairly and unequivocally rendered according to the idea he hath affixed to it in his comment.

The falſe ſtep which our Critic made at the threſhold, was rather ominous of his future ill luck in his progreſs through the other part of the text.

'When (continues he) the Apoſtle ſaith, εκαϛος την εαυτȣ γυναικα ΕΧΕΤΩ, he certainly uſes the verb εχω in a larger ſenſe than merely *having*. This verb ſignifies to *poſſeſs*—*retain*;—which is *to continue* the poſſeſſion of.' The Author ſhrewdly gives this *turn* to the word, in order to afford ſome little colour to his application of the paſſage to the *queſtion*, which he ſuppoſed, by an arbitrary and moſt unwarrantable ſtretch of conjecture, the Apoſtle was engaged in the deciſion of, in the text before us. " Let every man *keep* his wife to himſelf, and not diſpoſe of her to another." This is our Author's idea: but as his conjecture was preſumptuous, ſo his tranſlation is unwarranted. The *univerſal* acceptation of εχω, both in ſacred and profane writers, is that which is very juſtly adopted in the Engliſh tranſlation of the New Teſtament; and ſimply means—*preſent tenure* or *poſſeſſion*. When compounded with the prepoſition κατα (as κατεχω, in Luke viii. 15.), it hath indeed the ſignification to which Mr. Madan would apply it in the preſent inſtance. But as a proof that it doth not fully expreſs this idea of *itſelf*, we would refer the Reader to John xiv. 21. " He that *hath* (εχων) my commandments, and *keepeth* them (τερων), he it is that loveth me."

But the argument of the " greateſt pith and moment" is founded on the *difference*—the *emphatic* difference between εαυτȣ and ιδιον! Our Author's reaſonings on this head are ſo curious, and withal ſo totally falſe and groundleſs, that we imagine it will afford ſome entertainment to our critical Readers by producing them at full length.

' I would obſerve, that there is a very remarkable difference of expreſſion, which, though preſerved in many other tranſlations, is not in ours. We render the two clauſes juſt alike, whereas they are not ſo in the original, but—την ΕΑΥΤΟΥ γυναικα and τιν ΙΔΙΟΝ ανδρα . . . . " *Let every man have* HIS *wife; and every woman her* OWN *huſband.*"——If " all Scripture be given by the inſpiration of God," I cannot but think, that there is ſome *weighty* reaſon for the difference of expreſſion in giving the epithet ιδιον to the huſband with reſpect to the wife, and *not* to the wife with reſpect to the huſband. This is obſervable, not only in this place, but in many others (Eph. iv. 24, 25. Col. iii. 18, 19, &c.). The word ιδιος hath *certainly* an *emphatic* meaning wherever we find it; *therefore* muſt have its emphaſis in this place as well as in others. It ſeems to denote ſuch an *appropriation* of the huſband to the wife, as that *ſhe* could not have, or go to, any *other* man. This idea may be illuſtrated from Rom. xiv. 4. " Who art thou that judgeſt another man's ſervant? τῳ ιδιῳ κυριῳ—*proprio domino*—" to his OWN maſter he ſtandeth or falleth." Here ιδιος is uſed as an epithet to the maſter with reſpect to the ſervant; and muſt denote ſuch an *appropriation* of the maſter to the ſervant as to exempt the ſervant from the authority, power, controul, command or ſervice of any other but his *own* maſter: for (as was obſerved before) " no man can ſerve two maſters," though the maſter may have *many* ſervants; nor is any of his ſervants the leſs ſo, becauſe he hath others. So here, the huſband is ſtyled ιδιον, to denote that *no other man* can have any power, propriety or intereſt whatever in the ſociety of the wife but the *ιδιος ανηρ* —the proper and appropriate huſband. I own, that I can account for this difference of expreſſion no other way than by ſuppoſing the Scripture conſiſtent with itſelf, and that the diſtinction ſo evident in the Old Teſtament, was to be preſerved throughout the New Teſtament, viz. That though *a man might have more than one wife*, yet that *a woman could have but one* huſband:—had ſhe more, neither could be properly *ιδιος ανηρ*— for ſhe would be as much the property of one as of the other: whereas, doubtleſs, though a man hath *two* wives, *each* may be properly ſtyled *γυνη εαυτȣ*—*his* wife. Hence *γυνη* is never found with the *excluſive* *ιδιος*, but coupled only with the pronoun poſſeſſive, *εαυτȣ*.'

We had no doubt of the fallacy of theſe reaſonings before we particularly examined the New Teſtament with reſpect to the meaning of the words in all the places where they are uſed. Our examination only confirmed our prior ſentiments with regard to their acceptation; and we now poſitively aſſert, in oppoſition to all that this writer hath laboured to prove, that *εαυτος* and *ιδιος* are uſed indiſcriminately by the ſacred writers, to expreſs the ſame, preciſe idea: and, in ſupport of this aſſertion, we refer the learned Reader to the following texts, in the original. Matth. xxv. 14. compared with Rev. x. 7. In the former text, it is ſaid— *τους* ΙΔΙΟΥΣ *δȣλȣς*; in the latter—*τοις* ΕΑΥΤΟΥ *δουλοις*.——On the compariſon of theſe two paſſages, the Reader will inſtantly ſee the futility of an obſervation quoted above, and which was introduced with ſolemn parade, to ſtrengthen the main argument in the matter of *ιδιος*—viz.—"to his OWN maſter—*τῳ ιδιῳ κυριω*—*proprio domino*—he ſtandeth or falleth." (*Vid. ſupra.*)

In ſupport of our obſervation, we would alſo beg our Readers to conſult the following paſſages in the Greek;—viz. Rom. iv. 19. 1 Cor. vi. 18. and 1 Cor. vii. 4. and alſo Eph. v. 28. Let him compare 1 Cor. iv. 12. with the ſame Epiſtle, chap. xi. 5. and alſo 2 Theſſ. ii. 6. with Titus, i. 3. And, as the Author hath affixed ſuch an *emphatic* meaning—ſuch an *appropriative* ſenſe to *ιδιος* (as if it were eſſential to and inſeparable from *ανηρ*), we ſhall only refer the Reader to Mark x. 11, 12. and Rev. xxi. 2. for a full confutation of every thing he hath advanced on this head.

We ſhould be ſorry to grow tireſome in expoſing this writer's critical talents; but we cannot conclude this part of the ſubject without producing one inſtance more of his groſs ignorance, or wilful miſrepreſentation of Holy Writ—accompanied, as it is, with all the apparent pomp of learning, and all the oſtentation of orthodoxy! 'In Rom. viii. 32. we meet with a very material proof (ſays Mr. Madan) of the *emphatical* import of the word ιδιος, to denote Chriſt's being God's *own, proper Son,* in ſuch a ſenſe as *no* creature *is,* or *can be.* So in the paſſage under conſideration, the word ιδιος denotes that the man is the woman's huſband in ſuch a ſenſe as no other man is or can be.'

It is the peculiar infelicity of this Author to be moſt poſitive where he hath the greateſt reaſon to be diffident; and to ſtep forward with an air of unbluſhing ſelf-confidence, to poſſeſs the very ground that will not afford him one inch of ſolid matter to reſt his foot on:—for, in the very chapter where he finds ιδιος united to υιος, he might have found εαυτȣ advanced to the ſame dignity, and ſtanding in the ſame connection. See Rom. viii. 3. "God ſending his own ſon—τον ΕΑΥΤΟΥ υιον."——Bluſh, confidence!—for here thou canſt have no refuge even in evaſion.

Having driven this Writer from every hiding-place to which ſophiſtry itſelf could lead him, we leave the ſacred text, cleared from the rubbiſh of falſe criticiſm, to ſpeak for itſelf. "Now concerning the things whereof ye wrote me; it is good for a man not to touch a woman. Nevertheless, on account of fornications—*on account of the great hazards which ariſe from a ſingle life, where the temptations to the breach of chaſtity, by various acts of lewdneſs, are in many caſes peculiarly ſtrong and almoſt irreſiſtible*—let every man [εκαστος *correſponding, not ſo much with* ανηρ, huſband, *as with the preceding relative* ανθρωπος, man, *in general*] have his own wife, and every woman her own huſband." The Apoſtle adds, ver. 4. "The wife hath not power of her own body, but the huſband; and likewiſe alſo the huſband hath not power of his own body, but the wife." How can the *latter* part of this verſe agree with the doctrine of polygamy? Tortured and disfigured by the Jeſuitiſm of this Author, it ſtill oppoſes his doctrine. For it plainly aſſerts, that the claims of the huſband and wife are *reciprocal,* and in the *ſame degree.* We aſk Mr. Madan, how the *huſband* hath power over the body of his wife? He will anſwer, that *this power conſiſts in the huſband's ſole and excluſive right to the entire and unalienable poſſeſſion of his wife.* But is it not equally clear, that the power of the wife is preciſely of the *ſame nature,* and to the *ſame extent?* Is not the expreſſion literally the ſame? Can we imagine, that in one caſe it means a *limitation,* and in the other a *latitude,* of conjugal duty?—that the poſſeſſion of one is confined to an *individual,* and that of the other, *unlimited* by any number whatever?—The ſuppoſition is the moſt extravagant and unnatural that abſurdity can deviſe, tyranny adopt, or lewdneſs vindicate.

Our limits will not permit us to enter into a minute examination of his poſition reſpecting the *immutability* of the Divine law. Under this head, we could point out various inſtances of palpable miſtakes, groſs miſrepreſentations, and moſt inſignificant criticiſm. His general idea on this ſubject may be collected from the concluſion of the 5th chapter. 'From all that hath been ſaid, I do conclude, that Chriſt was not a deſtroyer of the *old law*, nor the giver of a *new one*:—that therefore, the buſineſs of polygamy, and ALL OTHER points, relative to the *commerce of the ſexes*, were fully adjuſted and ſettled by the Divine Law, ſubject to *no* alteration or change whatſoever, by *any* power in EARTH or HEAVEN. For thus ſays the SPIRIT, Eccleſ. iii. 14. "Whatſoever God doth, it ſhall be forever; nothing can be put to it, nor any thing taken from it."

This general and unqualified poſition, delivered with the ſolemn tone of an oracle, muſt, to be true, admit of no exception in any one caſe whatever. Now, we could produce many clear and unequivocal exceptions; but we think one inſtance, which we ſhall produce, ſufficient of itſelf to demonſtrate the fallacy of our Author's reaſonings on this ſubject.

Adultery was deemed, by the law of Moſes, a *capital* offence: and it is ſo enormous and aggravated a crime in Mr. Madan's eye, that he laments that the ſeverity of the ancient law ſhould be relaxed, with reſpect to the puniſhment of it, in Chriſtian countries. He wiſhes* to ſee the law, which adjudged *death* to both parties, revived with all its horrors. How far this would be conſiſtent with ſound policy, or Chriſtian lenity, it is not our buſineſs to examine. But ſuppoſing the tremendous ſanctions which guarded the law of *marriage* and *betrothment* (both being deemed equally ſacred) were re-eſtabliſhed, we aſk this Chriſtian-Levite, whether he would permit the old exception in favour of the man who *only* committed adultery with a *bond-woman*, to ſtand *in lege Moſaicâ* RESTITUTA?—Would he have that exception ſanctioned by our Legiſlature? Or, as a Chriſtian—as a *Chriſtian*, we ſay, would he admit of *no* diſtinction between "Greek or Jew, Scythian, Barbarian, *bond* or *free*;" and ſo make adultery capital in *all* caſes, let the married or betrothed woman be of what country, condition, or complexion whatſoever? In Deut. xxii. 23, 24. it is enacted by a poſitive ordinance, that the defilement of a *virgin*, *betrothed* to a huſband, ſhould be puniſhed with death. "Ye ſhall bring them *both* out unto the gate of the city, and ye ſhall ſtone them with ſtones that they *die*," &c. But in the caſe of the *bond-maid*, the ſeverity of this law was relaxed to both parties; though it would need ſomething more acute than the ingenuity of Mr. Madan, to point out the eſſential difference, in a *moral* view, between adultery with a bond-woman and a free. And yet the Law, which Mr. M. calls *immutable*, and which had *fully adjuſted all points relative to the commerce of the ſexes*, treats adultery with the former as a matter of private and venial treſpaſs; and enacts; that "whoſoever lieth carnally with a woman that is a *bond maid*, *betrothed to a huſband*, and not at all redeemed, nor freedom given her, ſhe ſhall be ſcourged: they ſhall *not* put her to death, *becauſe* ſhe was not free. And he ſhall bring his treſpaſs-offering, &c. and the prieſt ſhall make an attonement for him, &c. and the ſin which he hath done ſhall be forgiven him." See Lev. xix. 20.

Far, very far, be it, either from our deſign, or our wiſhes, to inſinuate the ſlighteſt reflection on the Moſaic law. We are thoroughly ſatisfied as to its admirable policy:—but ſurely it cannot be revived, even in matters 'relative to the commerce of the ſexes,' and other affairs of moral, civil, and domeſtic life, without overturning the great laws of a Chriſtian ſtate; and introducing a train of evils, that the gentle ſpirit of the Goſpel and all its pure principles and motives were deſigned to controul and extirpate.

The Author would accuſe us of an important defect in the review of his Treatiſe, did we omit to mention a great modern authority, to which he appeals with ſome degree of exultation in favour of polygamy. It is the authority of the celebrated Biſhop Burnet, whoſe ſmall tract on this ſubject is depoſited in the Britiſh Muſeum; and having been tranſcribed from that copy, is here printed entire, by way of Appendix to the 4th chapter. His arguments indeed are of the moſt trite and hacknied nature: but there is one obſervation which we cannot allow ourſelves to paſs over without taking ſome notice of it. "It is to be confeſſed (ſays the Biſhop), that polygamy was much condemned by the antients, though, *I think*, I have met with ſomething about it that is little noticed:—but of that I can adventure to ſay nothing, at this diſtance from my books and papers." Dr. Delany, in his "Reflections on Polygamy," quotes this very paſſage, and obſerves, that "this was the beſt excuſe that could be given for ſo raſh a deciſion, which it would have been for the honour of the Biſhop's reading to have retracted when he returned to his books."——Mr. Madan is very angry with the learned Dean for this 'unfair' reflection; and 'expreſſes his ſorrow that his lordſhip was ſo far diſtant from his books and papers; otherwiſe (he concludes) it is moſt probable, that the Biſhop would have produced ſome valuable teſtimonies from the ancients, concerning which he hints at, as little noticed.'

What important diſcoveries his lordſhip might have made, is a matter quite undetermined, and therefore we have no concern with Mr. Madan's MOST PROBABLE. What *hath* not been done, muſt, in the preſent caſe, paſs for what *could* not be done: and we think Dr. Delany perfectly juſtified in his reflections on a vague and unauthenticated remark, which, founded on a faint conjecture, was more calculated to amuſe and deceive, than to convince and inform.

We have read the writings of ſome of the earlieſt fathers of the Chriſtian church, and have not perceived the fainteſt trace of any thing reſembling a *teſtimony* to the lawfulneſs of polygamy. On the contrary, we have noted a variety of paſſages, in which the practice of it is ſtrongly and explicitly condemned. We will particularly refer the curious and learned Reader to *Juſtin Martyr*'s Dialogue with *Trypho* the Jew. Vid. Greek edition, by *Thyrlby*, fol. p. 336. 423, and particularly p. 372, where are theſe very remarkable words—ΜΟΝΗ *τη γαμετη γυναικι* ΕΚΑΣΤΟΣ—exactly ſimilar to the text we have before reſcued from the oppreſſion of our theological *Procruſtes* (1 Cor. vii. 2.).

We alſo appeal, for the antiquity of a *commanded* and *practiſed monogamy*, to the *Stromata* of *Clemens Alexandrinus*, lib. iv. p. 312. 335, 336. *Edit. Heinſii et Sylburg. Lug. Bat.* Fol. 1616. *η δευτερα περικοπη* ΜΟΝΟΓΑΜΙΑΝ *ιςησιν*. Again: *ȣ* ΠΟΛΥΓΑΜΙΑΝ *ετι συγχωρει*, viz. Jeſus Chriſt, called immediately before *κυριος*—who "reſtored the ancient inſtitution of marriage, and would not (as the venerable father ſays) permit *polygamy* to be practiſed now-a-day."

Mr. Madan will indeed conteſt the authority of theſe ancient fathers: though, from his great eagerneſs to avail himſelf of every teſtimony in his favour, we doubt not, but that he would have eſteemed it a moſt convincing proof of the lawfulneſs of polygamy, could he have produced ſuch reſpectable witneſſes *for* it, as we have produced *againſt* it. On ſubjects merely ſpeculative, where the fancies of different men will ſtrike out different conjectures, which it is the buſineſs of ingenuity to colour with the ſemblance of truth, we ſhould not be biaſſed by the weight of antiquity, or prejudiced in our deciſions by the authority of names. On matters of *opinion*, argument would hold the firſt place, and we ſhould only be determined by the evidence of reaſon. But in matters of *fact*, where fancy is not allowed to ſport itſelf in hypotheſis, we conſider the Fathers in the light of credible *hiſtorians:* and when they bear a uniform and diſintereſted teſtimony to a known and common practice, it would diſcover an unpardonable degree of ſceptical obſtinacy and partiality, not to allow them the credit of veracity.

Theſe obſervations are of weight in the queſtion before us. *Juſtin Martyr* and *Clemens Alexandrinus*, who lived very near the apoſtolic age, poſitively condemn the practice of polygamy, and repreſent it as totally inconſiſtent with the genius of Chriſtianity, and the eſtabliſhed rites and uſages of the evangelic church. Whether they *reaſoned* well or ill on the ſubject, is not the point in debate. Did they, or did they not, bear teſtimony to a ſimple and obvious fact?—and is their teſtimony to be credited?

In a word—when we reflect, that the primitive inſtitution of marriage limited it to one man and one woman; that this inſtitution was adhered to by Noah and his ſons, amidſt the degeneracy of the age in which they lived, and in ſpite of the examples of polygamy which the accurſed race of Cain[*] had introduced;—when we conſider how very few (comparatively ſpeaking) the examples of this practice were amongſt the faithful; how much it brought its own puniſhment with it; and how dubious and equivocal thoſe paſſages are in which it appears to have the ſanction of the divine approbation;—when to theſe reflections we add another, reſpecting the limited views and temporary nature of the more ancient diſpenſations and inſtitutions of religion—how often the imperfections, and even vices of the patriarchs, and people of God, in old time, are recorded, without any expreſs notification of their criminality—how much is ſaid to be *commanded*, which our reverence for the holineſs of God and his law, will only ſuffer us to ſuppoſe, were, for wiſe ends, *permitted*——how frequently the meſſengers of God adapted themſelves to the genius of the people to whom they were ſent, and the circumſtances of the times in which they lived;——ABOVE ALL, when we conſider the purity, equity, and benevolence of the Chriſtian law; the explicit declarations of our Lord, and his Apoſtle St. Paul, reſpecting the inſtitution of marriage; its deſign and limitation:—when we reflect, too, on the teſtimony of the moſt ancient Fathers, who could not poſſibly be ignorant of the general and common practice of the Apoſtolic church:—and, finally, when, to theſe conſiderations, we add thoſe which are founded on juſtice to the female ſex, and all the regulations of domeſtic œconomy and national policy, we muſt wholly condemn the revival of polygamy; and thus bear our honeſt teſtimony againſt the leading deſign of this dangerous and ill-adviſed publication.

As to the merit of this work, conſidered as a compoſition, we can only in general ſay, that the language is aukward and inelegant; that the ſubjects are not always happily arranged; and that the repetition of the ſame arguments, inſtead of rendering them more forcible, renders them inſufferably tedious.—We leave it to our NOMINAL *Critics* to trace out the minuter errors of this treatiſe, and thoſe *verbal* inaccuracies, which it is the glory of our modern "word-catchers" to detect and expoſe in form. Here, indeed, the harveſt is abundant; and our labourers may eat their bread without any ſweat on their brows!

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[*] Gen. iv. 19. LAMECH, the father of the polygamiſts, is the great hero of *Lyſerus*; and though Mr. Madan doth not *triumph* with ſuch loud acclamations in his praiſe, yet he appears to have a ſecret veneration for his memory, and is much diſpleaſed with good *Mr. Henry*, for wounding polygamy through the ſide of its founder.

We ſhall now take leave of Mr. Madan and his Work, with "recommending to his ſerious and reverend attention" two lines from a Heathen poet, which no Chriſtian might have been aſhamed to have written:

> *Nam uxor contenta eſt, quæ bona eſt, uno viro,*
> *Qui minus vir unâ uxore contentus ſiet?*
>
> PLAUTUS, *Mercat.*

ART. II. *Galic Antiquities*, conſiſting of a Hiſtory of the Druids, particularly of thoſe of Caledonia; a Diſſertation on the Authenticity of the Poems of Oſſian; and a Collection of ancient Poems, tranſlated from the Galic of Ullin, Oſſian, Orran, &c. by John Smith, Miniſter of Kilbrandon, Argyleſhire. 4to. 10s. 6d. Boards. Edinburgh printed; for Cadell in London. 1780.

THE Author of this performance endeavours to illuſtrate the account of the Druids, given by the Greek and Roman writers, by the remains of ancient cuſtoms and manners in the Highlands, and by ſome expreſſions and idioms ſtill uſed in the Galic language. In his Diſſertation on the authenticity of Oſſian's poems, he attempts to confirm the arguments already offered on this ſubject by Lord Kaims, Dr. Blair, and Mr. Macpherſon; and to anſwer the objections which have been ſtarted by Dr. Johnſon and other critics, ſince the publication of theſe performances, which were intended to aſſert the honour, and to vindicate the fame, of the ancient Celtic bard. We apprehend that this part of the work will not at preſent excite any high degree of curioſity. The learned are in general little diſpoſed to doubt, that the fineſt paſſages of the poems of Oſſian exiſt in the Galic language. Whether the whole exiſts in that language, nearly in the ſame form in which we have it in Engliſh, is a matter which the prudent attention of the Editor to his own intereſt (for we are unwilling to adopt the harſh language of Mr. Macpherſon's antagoniſt) ſeems to have left doubtful; but one thing is not doubtful, that to the diſpute concerning their authenticity, the poems of Oſſian owe no ſmall ſhare of their celebrity.

We pretend not to diſpel, what the inimitable Writer of the Hiſtory of the Decline and Fall of the Roman Empire calls, the doubtful miſt that hangs over the Highland antiquities; yet we cannot but admire the ingenuity of Mr. Macpherſon's contrivance, if ſuch it be allowed, who has eſtabliſhed the fame of his Engliſh tranſlation, by leaving us uncertain concerning the authenticity of the original, and that without detracting any thing from the glory of the ſon of Fingal. The fineſt paſſages of the Galic poems, which are ſtill repeated in the Highlands, will ſecure the immortal renown of Oſſian, who can eaſily ſpare to Mr. Macpherſon the merit of having diſpoſed, combined, and extended them to a proper form for a literary publication. There is no Reader of taſte, but muſt admire the warmth and energy of many of Oſſian's deſcriptions. Several paſſages both in Fingal and Temora are exceedingly beautiful and affecting; but his works, conſidered as a whole, are no more than a delightful piece of poetical patchwork. They may be compared, indeed, with the deſultory productions of Oriental fancy, and they will not loſe much by the compariſon; but to ſet them in competition with the ſublime models of Grecian genius, is an inſult to the judgment and common ſenſe of mankind.

The Tranſlator of the fragments now preſented to the Public, ſpeaks familiarly of the Celtic Platos and Homers. But of the philoſophy of the Celts we have not yet received any ſpecimens; and that their wiſe men ever communicated any knowledge to the Greeks, reſts on the feeble authority of Diogenes Laertius (Note Laert. in Proæm.). As to the phraſe of 'Celtic or Highland Homers,' we could wiſh to ſee it entirely laid aſide. The ſacred name of the immortal father of verſe ought not to be prophaned by ignoble compariſons; and the prepoſterous adulation offered to the ſon of Fingal, inſtead of exalting his character, expoſes both himſelf and his admirers to ridicule and contempt. As a curious monument of antiquity, the poems of Oſſian deſerve attention and reſpect. In this view, they have been tranſlated from Mr. Macpherſon's Engliſh verſion into ſeveral foreign languages, particularly the German and the Italian; and, in this view, they are conſidered by the learned of Europe. But, if they are examined by the rules of Epic poetry, we ſhall find, that whether we conſider the invention and diſpoſition of the fable (ἡ των πραγματων συϛασις), the repreſentation of characters and manners (τα ηθη), or the natural beauty and *veriſimilitude* of the language and expreſſion (το της λεξεως πιθανον), they have not any title to be ranked in that moſt ſublime claſs of poetical compoſition; at leaſt, until the rules of Ariſtotle be aboliſhed; rules which have been adopted by all civilized nations, becauſe they are founded on the practice of Homer, or, in other words, on the laws of nature; for Nature and Homer are acknowledged to be the ſame by the general conſent and imitation of critics and poets, as well as by the univerſal admiration of human kind.

The preſent collection is given to the Public, without being dignified with the name of Tragedies, Elegies, Epopœias, or any other ſpecific appellation, by which the Greeks diſcriminated their works of literary genius. The Tranſlator calls them, ſimply, Poems; which ſhows a very becoming modeſty, as well as propriety; for, unleſs he had called them "Battle-pieces," we know not by what ſpecific name they could have been accurately diſtinguiſhed.

The uniformity of ſubject, the ſameneſs of imagery, and the monotony of ſtyle, render it impoſſible, without extreme fatigue, to give theſe Galic poems a continued peruſal. Even the deſcriptions, which form the leaſt exceptionable part, are generally ſo uncouth and abrupt, that, in order to reliſh, it is neceſſary to ſtudy them; and poetry which requires ſtudy, cannot be very pleaſant. The odes of Pindar, the choral ſongs of the Grecian tragedies, are not an exception to this rule. The glowing expreſſions, the bold inverſions of ſtyle, the innumerable alluſions to ancient hiſtory and fable, as well as to the multiplied forms and ceremonies of poliſhed life, render many paſſages difficult to us, which were eaſy to the Greeks, and which, after a proper ſtudy of the hiſtory, the language, and the cuſtoms of antiquity, become eaſy to the modern Reader. But the obſcurity of Oſſian ariſes not from our ignorance of the manners, the amuſements, or the employments of his age, which were few, ſimple, and uniform; but from his unuſual mode of expreſſing the moſt common ideas and ſentiments, his gigantic hyperboles, and his unceaſing train of compariſons and metaphors, which, though continually borrowed from the ſame objects, yet, as they are employed unneceſſarily on almoſt every occaſion, diſtract the attention, perplex the underſtanding, bewilder and confound the imagination of the Reader.

Having made theſe obſervations concerning the general merit and principal defects of Galic poetry, we ſhould proceed to examine the preſent tranſlations, and to compare them with thoſe formerly publiſhed by Mr. Macpherſon. Upon this ſubject the Author expreſſes himſelf in a manner which is not likely to excite the partiality of the Public in his favour. 'Whatever reception theſe pieces may meet with from the Public in their preſent form, the Tranſlator ſhall reckon himſelf much honoured by the approbation and encouragement which ſome of the firſt judges of poetical compoſition have been already pleaſed to beſtow on them.' Whether this approbation has been juſtly beſtowed, the Reader will be enabled to judge, from a ſpecimen, which appears to us one of the leaſt exceptionable in this collection.

CATHLUINA: A POEM [*].

'*The Argument.*] Annir, the daughter of Moran, having been loved by two intimate friends, Gaul and Garno, reſolved to get rid of the laſt by a ſtratagem.—In the diſguiſe of a ſtranger, ſhe brought him a challenge from Duaran, who, ſhe alleged, was his rival, and whoſe proweſs ſhe thought he would not chuſe to encounter. But being diſappointed in this, and reſolved to get rid of Garno at any rate, ſhe delivers the ſame meſſage to Gaul, confident that his ſuperior valour would give him the victory.—The two friends met in the night, and fell by mutual wounds. The iſſue of her plot affected Annir ſo much, that ſhe could not long ſurvive it.—The poem opens with ſome reflections ſuggeſted by the ſcene where they were all buried, and concludes with their funeral ſong.]

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[*] In the diſtrict of Lorn in Argyleſhire, there is a lake which is now called Loch-avich, but anciently Loch-luina, or Lochluana. Near it was probably the ſcene of this

'I hear the murmur of the brook; I hear its fall over the rock. Lead me, ſon of youth, to that oak which ſpreads its branches over the ſtream. At its foot, three gray ſtones lift through withered graſs their heads, and meet the falling leaves. There ſleep the friends of Oſſian. The murmuring ſtream they hear not: the ruſtling leaves they heed not. In the chamber of their reſt, the ſteps of our approach will not diſturb them.

'Many, ſon of youth, were the valiant on the hills of Morven, in the days of our joy. But the blaſt came and ſpoiled our wood of its leaves. It overturned our lofty pines on their green mountains. It whiſtled with its wintery noiſe through our palaces, and marked its dark path with death. The ſeaſon of our joy is a ſun beam that is paſt; the voice of gladneſs in our hall is a ſong that hath ceaſed; and the ſtrength of our heroes is a ſtream that is no more. The owl dwells in our fallen walls, and the deer graze on the tombs of the valiant. The ſtranger comes from afar to beg the aid of the King. He ſees his halls, and wonders they are deſolate. The cow-herd, careleſs, whiſtling, meets him on the duſky heath, and tells him the heroes are no more. "Whither," he ſays, "are the friends of the feeble gone; and where is Fingal, the ſhield of the unhappy?"——They are gone, O ſtranger, to their fathers. The blaſt hath laid the mighty, like the tall pines of Dora, low; and the ſons of the feeble grow in their place. Thou ſeeſt on every hill the tombs of thoſe who helped the unhappy. Thou ſeeſt their ſtones half-ſunk, amidſt the rank ruſtling graſs of the vale. The heroes have made their bed in duſt; and ſilence, like miſt, is ſpread on Morven.

'But the voice of Cona's harp, ye mighty dead, ſhall be heard in your praiſe. The ſtranger, as he paſſes, may attend perhaps to the ſong. Liſtening on his ſpear, at times, he ſtands. The bard ſees him not, but his ſighs are often heard. Humming the tale he goes away, and, mournful, tells it at the ſtreams of his land. Young bards ſhall hear it as they bend, ſilent, over their liſtening harps. On future times they will pour the ſong.

'We are come to the place; but where are the ſtones that mark the abode of my friends? Lift your heads, ye gray moſſy ſtones; lift your heads, and tell whoſe memory you preſerve. Why ſhrink

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this poem. Many places in its neighbourhood are ſtill denominated from Oſſian's heroes.

The *ſon of youth*, to whom this piece is addreſſed, is ſuppoſed to be the ſame with the *ſon of Alpin*, ſo often mentioned in ſome other ancient poems. Tradition relates many ſtories of him; among others, that he took down in writing all the poems of Oſſian as they had been repeated to him by that old and venerable bard.

you in your moſs, forgetful of the mighty below you?—But I will not forget you, companions of my youth. Your fame ſhall remain in my ſong, when theſe mouldering ſtones ſhall fail.—Often did we ſhine together in ſteel, and pour death on fields, like roaring ſtreams. Mighty were ye then, my friends, though now ſo low! Mighty were your deeds when you ſtrove together here. Liſten to the tale, ſon of youth, and let thy ſoul be kindled to deeds of fame.

'Gaul * and Garno were the terrors of the plain: their fame was in the land of ſtrangers. The ſtrength of their arms was unmatched, and their ſouls were ſteel. They came to the aid of Moran. They went to the hall of the chief, where it lifts its gray head, in the midſt of trees, in the green iſle of Inniſluina.—The daughter of Moran ſeized the harp, and her voice of muſic praiſed the ſtrangers. Their ſouls melted at the ſong, like a wreath of ſnow before the eye of the ſun. The heroes burned with equal love to Annir; but it was on Gaul alone that ſhe rolled her blue eye. Her ſoul beheld him in the dreams of her reſt; and the ſtreams of Inniſluina heard, in ſecret, his name.—The daughter of Moran turned away her eye from the brow of Garno; for ſhe often ſaw the fire of his wrath ariſe, like a dark flame when clouds of ſmoke ſurround it.

'Three days the heroes feaſted. On the fourth they purſued the chaſe on the heath of Luina. The maid followed at a diſtance, like a youth from the land of ſtrangers. She followed to tell the words of fear, that Garno might leave the land †.

'The ſun looked down on the fields, from beyond the midſt of his courſe, and the panting roes ſtill lay in the ſhade of the rock. Garno ſat on Caba's rugged top. His quiver is by his ſide, and Luchŏs lies at his feet. Beſide him is the bow with the head of horn, unſtrung. He looks round for the deer; he ſees a youth. "Whence are thy ſteps," ſaid the dark-brow'd chief; and where is the place to which thou art bound?"—

"I am," replied the youth, "from the mighty Duaran, chief of the halls of Comara. He loves the daughter of Moran; but he heard that Garno wooed his love. He heard it, and ſent me to bid thee yield the fair; or feel, this night, the ſtrength of his arm in battle."

"Tell that proud ſon of the ſea, that Garno will never yield. My arm is ſtrong as the oak of Malla, and my ſteel knows the road through the breaſt of heroes. To Gaul alone, of all the youths on the hill, I yield the right-hand in battle, ſince he ſlew the boar that broke my ſpear on Elda.—Bid Duaran fly to his land: bid him retire from the daughter of Moran."

"But thou haſt not ſeen Duaran," ſaid the youth. "His ſtature is like an oak; his ſtrength as the thunder that rolls through heaven; and his ſword as the lightning that blaſts the affrighted groves. Fly

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* Who this Gaul was, is not certain. He is probably the ſame with him who ſpeaks in that dialogue often foiſted into the poem of Gaul the ſon of Morni, and beginning with

A righbhin 's binne ceol,
Gluais gu malda 's na gabh bron, &c.

† For moſt of this and the two following paragraphs, we are more indebted to the tale than to the poem, which is defective.

to thy land, leſt it leave thy withered branches low, and ſtrew on the heath thy blue arms."

" Fly thou, and tell Duaran I meet him.—Ferarma, bring me my ſhield and ſpear: bring me my ſword, that ſtream of light.—What mean theſe two angry ghoſts that fight in air!—The thin blood runs down their robes of miſt; and their half-formed ſwords, like faint meteors, fall on ſky-blue ſhields.—Now they embrace like friends. The ſweeping blaſt paſſes through their airy limbs. They vaniſh. I do not love the ſign; but I do not fear it. Ferarma, bring my arms."

' The maid retires. She is grieved that Garno will not fly. But ſhe heard him ſay that to Gaul he yielded in battle. To the hill of his chaſe are therefore her ſteps.—The hero leans on his ſpear: a branchy deer lies by his ſide, and his dogs are panting around. His looks are towards the green dwelling of Luina. His thoughts are of his lovely Annir; and his voice is heard in her praiſe.

" Fair is my love as the bow of heaven: her robe is like the beam of the morning. Mild is the bluſhing of thy face, O Annir, as that ſun, when he looks through the red-tinged clouds of the Weſt, and the green tops of the mountains ſmile. O that I ſaw thee on the hill of deer, in all thy beauty; that I ſaw thee like the young pine in the vale of Luina, when it ſoftly waves its head in the gale, and its glittering leaves grow in the ſhower of the ſun!—Then would my ſoul rejoice as the roe, when he bounds over the heath in his ſpeed; for lovely art thou in the eye of Gaul, thou daughter of car-borne * Moran!"

" And art thou Gaul?" ſaid the approaching youth. " Thy Annir may be lovely, ſon of Ardan; but dire is the battle thou muſt fight. Duaran loves the maid: on that hill he awaits thy coming. Yield, Gaul, thy love to Duaran."

" My love I will yield to none. But tell thou that chief to come to the feaſt to-night. To-morrow he ſhall carry away the gift of a friend, or feel the ſtrength of a foe."

" Thou mayſt ſpread the feaſt, but thou muſt eat it alone; for Duaran comes only to lift the ſpear. Already I ſee his diſtant ſteps. He ſtalks like a ghoſt on that duſky heath. The beam of his ſteel ſupplies the departing light; and the clouds brighten their dark-brown ſides around him. Hark! he ſtrikes his ſhield. Its ſound is the death of heroes."

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* Ait mar eilid an aonaich,
Na deann air raon nan rua 'bhoc,
Tha m' anam fein, tra chi mi do dhreach,
Inghean Mhorain nan each 's nan *carbad.*

Car-borne is always a title of diſtinction in the poems of Oſſian. That the ancient Britons and Caledonians uſed cars and chariots of various kinds, is a fact ſo well atteſted by Tacitus, Mela, Cæſar, and other authors of credit, that none has room to aſk, Where could they drive them? Their chariots of war were generally armed with ſcythes, and called *cobb'ain,* (the *covinus* of the Latin writers), from *co-bhuain,* a word which ſignifies, " to hew down on all ſides." Of this kind ſeems to have been the famous car of Cuthullin in the 1ſt B. of Fingal, and the 4000 which Cæſar aſcribes to Caſſibelanus.—Beſides this, the ancient Caledonians, as they inhabited a mountainous and uneven country, uſed for ſtate a ſort of litter, borne between two horſes in a line, and ſomewhat in the ſhape of a bier. Hence, in Galic, the word *carbad* is uſed either to denote " a bier" or " a chariot."

'Gaul covered himſelf with his arms, like a ghoſt that clothes his dark limbs with meteors of light, when the mountain-heads are ſhaking in thunder. He moved to the hill from which he heard the ſign of battle. As he went he hummed a careleſs ſong. He thought of his Annir, and the deeds of his former days.

'Here, ſon of youth, the warriors met. Each thought his foe was Duaran: for night was dark on the hills, and this oak concealed the ſky. Dreadful was the wrath of the heroes; dreadful was the echo of their ſwords, as they mixed on high, like ſtreams of lightning, when they iſſue from dark clouds of many folds*. The hills reply to their ſhields. Luina trembles, with all its woods. The heath ſhakes its head; the roes are afraid in their dreams; they think the chaſe is already up, and the thought of their ſleep is of danger.—Still louder grows the noiſe in their ear; they think the approach of the hounds and the twang of the bow are nearer. From their midnight ſlumber they ſtart; their face is towards the deſert.

'Terrible and long was the ſtrife of battle.—But the ſhield of Gaul is cleft in twain: and the blade of Garno flies in broken pieces. Its ſound is like the whirlwind on Ardven, when it tears the heath from its roots, and ruſtles through the leafy oak.

'Gaul ſtands like a whale, which the blue waves have left bare upon a rock. Garno, like the return of a ſtormy wave, ruſhes on to graſp the chief. Around each other they claſp their ſinewy arms; like two contending ſpirits of heaven, when all the ſtorms are awake. The rocking hills ſhrink with fear from the thunder of the ſons of the ſky; and the groves are blaſted with their lightning.—Thus from ſide to ſide the warriors bound. Rocks with their earth and moſs fly from their heels. Blood, mixt with ſweat, deſcends in ſtreams to the ground. It wanders through the green graſs, and dyes the paſſing rill.

'All night they fought. With morning light the ſon of Ardan falls on earth, and his wide wound is expoſed to day. The helmet falls from his face. Garno knows his friend. Speechleſs and pale he ſtands, like the blaſted oak, which the lightning ſtruck on Mora in other years. The broad wound in his own breaſt is forgot. The red current flows unperceived. He falls beſide his friend.

"Bleſſed," he ſaid, "be the hand that gave the wound! My body, O Gaul, ſhall reſt with thine, and our ſouls ſhall ride on the ſame fair-ſkirted cloud. Our fathers ſee us come: they open the broad gate of miſt: they bend to hail their ſons, and a thouſand other ſpirits are in their courſe. We come, mighty ghoſts; but aſk not how your children fell. Why ſhould you know that we fought, as if we had been foes? Enough that you know your ſons were brave. But why have we fought together; why have I heard the name of Duaran?"

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* Another edition of the poem deſcribes this combat ſomewhat differently, but with almoſt equal energy, in the following lines;

Bhuail iad ann ſin air a cheile,
Gu cruaidh cuidreach is do-bheumach,
Chaidh an leirg air chrith fui'n caſaibh,
'S chaidh teine da'n armaibh glaſa.
Bhuaileadh iad gu neart'ar dobhidh
Mar dha-bhuinne ri cruaidh cho'rag.
Cho-fhreagair na creagan 'ſna beanntai'
Do airm nan Curine calma.

'Gaul heard the voice of his friend. But the ſhades of death are on his eyes: they ſee but dimly half the light. "Why did I fight," he faintly ſaid, "with Garno; why did I wound my friend; why did I hear of Duaran? O that Annir were near to raiſe the gray ſtone of my tomb!—Bend down, my fathers, from your airy halls, to meet me!" His words were heard no more. Cold and pale in his blood he ſunk.

'Annir came. Trembling were her ſteps: wild were her looks: diſtracted were her words. "Why fled not Garno? why fell my Gaul? Why was heard the name of Duaran?" The bow dropped from her hand: the ſhield fell from her breaſt. Garno ſaw her, but turned away his eye. In ſilence he fell aſleep.—She came to her lovely Gaul. She fell upon his clay-cold corſe. There the fair, unhappy mourner was found; but ſhe would not be torn from her love.

All day, the ſun, as he travelled through his watery cloud, beheld her grief. All night, the ghoſts of rocks faintly anſwered to her ſigh. On the ſecond day her eyes were cloſed. Death came, like the calm cloud of ſleep, when the hunter is tired upon his hill, and the ſilence of miſt, without any wind, is around him.

'Two days the father of Annir looked towards the heath: two ſleepleſs nights he liſtened to all the winds. "Give me," on this morning he ſaid, "my ſtaff. My ſteps will be towards the deſert."—A gray dog howls before him: a fair ghoſt hovers on the heath. The aged lifts his tearful eye; mournful he ſpies the lovely form.—'

Amidſt the ſtriking beauties of the above ſpecimen, we may remark the general defects which characteriſe the Galic poetry. The merit of the tranſlation is not inconſiderable; yet Mr. Smith's ſtyle will not bear a compariſon with Mr. Macpherſon's in point of *melody*, *rhythm*, *variety*, or *force of imitation*; the four principal qualities by which the Grecian critics eſtimate the reſpective value of literary compoſitions *.

* See in particular Dionyſ. Halicarn. de Struct. Orat. paſſim.

ART. III. *Some Account of the Alien Priories*, and of ſuch Lands as they are known to have poſſeſſed in England and Wales. In Two Volumes 8vo. 7 s. ſewed. Nichols, &c. 1779.

THE learned in antiquities will doubtleſs find much entertainment in this work; but it is of a kind which will not be reliſhed, except by thoſe who value names and dates for their own ſakes. As it is not probable that this is the caſe with the majority of our Readers, we think it ſufficient to lay before them the Editor's general account of Alien Priories, prefixed to the detail which he has collected concerning the inſtitution, ſtructure, and hiſtory of the cathedrals and religious houſes in Normandy and other parts of France.

' *Alien Priories* were cells of the religious houſes in England which belonged to foreign monaſteries: for when manors or tithes were given to foreign convents, the monks, either to increaſe their own rule, or rather to have faithful ſtewards of their revenues, built a ſmall convent here for the reception of ſuch a number as they thought proper, and conſtituted priors over them. Within theſe cells there was the ſame diſtinction as in thoſe priories which were cells ſubordinate to ſome great abbey; ſome of theſe were conventual, and, having priors of their own chuſing, thereby became entire ſocieties within themſelves, and received the revenues belonging to their ſeveral houſes for their own uſe and benefit, paying only the ancient apport [†], acknowledgment, or obvention, at firſt the ſurpluſage to the foreign houſe; but others depended entirely on the foreign houſes, who appointed and removed their priors at pleaſure. Theſe tranſmitted all their revenues to the foreign head houſes; for which reaſon their eſtates were generally ſeized to carry on the wars between England and France, and reſtored to them again on return of peace. Theſe Alien Priories were moſt of them founded by ſuch as had foreign abbies founded by themſelves or by ſome of their family.

' The whole number is not exactly aſcertained; the Monaſticon hath given a liſt of 100; Weever (p. 338) ſays 110; an account is here given of 146. A few in Normandy, mentioned in Neuſtria Pia only (whoſe lands have not yet been diſcovered), are ſuppoſed to have been founded by ſome of the ancient Engliſh nobility or their deſcendants.

' Some of theſe cells were made indigenous or denizon, or endenized.

' The Alien Priories were firſt ſeized by Edward I. 1285, on the breaking out of the war between France and England; and it appears from a roll, that Edward II. alſo ſeized them, though this is not mentioned by our hiſtorians; and to theſe the act of reſtitution 1 Ed. III. ſeems to refer.

' In 1337, Edward III. confiſcated their eſtates, and let out the priories themſelves with all their lands and tenements, at his pleaſure, for 23 years; at the end of which term peace being concluded between the two nations, he reſtored their eſtates 1361, as appears by his letters patents to that of Montacute, c. Somerſet, printed at large in Rymer, Vol. VI. p. 311. and tranſlated in Weever's Funeral Monuments, p. 339. and in the Appendix to Vol. II. No. VI. At other times he granted their lands, or lay penſions out of them to divers noblemen. They were alſo ſequeſtered during Richard II.'s reign, and the head monaſteries abroad had the King's licence to ſell their lands to other religious houſes here, or to any particular perſons who wanted to endow others.

Henry IV. began his reign with ſhewing ſome favour to the Alien Priories, reſtoring all the conventual ones, only reſerving to him in time of war what they paid in time of peace to the foreign abbies.

[†] *Apportus* or *apportagium* (from *portare*), an acknowledgment, oblation, or obvention to the mother houſe or church. Du Cange.

'They were all diſſolved by act of parliament, 2 Henry V, and all their eſtates veſted in the crown except ſome lands granted to the college of Fotheringhay.

'The act of diſſolution is not printed in the ſtatute books, but is to be found entire in Rymer's Fœdera IX. 283, and in the Parliament Rolls, Vol. IV. p. 22, whence it is copied in the Appendix to Vol. II. No. IX.

'In general theſe lands were appropriated to religious uſes.

'Henry VI. endowed his foundations at Eton and Cambridge with the lands of the Alien Priories, in purſuance of his father's deſign to appropriate them all to a noble college at Oxford.

'Others were granted in fee to the prelates, nobility, or private perſons.

'Such as remained in the crown were granted by Henry VI. 1440, to Archbiſhop Chichley, &c. and they became part of his and the royal foundations.'

The work has every appearance of correctneſs and authenticity; and is ornamented with ſeveral views of ancient churches and abbeys, neatly engraved.

ART. IV. *An Addreſs to Dr. Prieſtley, upon his Doctrine of Philoſophical Neceſſity illuſtrated.* 8vo. 2 s. Cadell. 1780.

ART. V. *A Letter to Jacob Bryant, Eſq; in Defence of Philoſophical Neceſſity.* By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 1 s. Johnſon. 1780.

DR. Prieſtley anſwers his opponents ſo quickly, that he ſeldom allows us ſlow-paced Reviewers any interval between the attack and the defence. Accordingly we have more than once already coupled them together, as we now do, in our Journal. We ſcarce remember, however, to have ſeen an inſtance of two champions in the fields of controverſy, each of them perſons of great eminence in the republic of letters, ſo unequally matched, as the preſent opponent and his anſwerer:—a *dwarf*—[we mean, *quoad hoc* only] aſſaulting a *giant!*

Whatever celebrity Mr. Bryant—for he is the Author of the *Addreſs*—may have juſtly acquired by his former writings, particularly his *New Syſtem of Ancient Mythology*, he will by no means add to it by having entered into a controverſy, with the ſubject of which he plainly appears to be very little acquainted; and yet he tells us, that it is 'a ſubject which he had much conſidered; and had indeed long ſince, for his private ſatisfaction, written down his thoughts upon it;' and further, that, on the preſent occaſion, 'he formed a reſolution not to be too haſty in his concluſions: but to read the *Treatiſe* on *Neceſſity* over with that attention and care, which every thing deſerves that proceeds from a perſon ſo juſtly celebrated as Dr. Prieſtley.'

That Mr. Bryant does not fully poſſeſs the ground of the controverſy in which he has thought proper to engage, is evident from his very outſet. He thinks that he is oppoſing Dr. Prieſtley, and convicting him of inconſiſtency and paradox, when he repreſents him as maintaining the doctrine of *philoſophical neceſſity*, and yet at the ſame time allowing that men 'have the power of doing whatever they *will* or *pleaſe*.' Dr. Prieſtley certainly not only acknowledges, but maintains that a man can do what he *pleaſes* or *wills*: but he has likewiſe repeatedly added to this poſition another, which is—that a man *wills* after a *certain* and *definite* manner, in *definite* circumſtances:—or, that the *will* itſelf is previouſly and neceſſarily determined by ſome cauſe external to itſelf, or by the ſtrongeſt motive.

Thus the very foundation of the doctrine of philoſophical neceſſity is evidently not underſtood by Mr. Bryant, after all the conſideration which he has beſtowed on the ſubject. He ſometimes ſpeaks the language of the *Neceſſarian*, in the ſame paragraph where he is ſupporting the oppoſite doctrine of *philoſophical liberty*. No wonder, then, that we often find him heſitating and loſing himſelf.—'Permit me here, ſays he, when treating on this very ſubject, 'to make a ſhort pauſe, and conſider what has been ſaid; for, being rather ſhort-ſighted, I am apt to overlook the clue, which ſhould lead me, and am ſoon loſt in a maze.'

In fact, Mr. Bryant has not caught hold of the principal link in the chain of Dr. Prieſtley's argument; nor does he appear to have availed himſelf, in the leaſt degree, of the lights which he might have derived from a peruſal of the writings of Dr. Prieſtley's preceding opponents on this ſubject. We know not whether we ſhall throw any new light on this branch of the argument by juſt obſerving, that the defenders of the doctrine of philoſophical liberty conſider the *will* as an uncontrolled *agent*, and as the *beginner* of motion: whereas the *will*, at the ſame time that it is *active* with reſpect to the exertions of the mind and body, is, according to the Neceſſarian doctrine, *paſſive* with regard to the motives that *determine* it; the ſtrongeſt of which does, and *muſt* prevail. Though it has been ſaid, that *activity* and *paſſiveneſs* are incompatible in the ſame ſubject; yet there appears to us no contradiction in conceiving a thing as an *agent*, or as *acting upon* one ſubſtance, in one particular manner, while itſelf is *acted upon* by another ſubſtance, in another manner:—in the ſame way as the heart is an *agent*, in propelling the blood through the arterial ſyſtem; and accordingly is popularly conſidered as the original cauſe of all the vital motions: while, at the ſame time, it is *paſſive* in obeying the *nervous influence*, from which, in fact, it derives its activity.

The Reader perhaps will be better enabled to judge of Mr. Bryant's fitneſs to enter the liſts, *on this particular queſtion,* againſt ſo formidable an opponent; and of Dr. Prieſtley's manner of repelling the feeble attack, with a puſh of his little finger; if we tranſcribe two or three paſſages noticed by Dr. Prieſtley, which occur towards the beginning of Mr. Bryant's *Addreſs,* and annex the Doctor's obſervations on them.

Mr. Bryant ſays, that 'upon the moſt diligent inquiry, he is perſuaded that mankind have a ſelf-determining power; and that, *upon mature deliberation, and juſt reaſoning,* they can make a free and proper election, and can not only chuſe, but reject, as ſhall ſeem beſt to their own judgment.'

'But pray, good Sir,' ſays Dr. P. in anſwer, 'did any Neceſſarian ever deny this? If he did, he muſt have been ſuch a defender of *neceſſity,* as you are of *liberty.* A Neceſſarian is ſo far from denying this, that his principles abſolutely require it. For, according to them, ſomething that may be called *judgment* neceſſarily precedes volition, and the volition is always directed by that judgment, being determined by what to it appears preferable at the time.'

Again, 'who ever aſſerted,' ſays Mr. B. 'that the mind was never under any influence, and that the will was not determined by motives?'—What,' anſwers Dr. P. 'could any Neceſſarian ſay more to his own purpoſe? For my own part, I cannot expreſs my own principles in more proper, or more deciſive language.'

The great queſtion, Mr. B. afterwards adds, is, 'whether theſe motives are coercive: whether this influence be irreſiſtible; ſo that the mind has no power of election, and cannot by any means reject.—You will tell me, that this is owing to a ſtronger motive, which overcomes the weaker. *This I ſhall not controvert.*'—Then, ſays Dr. Prieſtley, 'let me tell you, Sir, there is nothing in the whole buſineſs that you *can* controvert, that will be to any purpoſe.'

Mr. B. immediately ſubjoins—'All I know is, that whatever influences there may be, we are bleſſed with reaſon, to conſider and to judge; and with a power to reject and to chuſe.'—But does any Neceſſarian, Dr. Prieſtley replies, 'deny that man is endued with reaſon? So far is he from denying that *conſideration* and *judgment* precede volition, and direct it, that this is the very circumſtance that his ſcheme requires, in order to exclude *ſelf-determination,* which it effectually does. Indeed, Sir, here you are got upon clear *Neceſſarian ground;* though, being unfortunately bewildered, as you truly ſay of yourſelf, *you know not where you are.*'

Towards the end of his *Addreſs,* Mr. Bryant, after relating the opinion of Cicero with reſpect to the controverſy between Chryſippus

Chryſippus and his opponents, ſubjoins—‘ ſo that, contrary to your (Dr. P.'s) notion, a thing which at any time happened, might have happened otherwiſe, *if we had choſen it.*’—‘ Now, this alſo, ſays Dr. P. is ſo far from being contrary to my notion, as you call it, that it is perfectly agreeable to my notion. For it implies, that, to have *happened otherwiſe*, a *different choice* muſt have been made; and you are as far as I can be from ſuppoſing that choice is not determined by motives.’

Theſe ſhort extracts ſufficiently ſhew how unprepared Mr. Bryant was to engage in this controverſy. We ſhall, however, tranſcribe a longer extract from his performance; as a ſpecimen of one of the Author's arguments, or rather of his oratory, in favour of the *ſelf-determining power* aſcribed to man, by the advocates for liberty. Before our philoſophical Readers have got to the end of it, they will wonder that the Author ſhould have overlooked the extenſive influence of the *principle of aſſociation*; noticed ſo long ago by Locke, and ſince ſo extenſively and ſucceſsfully employed, in inveſtigating the theory of the human mind, by many metaphyſical writers, and particularly by Hartley.

Addreſſing himſelf to Dr. Prieſtley, Mr. Bryant ſays—‘ You indeed tell me, Sir, that every thought is predetermined: and in every act of volition I am forcibly impelled: ſo that I could not in any inſtance have made my election otherwiſe than I have done. Every movement of the mind, *you* ſay [Locke had ſaid this, not Dr. P.], ‘ ariſes from a preſſing uneaſineſs. This theory may appear ſpecious; but it ſeems to run counter to all experience: and the contrary, if I miſtake not, is ſelf-evident. I ſit at this inſtant at my eaſe, in a calm and diſpaſſionate ſtate of mind; as you are pleaſed, Sir, to recommend. I perceive myſelf at full liberty, and know not of any external impulſe to determine me either in my thoughts or actions. I purpoſe to move: but antecedently examine, whether I am under any bias, or neceſſity: or directed by any foreign power. I find none. In the vaſt ſeries of cauſes, ſo often mentioned, I do not perceive one, that will have any ſhare in the effect which I am about to produce. The whole originates in myſelf, whether I move my body; or my arm; or am content with extending a finger. The like appears with reſpect to my thoughts. I am here equally free; and among the various objects which are ready at my call, I arbitrarily chuſe thoſe to which my fancy leads me. You tell me, that every thought is an *effect*; and that it is connected with a prior idea, by which it was produced. I cannot ſee any ſuch uniform affinity or correſpondence: and to give a proof of my liberty and independence, I will for once expatiate freely, and produce a ſeries of *unconnected* ideas from my own imagination. I accordingly, without any preſſing uneaſineſs, think of a *tree*; of *time*; of the *ocean*; of *darkneſs*; of a *cone*; of *truth*; of a *tower*; of *probability*; of *Therſites*; of *love*; of *Epidaurus*; of *Socrates*; of a *mite*; of *caſuiſtry*; of the *Iliad*; of *Otaheite*; of *Tenterden ſteeple*;'—[we rather wonder *Goodwin ſands* did not here ſlip in, inſtead of what follows it] of a *mole*; of a *mouſe-trap*. In doing this, I did not find that I was reſtrained by any law of nature; or impelled by any foreign power. Nor can I at laſt perceive that theſe deſultory thoughts have the leaſt connection with one another: much leſs with any prior ideas. You aſſure me, that they muſt unavoidably have a reference, and that they are dependent upon others, which have preceded. In ſhort, according to your principles, they aroſe ſo neceſſarily in my mind, that five days hence, or five years hence, in the ſame circumſtances, and with the ſame diſpoſition, I ſhould infallibly make the very ſame choice. But this ſeems contrary to experience: for though I am as preciſely in the ſame circumſtances as we can ſuppoſe any man to be; and likewiſe in the ſame diſpoſition of mind; yet, after an interval of a very few minutes, I am not able to go over the fourth part of this ſeries. And however cogent the neceſſity may be, I can recollect very little more than the mole and the mouſe.'

The philoſophical Reader will anticipate the ſubſtance of Dr. Prieſtley's reply to this ſtudied flouriſh of Mr. Bryant's——'You think, Sir,' ſays he, 'that the curious aſſortment of ideas you have preſented us with had no connection, mediate, you muſt mean, or immediate. But odd as you, who appear to know ſo little of the human mind, may think it, I have no doubt but they really had. Are you ſure, that you have omitted no other ideas, that might connect thoſe that you have produced? Or, which you may better recollect, did you at firſt ſet them down exactly in the order in which they now ſtand? Were not the words, *love* and a *tower*, a little nearer together; and did not the ſtory of Hero and Leander occur to you: and are you quite ſure that nothing ſqueezed in between the *mole* and the *mouſe-trap*?

'You ſay, you place yourſelf as preciſely in the ſame circumſtances as we can ſuppoſe any man to be, and likewiſe in the ſame diſpoſition of mind. But, Sir, what you may *ſuppoſe* to be the ſame, may not be *preciſely ſo*; and a very ſlight alteration in the diſpoſition of your mind, perhaps the poſition of your body, may put the *mole* in the place of the *mouſe-trap*, or *vice verſa*.

'That you have never read Mr. Hobbes, I take for granted. Indeed, if you had, you would have known a little more of the ſubject of which you treat than you now do. Somewhere in his writings, but I do not now recollect the place, you would have found a pertinent obſervation to the preſent purpoſe, and a proper example. Some gentlemen were talking of the Civil wars in England, when one of them ſuddenly aſked what was the value of a *Jewiſh ſhekel.* To appearance, theſe had as little connection as any two in your group. But this gentleman was more ingenuous, or more fortunate than you: for, being interrogated while the whole train was freſh in his memory, he ſaid, the *Civil war* brought to his mind the *death of King Charles*, the death of Charles *that of our Saviour*, and this made him think of the *thirty pieces of ſilver*, which he ſuppoſed were *ſhekels*, for which Judas betrayed him. Now all this proceſs might take place in leſs time than would be ſufficient to write down any of the two words in your collection. But you ſeem to have no idea of the rapidity of thought, or how ſlight circumſtances are ſufficient, by the law of aſſociation, to introduce any particular idea. And yet the connection of the ſeveral parts of your ingenious *Syſtem of Mythology* is often extremely delicate.'

Having already ſaid enough of this performance, we ſhall not extend this article by dwelling on the groſs and indecent perſonal imputations and inſinuations, which Mr. B. has in different places thrown out againſt Dr. P. as a man, and as a profeſſor of Chriſtianity; and for which he is ſeverely, and, in our opinion, very properly reprehended.

ART. VI. *An Appendix to the Obſervations in Defence of the Liberty of Man, as a Moral Agent; in Anſwer to Dr.* Prieſtley's *Illuſtrations of Philoſophical Neceſſity,* &c. By John Palmer, Miniſter of New Broad-ſtreet. 8vo. 6 d. Johnſon. 1780.

ART. VII. *A Second Letter to the Rev. Mr.* John Palmer, *in Defence of the Doctrine of Philoſophical Neceſſity.* By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 6 d. Johnſon. 1780.

IN the firſt of theſe two performances, Dr. Prieſtley meets an antagoniſt of a different order from the preceding;—we mean, however, only with reſpect to this ſubject. His preſent opponent is fully maſter of the queſtion in debate; and has met him before on the ſame ground. When engaged with ſuch antagoniſts as Dr. Price and Mr. Palmer, he has the ſatisfaction *in arenam cum* æqualibus *deſcendere.*

Though we entered pretty largely [in our *Review* for January laſt, pag. 28.] into the conteſt between Dr. Prieſtley and Mr. Palmer, on the doctrine of Philoſophical Neceſſity; we find it difficult to continue the diſcuſſion of the different ſubjects, not very methodically treated in Mr. Palmer's ſecond performance now before us, without endleſs repetitions and references. We think it ſufficient, therefore, to refer the Reader to the performances themſelves; taking particular notice only of ſome parts of

Dr. Prieſtley's laſt ſection, in which, as well as elſewhere, though Mr. Palmer has expreſſed his intention of declining the controverſy, Dr. Prieſtley with ſome earneſtneſs invites him to reſume it; and propoſes to him the conſideration of certain points, to which he thinks he has omitted to give a ſatisfactory anſwer. The firſt of theſe appears to be of ſufficient importance to merit tranſcription.

Mr. Palmer had ſaid, that a determination of the mind is *not an effect without a cauſe*, though it be not produced by any motive; becauſe the *ſelf-determining power itſelf* is the *cauſe*. Dr. Prieſtley had anſwered, that, allowing this ſuppoſed power to be the cauſe of choice *in general*, it can no more be conſidered as the cauſe of any *particular* choice, than the motion of the air in *general* can be ſaid to be the cauſe of any *particular* wind; becauſe *all* winds are equally motions of the air, and that therefore there muſt be ſome *farther cauſe* of any *particular* wind. 'I deſire you,' ſays Dr. Prieſtley, 'to point out the inſufficiency of this anſwer. This it the more behoves you to do, becauſe it reſpects not the *outworks*, but the *very inmoſt retreat* of your doctrine of liberty. If you cannot defend yourſelf againſt this attack, you muſt ſurrender at diſcretion. Neceſſity, with all its *horrid conſequences*, will enter in at the breach; and *you know* that Neceſſarians, though ſlothful to good, are active enough in miſchief, and give no quarter.'— Dr. P. here alludes to Mr. Palmer's having before ſaid, that a belief in the doctrine of neceſſity tended to indiſpoſe a man for *virtuous* activity; though it would not prevent his being active enough in gratifying his *vicious* inclinations.

Returning to the ſame ſubject afterwards, Dr. P. deſires Mr. Palmer to produce ſome *direct* proof of the exiſtence of the *ſelf-determining* power he boaſts ſo much of. I mean, ſays he, 'a proof from *fact*, and not from a merely imagined *feeling*, or *conſciouſneſs* of it, which one perſon may aſſert, and another, who is certainly conſtituted in the ſame manner, may deny. What I aſſert is, that all we *can feel*, or be *conſcious of*, in the caſe, is, that our actions, corporeal or mental, depend upon our *will*, or *pleaſure*; but to ſay, that our wills are not always influenced by *motives*, is ſo far from being *agreeable*, that it is directly *contrary* to all experience in ourſelves, and all obſervation of others.'

We have obſerved in our Article above referred to [M. R. January, 1780, pag. 35.], that Mr. Palmer, in his zeal for human liberty, in fact gives up the *Divine preſcience*. On this head Dr. Prieſtley preſſes him very ſtrongly. 'You have ſaid nothing (ſays he) to explain or ſoften your denial of the doctrine of *Divine preſcience*, which, as a *Chriſtian*, and a *Chriſtian Miniſter*, it greatly behoves you to do. You pretend to be ſhocked at the conſequences of the doctrine of neceſſity, which exiſt only in your own imagination; but here is a conſequence of your doctrine of liberty, directly repugnant to the whole tenor of revelation, as it has been underſtood by all who ever pretended to any faith in it; though they have differed ever ſo much in other things. It will be well worth your while to make another Appendix to your book, if it were only to give ſome little plauſibility to this buſineſs; and either to ſhew, if you can, that the Divine preſcience is not a doctrine of the Scriptures, or that the ſacred writers were miſtaken with reſpect to it.'——

'If, as I ſuppoſe will be the caſe, you ſhould not be able to reconcile *preſcience* with your more favourite doctrine of *free-will*; be adviſed by me, rather than give up the former ſo lightly as you do, to keep it *at all events*: even though, in order to do it, you ſhould be obliged to rank it (as many truly pious Chriſtians do the doctrines of *Tranſubſtantiation*, and the *Trinity*) among the *myſteries of faith*, things to be held ſacred, and not to be ſubmitted to rational inquiry. On no account would I abandon ſuch a doctrine as that of *Divine preſcience*, while I retained the leaſt reſpect for revelation, or wiſhed to look with any ſatiſfaction on the moral government under which I live.'——

There are ſome other material points which Dr. P. ſtrongly urges Mr. Palmer to reconſider; at the ſame time he entreats him with conſiderable earneſtneſs to carry on this controverſy a little longer, and to its *proper concluſion*; particularly propoſing the mode of diſcuſſing the points in debate by diſtinct *interrogatories*, and categorical *anſwers*, in which each of them may exhauſt all that they can now have to ſay that is material. I am ſo happy, ſays he, 'to find myſelf engaged with a perſon of undoubted judgment in the controverſy, that, I own, I am very unwilling to part with you ſoon. I ſhall be like Horace's friend; and you muſt have recourſe to as many ſhifts to get quit of me.'

Art. VIII. *The Canadian Freeholder*: In Three Dialogues between an Engliſhman and a Frenchman, ſettled in Canada, ſhewing the Sentiments of the Bulk of the Freeholders of Canada concerning the late Quebec Act; with ſome Remarks on the Boſton-Charter Act; and an Attempt to ſhew the great Expediency of immediately repealing both thoſe Acts of Parliament, and of making ſome other uſeful Regulations and Conceſſions to his Majeſty's American Subjects, as a Ground for a Reconciliation with the United Colonies in America. Vol. III. 8vo. 4 s. 6 d. Boards. White. 1779.

Of the two former volumes of this work we have already given an account in the courſe of our Journal*; and we now proceed to a review of this additional volume, which comprehends the Third Dialogue. The Writer now gives the remaining part of his plan of reconciliation between Great Britain and her American Colonies, which was begun in the Firſt Dialogue. The Author propoſed, that the Quebec Act ſhould be repealed; that ſatisfaction ſhould be given to the Americans with reſpect to the important article of taxation by authority of the Britiſh Parliament, by promiſing not to tax them by that authority till they ſhall be permitted to ſend repreſentatives to the Britiſh Houſe of Commons; that ſatisfaction ſhould alſo be given them with reſpect to the ſecurity of their charters for the time to come, by promiſing them, by reſolutions of both Houſes of Parliament, or by an act of Parliament to be paſſed for that purpoſe, that for the future no changes ſhall be made in any of their charters, without either a petition from the Aſſembly of the province whoſe charter is propoſed to be altered, deſiring that ſome alterations may be made in it, or a complaint before the Parliament of Great Britain of abuſes of the powers and privileges contained in the ſaid charter, and a hearing of the Agents and Council of the ſaid province in their defence againſt ſuch complaint; and that the ſeveral offices of Civil government in the provinces of America ſhould be put under ſome new regulations. Other particulars are mentioned; but it is the leſs neceſſary to enumerate them here, becauſe ſundry events have happened ſince the firſt publication of the Canadian Freeholder, which have rendered extremely hopeleſs any ſuch plan of reconciliation as that propoſed by this Author. But notwithſtanding this, many of his obſervations, and accounts of tranſactions in America, well deſerve the attention of the inquiſitive Reader.

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* Vols. 57, 58, and 61.

One meaſure recommended by him is, to take the proper means for ‘ removing from the minds of the Americans the apprehenſions they have hitherto entertained of having Biſhops eſtabliſhed among them by authority of the King or Parliament of Great Britain, without the conſent of their own Aſſemblies.’ On this ſubject our Author is very copious. He gives a particular account ‘ of the ſtate of religion in America, and the endeavours which have been made at ſundry times, by the partiſans of Epiſcopacy in theſe provinces, to obtrude their mode of Church government and divine worſhip upon thoſe of a different perſuaſion.’

He obſerves, that ‘ the people of ſeveral of the Engliſh colonies in North America are diſſenters from the Epiſcopal Church of England, and are either Preſbyterians, or Independents, or Quakers, or followers of ſome other ſect, or mode, of the Proteſtant religion that is adverſe to Epiſcopal government. This is more eſpecially the caſe with the four provinces of New England, to wit, Connecticut, Rhode Iſland, Maſſachuſets Bay, and New Hampſhire.

The Engliſhmen who firſt ſettled theſe countries, went thither about the year 1630, during the tyrannical part of the reign of King Charles I. on purpoſe to avoid the ſeverities they were then expoſed to from the Biſhops of England, though Proteſtants, and with a view to follow and eſtabliſh their own mode of worſhipping the Supreme Being, which they conceived to be *purer* (as they expreſſed it), and more agreeable to the ſimplicity of the Goſpel and the practice of the primitive Chriſtians, than that which was adopted by the Church of England. For the liberty of worſhipping God in their own manner could not at that time be enjoyed by them in England; the mode of worſhip adopted by the Church of England being then preſcribed and enforced with a high hand upon all the ſubjects of the Crown, without any allowance of any other, even to Proteſtant Diſſenters. From this original diſlike to Biſhops in the firſt ſettlers of theſe provinces, ariſing from the hard treatment they had ſuffered from them, it is eaſy to conceive that their deſcendants may have retained a ſtrong prejudice againſt that order of clergymen, and a dread of falling under their authority. And this has really been the caſe, and in a very high degree: inſomuch that nothing can be more alarming to this part of the King's American ſubjects, than the idea of falling back (to uſe their own expreſſions) under that Egyptian bondage, and that yoke of ſpiritual tyranny, from which their anceſtors, with ſo much difficulty, ſpirit, and perſeverance, had made themſelves free; though with reſpect to all civil matters they greatly reverence and eſteem the conſtitution of the Engliſh government. Theſe being the ſentiments that prevail amongſt them, one would have thought that common prudence ſhould have induced the inhabitants of Great Britain never to touch upon the ſtring of Epiſcopacy with them, for fear of exciting thoſe notes of diſcord which it had formerly produced among their anceſtors before they went from England to America, and which it was next to certain it would produce again amongſt them as ſoon as it ſhould be put in motion. And it muſt be confeſſed, in juſtice to the various ſets of miniſters of ſtate that have directed the government of England for more than a century after the reſtoration of monarchical government in the year 1660, and more eſpecially ſince the happy revolution in 1688; I ſay, it muſt be confeſſed that few or no attempts have been made by the government of England to thwart the ſentiments of the Americans upon this ſubject by endeavouring to eſtabliſh Biſhops among them; but the Kings and Queens of England have been contented to leave the ſettlement of the affairs of religion in the American provinces to their reſpective legiſlatures, reſerving only to themſelves and their governors the ſame power of allowing or diſallowing the acts of the American Aſſemblies made relating to it, as they exerciſed with reſpect to the acts made by the ſame legiſlatures concerning any other ſubjects. All that has been done by the mere authority of the Crown, for the accommodation of the Epiſcopalians of North America, has been to authorize the Biſhop of London for the time being, to exerciſe Epiſcopal juriſdiction in thoſe provinces by Commiſſaries to be appointed by him for that purpoſe, and who have been accordingly ſo appointed. And this, I believe, has given no umbrage to the Non-epiſcopalians in thoſe provinces.——

‘But ſtill it has, more than once, unfortunately happened, that ſome of the members of the Church of England in theſe colonies have not been ſatisfied with this delegated exertion of Epiſcopal authority over them by the Biſhop of London's Commiſſaries, but have been deſirous to have a Biſhop eſtabliſhed and reſident among them, and have even ſhewn great uneaſineſs at the want of one. They have complained, on theſe occaſions, that it was a great misfortune to them to go without what they ſtyled the important benefit of Epiſcopal confirmation, and that it was a cruel hardſhip upon their miniſters to be obliged to croſs the Atlantic ocean, and go to England, for the purpoſe of receiving holy orders from the Engliſh Biſhops, by which ſome of them have died, either in their paſſage to England by the fatigues and dangers of the ſea, or of the ſmall-pox after their arrival there, and others have been put to more expence than their ſlender fortunes could conveniently bear: and for theſe and, perhaps, other ſuch reaſons, they have earneſtly ſolicited the eſtabliſhment of a biſhop in America. Theſe complaints have generally taken their riſe from the ſuggeſtions of a few zealous clergymen of the Church of England ſettled in America, who probably wiſhed to increaſe their own conſequence in this country by obtaining ſo ſplendid a ſupport to their party, which would ſeem to raiſe it above all the other religious parties, and be the means of exalting its members, or, at leaſt, its miniſters, to offices of dignity and power. And ſometimes we may ſuppoſe theſe reverend gentlemen might flatter themſelves with the hope that they themſelves might be the happy perſons whom the Crown would pitch upon to fill this new and lofty ſtation. But, whatever might be their motives to it, it is certain, that theſe complaints about the want of a Biſhop in America have been principally ſet on foot by ſome clergymen of the Church of England reſiding in it, and have been propagated by them amongſt the laity of the ſame communion, who have ſometimes been perſuaded to join with them in complaining of this hardſhip. And what is moſt remarkable is, that theſe very zealous clergymen, who have found out this grievance for the Americans of the Epiſcopal communion, have been, for the moſt part, natives of England, and not of America; though, by their zeal for the ſpiritual welfare of the inhabitants of the latter country, one would be inclined to ſuppoſe they muſt have been born there. For, as to the principal clergymen of the Church of England in America, who have been born and bred in America (and who therefore ſeem to have the beſt right to judge of what is fit to be done in this matter for their own accommodation, and that of their ſeveral congregations), I have been well aſſured that they are in general very well contented with the preſent ſtate of the Church of England in America, and with the exerciſe of the epiſcopal authority there by the Biſhop of London's Commiſſaries in the manner I have already mentioned: and this is more particularly true of the American clergy in the provinces of Virginia and Maryland and South Carolina, in which the Church of England is legally eſtabliſhed by acts of their reſpective legiſlatures, and in which the number of diſſenters from the Church of England is greatly leſs than in the other colonies.

'The complaints concerning the want of a Biſhop in America have generally taken their riſe from ſome clergymen of the Church of England, who have been born and bred in England, and, not meeting with preferment in their native country, have gone over to North America to exerciſe their profeſſion in that country. Theſe clergymen have been of two ſorts; either ſuch as have been invited to officiate there as miniſters of particular congregations of the communion of the Church of England, or ſuch as have gone thither as miſſionaries from a certain ſociety in England, called *The Society for propagating the Goſpel in foreign Parts*, for the purpoſe (as has been pretended) of converting the Indians of this continent from Heatheniſm to the Chriſtian and Proteſtant religion. But, though the clergymen of the latter claſs have been ſent to America under pretence of furthering that pious and uſeful work, they have uſually employed their time and talents in a manner that had not the ſmalleſt relation to it, and to purpoſes that have rather had a miſchievous than a beneficial tendency to the peace and happineſs of theſe provinces. For inſtead of going amongſt the Indians, and reſiding in their villages, and learning their languages, and endeavouring to inſtruct them in the truths of the Chriſtian religion, they have generally ſettled themſelves in ſome of the moſt populous towns and diſtricts of the cultivated parts of thoſe provinces, which are inhabited only by Engliſhmen, or people who ſpeak the Engliſh language, and have there employed themſelves in converting Chriſtians and Proteſtants from one mode of Chriſtianity to another, that is, from the opinions entertained by the Preſbyterians, and Independents, and Anabaptiſts, and other diſſenters from the Church of England, to the doctrines and diſcipline of that church: which I muſt needs conſider as doing miſchief inſtead of good in thoſe provinces, inaſmuch as it has tended to raiſe uneaſineſſes and diſſenſions amongſt the inhabitants of them, and make them diſſatisfied with the modes of Divine worſhip to which they had been accuſtomed from their youth, and in the practice of which they had lived virtuouſly and peaceably and in charity one with another.'——'And they have alſo done a diſſervice to Great Britain itſelf, by exciting amongſt the Non-epiſcopalians in America an apprehenſion that the Britiſh government would, one day or other, at the ſolicitation of thoſe very zealous miſſionaries, and their converts, ſupported by the intereſt of the Biſhops that were their patrons in England, eſtabliſh Epiſcopacy amongſt them;—an apprehenſion which has a manifeſt tendency to weaken their attachment to the kingdom of Great Britain, and make them leſs diſpoſed to continue in dependence on it.'

Our Author proceeds to ſupport his repreſentations on this ſubject by quotations from Dr. William Douglas's Hiſtorical and Political Summary of the Britiſh Settlements in North America, and Mr. Smith's Hiſtory of New York. But ſome further particulars, which we ſhall ſelect from this work, muſt be deferred to a ſubſequent Review.

Art. IX. *The Chapter of Accidents:* a Comedy, in Five Acts, as it is performed at the Theatre-Royal in the Hay-Market. Written by Miſs Lee. 8vo. 1 s. 6 d. Cadell. 1780.

THE *Adelphi* of Terence, that admirable comedy, has been the avowed and oſtenſible parent of many other comedies in almoſt all modern languages; and as the Pagan deities, in caſual encounters with mortal women, ſometimes left the divine origin of their offspring unknown even to the mothers themſelves, ſo we have here before us a drama drawn from the rich ſource of Terence, even without the conſciouſneſs of the ingenious authoreſs. Diderot has declared himſelf a warm admirer of Terence, whoſe *Adelphi* gave the canvas for the *Pere de Famille*. Miſs Lee ſeized and enriched the canvas of Marmontel and Diderot; and thus by *the Chapter of Accidents*, and through various channels and ſtrainers, has produced a new impreſſion of the *Adelphi*.

Steele, in reverence to modern manners, reformed the Andrian of Terence, and converted the frail Glycerium into the virtuous Indiana. Miſs Lee, in the free ſpirit of Terence and Nature, hazarded ‘ the deſign of introducing into the [modern] drama a female heart, capable of frailty, but ſhuddering at vice, *and* PERHAPS *ſufficiently puniſhed in her own feelings. A lover, whoſe error was likewiſe in his heart not head.*’ Thus ſhe ſpeaks of theſe characters in her Preface; but we think they are more accurately, as well as humourouſly, deſcribed in Mr. Colman's Prologue, as

> —— a lady, and a lover
> So full of virtue, *ſome of it runs over!*

The Cecilia of Miſs Lee, frail and penitent; her Woodville, capable of reaſon, but enſlaved by paſſion; are at leaſt more *intereſting* perſonages than the philoſophical Bevil, and the virtuous Indiana. Woodville is a young gentleman, in the ſtyle of Terence, of the family of Pamphilus and Æſchinus. Cecilia is more dramatically diſplayed than the fallen females of the Roman Comedy, or the rigid Indiana of the modern. How far the example may be warrantable on our ſtage, we will not determine; but we are not among thoſe who cenſure the Author for exhibiting it. Her lapſe and remorſe certainly render the ſituation of Cecilia more theatrical. Indiana may wrap herſelf up in her own virtue, and with Touchſtone's Audry, thank Heaven, that the gods have not made her *poetical*.

Governor Harcourt is a ſprightly running from Diderot's *Commandeur*, who is lineally deſcended from Terence's *Demea*. The two Somerſetſhire ſervants, Jacob and Bridget, Jacob eſpecially, have many natural and provincial features, very happily marked,

marked. The reſt of the *Dramatis Perſonæ*, Grey excepted, have but little original excellence.

The title of *The Chapter of Accidents* is in ſome ſort an apology for a romantic fable; we ſhall not therefore too ſeverely examine the *probability* of the incidents. The dialogue, though not perfectly pure and natural, is often enlivened by humour, and ennobled by ſentiment. The following ſcene is the firſt interview exhibited by our Author between Woodville and Cecilia:

Enter Woodville.

'*Wood.* My Cecilia!—my ſoul!—have I at laſt the happineſs of beholding you? You know me too well to imagine I would puniſh *myſelf* by a moment's voluntary delay.

'*Cec.* Oh, no; it is not that—*(both ſit down on the ſopha)*

'*Wood.* Say, you are glad to ſee me?—afford me one kind word to atone for your cold looks!—are you not well?

'*Cec.* Rather ſay I am not happy.—My dear Woodville, I am an altered being: why have you reduced me to ſhrink thus in your preſence?—oh, why have you made me unworthy of yourſelf? *(leans againſt his ſhoulder weeping.)*

'*Wood.* Cruel girl!—is this my welcome?—when did I appear to think you ſo?

'*Cec.* Tell me, when any one elſe will think me otherwiſe?

'*Wood.* Will you never be above ſo narrow a prejudice? are we not the whole world to each other?—nay, dry your tears! allow me to dry them; *(kiſſes her cheek)* what is there, in the reach of love or wealth, I have not ſought to make you happy?

'*Cec.* That which is the eſſence of all enjoyments,—innocence:—oh, Woodville, you knew not the value of the heart whoſe peace you have deſtroyed.—My ſenſibility firſt ruined my virtue, and then my repoſe,—But, though for you I conſented to abandon an humble happy home, to embitter the age of my venerable father, and bear the contempt of the world, I can never ſupport my own.—My heart revolts againſt my ſituation, and hourly bids me renounce a ſplendor, which only renders guilt more deſpicable. *(Riſes)* I meant to explain this hereafter; but the agitation of my mind obliged me to lighten it immediately.

'*Wood.* Is your affection already extinct? for ſure it muſt, when you can reſolve to torture me thus.

'*Cec.* Were my love extinct, I might ſink into a mean content;—oh, no.—'Tis to that alone I owe my reſolution.

'*Wood.* Can you then plunge me into deſpair?—ſo young, ſo lovely too!—oh, where could you find ſo ſafe an aſylum as my heart?—whither could you fly?

'*Cec.* I am obliged to you, Sir, for the queſtion; but who is it has made me thus deſtitute?—I may retain your protection, indeed, but at what a price!

'*Wood.* Give me but a little time, my love!—I am equally perplexed between my father and my uncle; each of whom offers me a wife I can never love. Suffer them to defeat each other's ſchemes!—let me, if poſſible, be happy without a crime; for I muſt think it one, to grieve a parent hitherto ſo indulgent.—I will not put any thing in competition with your peace; and long for the hour when the errors of the lover will be abſorbed in the merits of the huſband.

'*Cec.* No, Woodville! that was, when innocent, as far above my hopes, as it is now beyond my wiſhes.—I love you too ſincerely to reap any advantage from ſo generous an error; yet you at once flatter and wound my heart, in allowing me worthy ſuch a diſtinction: but love cannot ſubſiſt without eſteem; and how ſhould I poſſeſs yours, when I have loſt even my own?

'*Wood.* It is impoſſible you ſhould ever loſe either, while ſo deſerving both.—I ſhall not be ſo eaſily denied hereafter, but am bound by the caprices of others at preſent.—I am obliged to return directly, but will haſten to you the very firſt moment; when we meet again, it muſt be with a ſmile, remember.

'*Cec.* It will, when we meet again.—Oh how thoſe words oppreſs me! *(aſide)* but do not regulate your conduct by mine, nor make me an argument with yourſelf, for diſobeying my Lord; for here I ſolemnly ſwear, never to accept you without the joint-conſent of both our fathers; and that I conſider as an eternal abjuration:—but, may the favoured woman you are to make happy, have all my love without my weakneſs! [*Exit in tears.*

The candid Reader, we imagine, will agree with us, that Miſs Lee has here managed a very nice circumſtance with much addreſs and delicacy. The third act riſes in intereſt, and is indeed peculiarly excellent, moſt ſtrictly verifying the promiſe in the Prologue of

——— a mixt intent;
Paſſion and humour—*low* and *ſentiment.*

The Prologue contains a handſome compliment to the memory of Goldſmith, and ſome ſhrewd ſtrictures on commonplace theatrical commentators, with which, though ourſelves profeſſed critics, we are not diſpleaſed. To the following lines we are moſt partial:

Critics in vain declaim, and write, and rail:
Nature, eternal Nature! will prevail.
Give me the bard, who makes me laugh and cry,
Diverts and moves, and all, I ſcarce know why!
Untaught by commentators, French or Dutch,
Paſſion ſtill anſwers to the electric touch.
Reaſon, like Falſtaff, claims, when all is done,
The honours of the field already won.

The Preface abounds with expreſſions of gratitude to Mr. Colman, and of reſentment to Mr. Harris. Some acrimonious expreſſions relative to the laſt-mentioned gentleman, as well as to a certain judge, had in our opinion have been better omitted.

Genus irritabile vatum!

ART.

Art. X. *Davies's Life of Garrick*, concluded.

IN our Review for Auguſt, we gave, from the ſources of information now before us, confirmed by our perſonal knowledge of the man, a general view of Mr. Garrick's amiable private character. Our Readers there ſaw generoſity and benevolence combined with prudence and wiſdom; gaiety unmixed with folly; and pleaſantry, that added much to the happineſs of many, without giving pain to any individual—as wit too often does, when it meets with objects for the exerciſe of its talents—the puſh of its ſharp point, and the ſtroke of its keen edge.

In the Review for September, we ſet out with our Hero on the great journey of Life; we accompanied him from the place of his birth to the metropolis of the kingdom; where we obſerved him balancing in his mind the means of his future fortune, and at length, under the guidance of Nature herſelf, ſtriking into that peculiar path *by which alone*, perhaps, he could be led to ſucceſs, and to the enjoyment of as great a ſhare of *continued* proſperity as man can hope to meet with, in this 'empire of viciſſitude.'

To follow Mr. Garrick in the high career of his profeſſional progreſs, and to point out the various ſteps by which he attained the ſummit of theatrical glory, were not only ſuperfluous, but improper, in a Review of his Hiſtory, wherein brevity muſt be chiefly conſulted. It only, therefore, remains for us to apprize our Readers, in few words, of the variety of entertainment which they will meet with in the volumes before us—excluſive of thoſe incidents, obſervations, and criticiſms, which immediately relate to the life, the character, and the inimitable performances of the Britiſh Roſcius. For,

This work is not merely the biography of David Garrick; it is likewiſe, as the title-page honeſtly ſets forth, the hiſtory of his theatrical contemporaries, interſperſed with 'characters and anecdotes,' and forming, in the whole, 'a hiſtory of the ſtage,' including a period of thirty-ſix years:—an hiſtory that, with all due deference to the merit of Mr. Victor's Collections, was wanting, as a continuation of Colley Cibber's very entertaining performance—which he, with unuſual *modeſty*, entitled, an *Apology* for his own Life. Nor would, in our opinion, the good taſte of Mr. Cibber (were he ſtill living) be at all offended by the ſtyle or the remarks of his preſent continuator.

Mr. Davies introduces the theatrical part of his Hero's hiſtory, with the characters of the moſt eminent actors in tragedy on the Engliſh ſtage, at the time when Mr. G. commenced player. Among theſe were Booth, Wilkes, Cibber, and Quin: for even Cibber, who has been chiefly celebrated for his comic exhibitions (in the various extent of which, our author obſerves, he held no equal), was much celebrated for ſome parts in tragedy, for Richard III. for Iago, and Cardinal Wolſey. Ryan alſo figures in this group; with Walker, the original Macheath, Milward, Delane, Hippiſley, &c.

Of Cibber's prejudices in favour of the old modes of acting, which Nature and Garrick conſpired to baniſh from the theatre, Mr. Davies gives us the following pleaſant inſtance:

'Colley Cibber, from whom more candour might have been expected, after he had ſeen Garrick's Bays, which the public eſteemed a maſter-piece of comic humour, ſaid, "Garrick was well enough, but not ſuperior to his ſon Theophilus, who had little more to recommend him in the part than pertneſs and vivacity."

'Mrs. Bracegirdle, a celebrated actreſs, who had left the ſtage for more than thirty years before Garrick's firſt appearance, and was viſited by many perſons of condition and taſte, thought very differently of this riſing genius. In a converſation which ſhe had with Colley Cibber, who ſpoke of him with an affected derogation, ſhe reproved his malignity, and generouſly ſaid, "Come, come, Cibber, tell me, if there is not ſomething like envy in your character of this young gentleman. The actor who pleaſes every body muſt be a man of merit." The old man felt the force of this ſenſible rebuke; he took a pinch of ſnuff, and frankly replied; "Why faith, Bracey, I believe you are right—The young fellow is clever."

Thus it is, generally, with age! jealous of all innovations, and apt to look upon every new mode, nay, even the greateſt improvements, with a jaundiced eye!—But Mrs. Bracegirdle, we ſee, to her great honour, was not of that autumnal complexion.

Quin was ſtill more piqued at the adoration that was paid to the riſing Sun. He declared, "that if the young fellow was right, *He*, and the reſt of the players, had all been wrong."

'On being told that Goodman's Fields theatre was crowded every night to ſee the new actor, he ſaid, "That Garrick was a new religion: Whitefield was followed for a time; but they would all come to church again."

'Mr. Garrick, who had a quick and happy talent in turning an epigram, gave this ſmart reply to Quin's bon mot:

'Pope Quin, who damns all churches but his own,
Complains that hereſy corrupts the town:
Schiſm, he cries, has turn'd the nation's brain;
But eyes will open, and to church again!
'Thou great infallible, forbear to roar,
Thy bulls and errors are rever'd no more;
When doctrines meet with general approbation,
It is not hereſy, but reformation.'

Our author has interſperſed throughout his Memoirs, a variety of anecdotes and entertaining particulars relative to Quin; who, after reigning many years abſolute monarch of the ſtage, was obliged, reluctantly, to abdicate the throne, and leave "the young fellow" in quiet poſſeſſion of it; convinced, at length, that Garrick was "right, and that the reſt of the players had all been wrong."—Time, however, enabled him to get the better of his chagrin. He even grew fond of "little Davy!" and Davy conceived a very ſincere regard for Quin; who, indeed, poſſeſſed virtues which commanded the eſteem of thoſe who intimately knew him.——And here it is natural to recollect the epitaph written by Garrick for his great predeceſſor, which is engraven on the monument erected to the memory of Mr. Quin, in the abbey-church at Bath: an epitaph which, ſubſtituting the initials D. G. inſtead of 'James Quin,' would be equally applicable to the writer.

'That tongue which ſet the table on a roar,
And charm'd the public ear, is heard no more;
Clos'd are thoſe eyes, the harbingers of wit,
Which ſpake before the tongue what Shakeſpeare writ:
Cold is that hand, which, living, was ſtretch'd forth
At Friendſhip's call, to ſuccour modeſt worth.
Here lies James Quin—Deign, reader, to be taught,
Whate'er thy ſtrength of body, force of thought;
In Nature's happieſt mold however caſt,
To this complexion thou muſt come at laſt.'

We ſhall now briefly follow our author through the remaining contents of his work; of which we can only note the general heads.

In the firſt volume, in tracing Mr. Garrick's progreſs to the temple of Fame, and the temple of Plutus, he recites his quitting the theatre in Goodman's Fields; his agreement with the patentee of Drury-Lane houſe; his expedition to Dublin (where his ſucceſs on the ſtage exceeded all imagination); his return to London; and the great figure he made on the Engliſh theatre. Theſe details are accompanied with critical remarks on his principal parts, particularly thoſe highly contraſted characters, Hamlet and Abel Drugger.

In the 9th chapter we have the particulars of Mr. G.'s ſecond voyage to Dublin, where, in 1744, he became joint manager with Mr. Sheridan: and here too we have an account of the firſt acting of Mr. Barry, the great rival of Mr. Garrick, whoſe merits are juſtly appreciated in theſe Memoirs.—On Mr. Garrick's return to England, in 1746, he appeared on the theatre in Covent-Garden, and ſhared the profits with Mr. Rich the manager.

Chap. X. gives the hiſtory of a great revolution in the theatrical world; Garrick, Quin, Mrs. Cibber, and Mrs. Pritchard, at Covent-Garden: what a conſtellation! and Barry, Woffington, Macklin, and Clive, at Drury-Lane.—When will a London *audience behold* the like again?—Our author relates the different ſucceſs of the theatres, and gives the characters of Fleetwood, Rich, and Lacy, the patentees. He alſo acquaints us with the riſe of pantomime entertainments, of which *Mr.* Rich *was the* Garrick.

In the next chapter, our hero becoming, with Mr. Lacy, joint patentee of Drury-Lane theatre, Mr. Garrick, at opening the houſe, ſpoke the celebrated prologue, written on this occaſion, by Mr. Samuel Johnſon. This piece naturally finds a place in the chapter before us.

The incidents, the anecdotes, and obſervations, comprehended in this hiſtory, now riſe in dignity and importance. The competition between the two Theatres-Royal grew warm indeed; but at length the genius and fortune of Garrick prevailed. Poets, as well as actors, of the firſt reputation, at this time filled the ſcene; Mr. Johnſon's Irene is given to the public; and the famous Mr. Aaron Hill figures both as a dramatic writer and a manager. We have here a particular account of this ſingular genius, to whoſe reſpectable character Mr. Davies ſeems to have done perfect juſtice.

The other dramatic writers who are celebrated in this work, beſide Mr. Garrick himſelf, who has juſtly acquired conſiderable reputation in this walk of literature, are Mallet, Thomſon, Browne (the *eſtimator*); Murphy, Home, Shirley, Fielding, Smollet, Ralph, Coleman, Whitehead, Cumberland, Kelly, Goldſmith, Mrs. Griffith, Mrs. Hannah More,—and particularly, though not properly a dramatic poet, Charles Churchill, whoſe famous ſatire *the Roſciad* could not but, in courſe, introduce him to a conſiderable place in theſe Memoirs. The various ſucceſs of their ſeveral productions is particularly related; and the Writer's obſervations on their reſpective merits are pertinent and judicious.

Mr. Foote is here likewiſe celebrated, both as author and actor. He was well known to our ſtage hiſtorian; and the particulars which he relates concerning that graceleſs ſon of humour, and his performances, cannot fail of agreeably gratifying the curioſity of his readers.

Beſide the players already mentioned, here are memoirs relating to Meſſrs. Dexter, Roſs, Moſſop, Havard, Powell, Holland, Weſton, King—Mrs. Yates, Mrs. Abington, &c. &c. —The firſt volume brings Mr. Garrick's hiſtory down to the commencement of the preſent reign.

In the three firſt chapters of the ſecond volume, Mr. Davies continues his narrative of theatrical tranſactions, till the year 1763, toward the cloſe of which Mr. Garrick ſet out on his journey to Italy; his chief motives for which are thus explained *by our* author:

'Mr. Garrick had long meditated a journey to the continent; and I cannot but ſuppoſe, that the ſeveral diſagreeable occurrences which attended the laſt year of his management, had contributed to quicken his reſolution of leaving for a time his native country. His own, and Mrs. Garrick's health, were not ſo firm as their friends and the public wiſhed. The baths of Padua were celebrated for their healing power in certain diſorders, and pronounced efficacious in Mrs. Garrick's caſe. Exerciſe, amuſement and change of air were what her huſband ſeemed principally to want. To a mind active and inquiſitive, ſuch as Mr. Garrick's, the knowledge of foreign cuſtoms would afford inſtruction as well as entertainment. The theatres on the continent, with their multifarious exhibitions, might, in all probability, furniſh him with proper materials to enrich his own dominions on his return home. His inclination to travel might gain additional ſtrength from two other motives, very incidental to the human breaſt; the deſire of increaſing his importance, by not being ſo often ſeen; and convincing the public, that the ſucceſs and ſplendour of the ſtage depended ſolely on himſelf. He ſet out for Dover, in his way to Calais, the 15th of September, 1763, accompanied by Mrs. Garrick.'

In the next chapter, which is the thirty-third of the work, we have the hiſtory of the ſtage during Mr. Garrick's abſence; including the introduction of Mr. Powell to the theatre, under the auſpices of Mr. Colman and Mr. Lacy.

The thirty-fourth chapter gives an account of Mr. Garrick's entertainment in France and Italy, where he was careſſed by the moſt illuſtrious princes, and perſons of the firſt diſtinction of both ſexes.

The thirty-fifth chapter continues Mr. Davies's view of the ſtate of the theatre during Mr. Garrick's abſence; and in the thirty-ſixth we again behold, on his own theatre, the favourite of the age. On the firſt night of his public appearance, he addreſſed the audience in a prologue, which he wrote for the occaſion, and which he delivered with ſo much humour and pleaſantry, that he was obliged to ſpeak it for ten ſucceſſive nights, amidſt ſuch loud and repeated applauſes, as no actor, perhaps, was ever welcomed with before.

The next thirteen chapters continue the hiſtory of the ſtage, of actors, and of poets; including a ſketch of the lives and deaths of Mr. Kelly, Dr. Goldſmith, Meſſrs. Quin, Barry, Moſſop, Havard—Mrs. Clive, Mrs. Pritchard, &c. alſo a particular account of Mr. Cumberland and Mr. Foote.

Chapter XLIX. brings us to that period of Mr. Garrick's hiſtory, when, by the death of Mr. Laey, he became ſole manager, viz. in the year 1773. He was now advanced to within a few years of ſixty. 'He had been,' our author obſerves, 'much afflicted with chronical diſorders, ſometimes with the gout,—but more often with the ſtone and gravel, which never left him without an unkind token of a ſpeedy return.'—He did not, however, finiſh his dramatic race till the year 1776; when, after performing Don Felix in the Wonder, he took his leave of the audience, in a manner ſo pathetic and tender, as could not fail of powerfully exciting both the tears and acclamations of a moſt crowded and brilliant aſſembly.

The fifty-ſecond chapter carries on the narrative of Mr. Garrick's life, after his diſpoſal of his property in Drury-Lane theatre, to the beginning of the year 1779, when, to the great grief of his very numerous friends, and his innumerable admirers, he died at his houſe in the Adelphi. He was interred, with extraordinary magnificence, on the 1ſt of February, in Weſtminſter Abbey, near the monument of his beloved Shakeſpeare.

Our biographer concludes with a view of Mr. Garrick's general character; in which we have an eſtimate of his theatrical talents, compared with thoſe of the greateſt performers, either of his own age, or of former times; from the immortal Roſcius, down to Wilkes, Booth, and Baron. In this parallel, Mr. Garrick's fame ſuffers no diminution; and we think that Mr. Davies has, by his comparative obſervations, demonſtrated his thorough acquaintance with the ſubject.

Of Mr. Garrick's character * in private life, we have already ſpoken at large, in the firſt part of our account of theſe Memoirs. We ſhall now, therefore, take leave of a work which we have not regarded as an object of criticiſm, but as a fund of agreeable amuſement, and intereſting information:—for which the ingenious Author is entitled to our hearty acknowledgement.

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* We muſt not forget to obſerve, that in this work, too, we have an account of the ſhare which this benevolent man bore in the eſtabliſhment and endowment of the Fund for the ſupport of decayed Actors.

ART. XI. *Midnight the Signal.* In Six Letters to a Lady of Quality. 12mo. 2 Vols. 5 s. ſewed. Dodſley.

THE evil which this Letter-writer has undertaken to reprove, is of conſiderable magnitude; and the fervency and intenſeneſs of his zeal are every way proportionable to the copiouſneſs of his ſubject. Whatever has the leaſt tendency to prove, the pernicioufneſs of late hours, either with reſpect to prudence, health, or virtue, is here enumerated and examined in almoſt every poſſible point of view. It is but juſtice to this Author to acknowledge, that he ſeems to write, whatever may be his opinions, not only from his immediate feelings, but alſo under the ſtrongeſt conviction of the truth of what he has advanced. Nevertheleſs, it is to be feared, he only fights as 'one that beateth the air.' By this remark we mean not, however, to inſinuate that this well-intended, and, let us add, not ill-executed, attempt is any otherwiſe feeble, than as the enormity, which it is meant to oppoſe, is invincible. It is to be doubted, whether even the eloquence of angels could influence the conduct of faſhion: ſubmiſſive only to the dictates of caprice, and inattentive to every remonſtrance of truth or reaſon, ſhe is truly the deaf adder that ſtoppeth her ears, refuſing to hear the voice of the charmer, charm he never ſo wiſely.

The abſurdity of devoting to pleaſure and buſineſs thoſe hours which nature intended for repoſe, and the reparation of animal life, is ſuch as might arouſe the indignation of a more phlegmatic moraliſt than the Writer of theſe Letters. The folly of this procraſtinating humour, the offspring of indolence and luxury, and the fruitful parent of numberleſs diſorders both of mind and body, he has painted in its true colours.

The following paſſages may ſerve as ſpecimens both of the Writer's arguments, and of his manner of enforcing them:

'An evil diſpoſition may prevail in the mind; and evil deeds may accompany it, though we retire to reſt with the ſun. But there is a kind of heavenly temper in obeying the call of *nature*, expreſſed in *good hours*; and the contrary diſpoſition appears in a ſtriking point of view, in thoſe who run retrograde to this order of things.

'How ſtrangely do we abuſe the hours, by reverſing their order! Even the buſineſs of government, as directed by the great council of the nation, now generally begins when it ſhould end. In many countries abroad, where I have travelled, the public officers are at their buſineſs, nearly with the firſt appearance of the ſun; and they conſider, that, the ſooner they have done their work, the ſooner their hours of amuſement will commence. I know of no country where *bad hours* are ſo much the *ton* as with us.

'The cuſtom of *bad hours* has many pernicious effects. It revolts againſt common charity in reſpect to the welfare of others. Whence ariſe the diſorders of domeſtic life? Come they not chiefly from *bad hours? Hogarth* has given us an admirable portrait of a morning, or rather a noon interview, between a faſhionable pair, after a night's extravagance: but this expreſſes nothing of the ſcene, in the earlieſt part of the night, among the ſervants, male and female, who are left at home, kept from their reſt, unawed by the eye of maſter or miſtreſs. It deſcribes nothing that is paſſing abroad by maſter or miſtreſs, coachman, footman, or chairman. What a ſcene of diſſipation is ſpread around! If the ingenious artiſt had employed his pencil, if any pencil could reach the deſcription,—what a diſplay it would furniſh!

'Is not a great part of the bad principles, debaucheries, thefts, and infidelity found among many domeſtics, owing to the *bad hours* kept by maſters and miſtreſſes? Thoſe who paſs their days and nights in a manner ſo hurtful to themſelves, act injuriouſly to the community.'——

'The cuſtom of *bad hours* wounds the ſimplicity and purity of our manners! It is a departure from *ſobriety*, darkening the proſpect of our comfort and peace; it ſo bewilders the underſtanding, we cannot diſcover what we mean, nor why we are ſo loſt, as to act without a meaning.

‘ I will preſume to tell you, that I had rather hear you were ſo ill-adviſed, as to retire to a *nunnery* when you again go to *France*, than that you ſhould ſubmit to become a dupe to the *ton*, or accompliſhed in the art and myſtery of *ſquandering time*.

‘ If you ſhould return next winter to viſit this grand abode of every thing that *is*, and is *not* good; the ſight of you, like the “ converſation of a friend, will brighten my eyes;” but unleſs you reſolve to revolt from the *ton*, I ſhall receive a more exalted conſolation, in hearing that you are determined to ſtay in the North. Wherever you draw this vital air, ſeek for the friends of freedom of mind, detached from all *party* in *faſhions*, as well as *politics*, as your reaſon may dictate. Be manly, generous, and pious; fear God, and exerciſe your charity: but pay no ſervile homage to dangerous or fantaſtical cuſtoms. Act up to your own true ſenſe of *right*, and in good time you will become an angel indeed!

‘ You may be told, that things are not ſo bad as your *old friend* repreſents them. I will venture to aſſure you, that ſeveral who are connected with my moſt intimate friends, are galloping through their eſtates, and others are running into perdition! Follies unheard of by their forefathers are daily committed. *Subjects* are guilty of *imperial* extravagancy; as if each could command the purſe of the nation; and that this had no bottom. If it were proper, I could tell you of many, of whom your benignant heart has no ſuſpicion, living on the verge of penury. I expect to ſee them fall, fall unpitied by thoſe, whoſe example has been the cauſe of their ruin; and who, by infamous cuſtoms being grown callous to the ſufferings of their own families, have no tears for the tale of another's woe! You will think this paſſing ſtrange, and wondrous pitiful, but ſo it is!—Be on your *guard!*

‘ Nor ſhould you wonder, when I tell you, that ſuch ſad events are happening, at a period when arts and refinements are carried to the moſt exalted height; and every thing which can adorn life, or render it pleaſing, preſents itſelf to our hands and eyes. But here, alas! the venom lurks! The *fancy* is awakened by a profuſe variety of objects: the paſſions are inflamed with a multiplicity of deſires: and the votaries to *folly* aſk no aſſiſtance from Heaven!—They ſeem abandoned to their deſtiny. Not having hearts to glorify the Giver of all good, they rather ſpurn at his bounty: in real deed they ſeek their own miſery.

‘ Your good heart may lead you to think, that *moraliſts* expect too much; that is, more than reaſon and experience warrant, every age having furniſhed ſo much cauſe for complaint; but ſuch are not able moraliſts. You will pleaſe to conſider, that it is of little moment to *compare* times. Are we *now* very faulty, and ſhall we *mend?*—If we have leſs *hypocriſy* than in ſome times paſt, I apprehend we abound more in impudence and infidelity. Our native ſimplicity and honeſt firmneſs; our ſtrong principles and courage, in maintaining truth, have given way to the *ton*. This abounding ſo much in frivolity and extravagance, we can boaſt but of few manly qualities, and hardly leave ourſelves language for the deſcription of *modern follies*.

In the whole catalogue of extravagant irregularities, late hours, or *bad* hours, ſeem to ſtand forth as both cauſe and effect. Bad hours of riſing; bad hours of meals; bad hours of buſineſs; bad hours of amuſement; bad hours for *reſt.*—This habit has created ſo procraſtinating a humour, no *good* can come of it! This undiſciplined ſtate, is, in effect, a contempt of *time,* unhinging the whole œconomy of life. Time reſents the affront; and many who might have been the friends and protectors of the *wretched,* feel the hour when they are become incapable of doing any good to themſelves.

'*Cuſtom* is vulgarly denominated *the law of fools*; and it is the law of thoſe who act on no higher principle. What is the *ton?* It is not virtue, nor ſenſe; it is not prudence, œconomy, nor religion: it is the cuſtom of thoſe who ſuffer themſelves to be dupes to forms or modes of living, which have no foundation in *reaſon* or *religion*; and conſequently no tendency to promote private or public virtue. Whatever militates againſt both theſe, puts the ax to the root of moral rectitude and national felicity.'

Art. XII. *A Diſcourſe delivered to the Clergy of the Archdeaconry of Ely,* on May the 9th and 10th, 1780. By Richard Watſon, D. D. F. R. S. Regius Profeſſor of Divinity in the Univerſity of Cambridge, and Archdeacon of Ely. Cambridge printed, and ſold by Rivington. 4to. 1s. 1780.

SOME pert bantling of the Muſes hath lately exerted all his *little* talents of wit and humour, to throw a ridicule on the character and writings of Dr. Watſon. But where wit bears no proportion to malice, and the vivacity of humour 'is ſicklied o'er by the pale caſt of *Envy,*' we feel diſguſt where the Author meant to afford us diverſion, and our eſteem for Dr. Watſon is only confirmed by thoſe arts which have been made uſe of to depreciate his merit.——But we would not produce an *abortion* to the view of the public. Let that which 'dropped dead-born from the preſs,' be buried where it fell!

The Diſcourſe before us was delivered at Dr. W.'s primary archidiaconal viſitation. The Author makes a modeſt apology for ſtepping out of the common track purſued on ſuch occaſions, and hopes his zeal for the intereſts of literature, and the honour of the univerſity of Cambridge, will be admitted as a juſt plea for the ſingularity of his addreſs. The capital object of it is the recommendation of the ſtudy of Oriental languages—the excellence and advantage of which our learned Author hath diſplayed with a warmth and energy of addreſs peculiar to himſelf. 'Why (ſays the Doctor) ſhould the fine talents of thoſe who have a turn for languages, be for ever confined to the making a few meagre additions to the learned labours of ſuch as have gone before them, in publiſhing or commenting on the works of Greek and Roman authors, whilſt the extenſive field of Arabic, Perſic, and Chineſe literature, remains unknown, or unexplored?'—'We yet know nothing, or next to nothing, of the treaſures of Eaſtern learning; but from what we do know, there is no reaſon why we ſhould be deterred from endeavouring to know more. Proverbs and poems have their graces and their uſes; but from Eaſtern learning we derive more ſubſtantial benefits than what can be expected from ſuch compoſitions. We owe algebra entirely to the Indians or Arabians; chymiſtry, medicine, natural hiſtory, and geography, and many of the moſt abſtract ſciences, are indebted to the Arabians, if not for their birth, at leaſt for their ſupport and protection, when they were abandoned by all the ſtates of Europe. It is ſaid, that the Arabians tranſlated into their own language the moſt celebrated works of all other nations. If this be a fact, and the learned admit it as ſuch, have we not great reaſon to believe that many monuments of Roman, Grecian, Egyptian, and Chaldean literature, may be preſerved in the Arabic tranſlations, though the originals may be irrecoverably loſt? No language, not even the Grecian, after the conqueſts of Alexander, had ever ſo extenſive a ſpread as the Arabic after the victories of Mahomet.—But I forbear to enlarge on a ſubject well known to you all; nor will I remind you of the utility of Oriental learning in the interpretation of Scripture, it being acknowledged, that the beſt commentators, either of ancient or modern times, from St. Jerome to the preſent Biſhop of London, are thoſe who have been the moſt converſant with Hebrew, and the other ſiſter tongues.

'It is a work worthy the attention of all the univerſities of Europe, to undertake the tranſlation of the Oriental manuſcripts which we are at preſent poſſeſſed of. We have hundreds of volumes in our Engliſh libraries; France, Holland, Italy, have many; and the library of the Eſcurial alone, if we may judge from the catalogues which have been lately publiſhed, would amply reward all our pains. Men ſkilled in theſe languages ſhould be invited from every quarter, formed into a kind of ſociety, and employed for life, under the direction of proper perſons, in the drudgery of tranſlation. Nothing worth notice in this way can be expected from the detached labours of a few profeſſors of Hebrew or Arabic. Men of liberal education cannot readily be brought to undertake ſuch a taſk; and if they could, the matter may be effected at a much eaſier expence, by the labours of inferior perſons. What would be an adequate reward for three or four needy Turks or Perſians, would not be a proper ſtipend for one man of letters, who ſhould be obliged annually to produce the fruits of his unremitted diligence.

'But without entering into the particular manner of accompliſhing this deſign, I cannot help being of opinion, *that an inſtitution eſtabliſhed at Cambridge, for the expreſs purpoſe of tranſlating and publiſhing Oriental manuſcripts*, would redound to the credit of the univerſity, and tend to put the learned world in poſſeſſion of a very valuable part of literature, of which at preſent we have but a very imperfect knowledge. There is no reaſon to be alarmed at the difficulty of this undertaking, when we conſider what the great induſtry of Dr. Kennicot hath effected, in collating the Hebrew manuſcripts of the Old Teſtament: for if the ability of one man can do ſo much, what might not be expected from the joint abilities of a ſociety of men, united into a body for the accompliſhing one ſingle object!'———

After expatiating on the importance of eaſtern literature, and its ſubſerviency to the Moſaic records, eſpecially with reſpect to the univerſal deluge, and the common origin of the human race (illuſtrated more particularly in the ſtriking ſimilarity that prevailed between the ceremonies of the Egyptians and the Peruvians), the learned author concludes his Diſcourſe, with briefly pointing out the means by which the object he ſo warmly recommends may be moſt effectually accompliſhed. 'A ſmall ſociety of proper perſons (ſays he), part of whom ſhould be employed at home in tranſlating, and the other part in travelling to collect materials, would complete the buſineſs in half a century. The public expence attending the maintenance of ſuch a ſociety, would be but as a drop in the ocean, compared with what is annually expended for leſs beneficial purpoſes. But without increaſing the public burdens, by recurring to parliamentary liberality, we need have no fear of obtaining from royal munificence, or private benefaction, ſuch aids, as, when added to other reſources which the univerſity has a proſpect of ſpeedily poſſeſſing, would be ſufficient for the purpoſe.

'I hope no apology will be thought neceſſary for having entered ſo fully into a literary ſubject, when it is conſidered that I am addreſſing a body of clergy, and that within the precincts of the UNIVERSITY OF CAMBRIDGE.'

ART. XIII. PHILOSOPHICAL TRANSACTIONS, Vol. LXIX. For the Year 1779. Part II. 4to. 7s. 6d. Davis.

PAPERS relating to AIR.

Article 22. *An Account of the Manner in which the Ruſſians treat Perſons affected by the Fumes of burning Charcoal, and other Effluvia of the ſame Nature:* In a Letter from Matthew Guthrie, M. D. to Joſeph Prieſtley, LL. D. F. R. S.

DR. Guthrie obſerves, that a perſon who is expoſed to the vapour iſſuing from burning charcoal, in the Ruſſian ſtoves, falls into ſo ſound a ſleep, that it is difficult to awake him. This inſidious poiſon excites no ſpaſm in the trachea arteria, or lungs, capable of rouſing him; nor does it appear that the breathing is particularly affected. In ſhort, there is no one ſymptom of ſuffocation: but towards the end of the cataſtrophe, a kind of groaning is heard by people in the next room, which conſequently brings them to the relief of the ſufferer. A perſon who only ſits down in the room, without intention to ſleep, is, after ſome time, ſeized with a drowſineſs, and inclination to vomit. If this warning be not attended to, and the perſon do not remove immediately, which his ſleepineſs often prevents him from doing, he is ſoon deprived of his ſenſes, and the power of motion; and ſhould he not be diſcovered within an hour after he has been in this ſtate of inſenſibility, the attempts to reſtore him will not ſucceed.

The recovery is attempted by a method diametrically oppoſite, in one eſſential particular, to that which is uſed for the recovery of drowned perſons, and which conſiſts in the application of *heat*; whereas, in the caſe before us, the patient is laid naked upon the *ſnow*, his ſtomach and temples are well rubbed with it, and *cold* water or milk is poured down his throat. The friction is continued with freſh ſnow, till the livid hue, which the body had acquired in the cloſe chamber, diſappears, and the ſkin aſſumes its natural colour. Accordingly, when life is reſtored, the patient's body is much colder than when he was brought out of the room, and he awakes cold and ſhivering.

Article 24. *Experiments and Obſervations on the inflammable Air breathed by various Animals*: By the Abbé Fontana.

In this paper the Abbé Fontana fully eſtabliſhes the deleterious quality of inflammable air, procured from metals, which had been conteſted by that very ingenious chemiſt, M. Scheele; and ſhews the circumſtances by which Mr. Scheele was led to conclude that this kind of air was not noxious to animals. In one of his trials, the Abbé was on the point of falling a martyr to this queſtion, after having made only three inſpirations from a large quantity of inflammable air contained in a bladder. After the firſt inſpiration, he felt a great oppreſſion on his lungs: during the ſecond, he became pale, and objects appeared confuſed: but on the third, his ſtrength failed him, he loſt his ſight entirely, and fell upon his knees; nor did he perfectly recover from the difficult and painful reſpiration which ſucceeded this dangerous experiment, till the next day. It is to be obſerved, that previous to the experiment, he had made a very violent expiration, in order to evacuate his lungs, as much as poſſible, of the atmoſpheric air contained in them.

The nature of inflammable air is very little known. A curious obſervation of the Abbé's, relating to it, may poſſibly furniſh ſome hints with reſpect to the analyſis of it. He has obſerved, that when the inflammable air produced from iron and zinc is kindled, a kind of *ſparks* or exploſions, of a vivid colour, may be perceived in the body of the flame, darting from thence in every direction. They reſemble thoſe emitted from red-hot iron, or from ſmall ignited grains of gunpowder, ſuppoſing them to be kindled ſucceſſively, and not attended with ſmoke. This phenomenon ſeems to form a diſtinctive character between the inflammable air of *metals*, and that of animal or vegetable ſubſtances; as the Author never found the latter to ſparkle like the air produced from the metals. The inflammable air of metals, when ſhook in water, ſo as to be partially decompoſed, and to become leſs inflammable, proportionally loſes its ſparkling property: and when the proceſs has been ſo long continued, that the air has become ſcarcely inflammable, it no longer emits any ſparks. The principle, therefore, to which theſe ſparks are owing, may probably be beſt diſcovered in the water in which the inflammable air has been agitated.

Article 26. *Account of a new Kind of inflammable Air or Gaſs, which can be made in a Moment without Apparatus, &c. together with a new Theory of Gunpowder:* By John Ingen-houſz, F. R. S. &c.

We have already, in our review of Dr. Prieſtley's laſt volume of Philoſophical Experiments *, given an account of Dr. Ingen-houſz's diſcovery reſpecting the elaſtic and inflammable air, or rather vapour, into which vitriolic æther is reſolved, and which produces a very ſtrong exploſion when mixed with atmoſpheric or dephlogiſticated air, and kindled. According to the Author's theory of gunpowder, the exploſive force of that ſubſtance is owing to the almoſt inſtantaneous extrication of the great quantity of elaſtic fluids, which, before the conflagration, exiſted in a ſolid or condenſed ſtate, in the two principal ingredients, the nitre and the charcoal; the firſt of theſe furniſhing an immenſe quantity of dephlogiſticated air, and the latter a conſiderable portion of inflammable air. The author calculates, that a cubic inch of gunpowder will yield above 569 cubic inches of permanent elaſtic fluid: and as it appears from the experiments of Robins, that common air, expoſed to the heat of red-hot iron, will be expanded to four times its former bulk, it follows that a cubic inch of ſolid gunpowder will, in the moment of the exploſion, furniſh above 2276 cubic inches of elaſtic air.

Article 28. *Account of the Airs extracted from different Kinds of Waters; with Thoughts on the Salubrity of Air in different Places:* In a Letter from the Abbé Fontana to Dr. Prieſtley.

The experiments related in this paper were made by the Author at Paris, in 1777 and 1778. By boiling the water of the *Seine*, as well as ſome other waters, the Author expelled from them air ſenſibly better than atmoſpheric air, after the fixed air, which was likewiſe expelled, had been ſeparated from it by ſhaking it in water. From ſome of the Author's experiments, it appears, that water in general abſorbs about twice as much dephlogiſticated as common air. He found that the Seine water, after it had been boiled a long time, abſorbed, in forty days, about one fourteenth of its own bulk of dephlogiſticated air: whereas, in the ſame length of time, it did not abſorb more than one twenty-eighth of common air. This experiment, as the author obſerves, diſcovers a new characteriſtic, by which dephlogiſticated air may be diſtinguiſhed from common air; and ſhews that water abſorbs a greater quantity of thoſe kinds of air which contain a leſs quantity of phlogiſton.

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* See M. R. Vol. LXI. September 1779, pag. 170.

If water, after being deprived of its air, be expoſed to common air contained in a receiver ſtanding in quickſilver, the air which remains unabſorbed is ſo much more phlogiſticated as a leſs quantity of it remains in the receiver.

The Author mentions another, and hitherto unknown character, which diſtinguiſhes dephlogiſticated from common air. The latter, he obſerves, ſhaken in water, inſtead of being diminiſhed, is ſenſibly increaſed in its bulk. This increaſe begins to be ſenſible within a few ſeconds after the proceſs commences; and has ſometimes amounted to one twelfth of the bulk of the air, and even more. When it has attained its *maximum*, however, the bulk of the air begins to diminiſh; and in proportion to this diminution the air becomes gradually leſs good. On the other hand, dephlogiſticated air begins to diminiſh from the commencement of the operation; and it continually loſes more and more of its bulk, and, with its bulk, of its purity.

From theſe obſervations, the Abbé is inclined to infer, that dephlogiſticated air ‘ is a fluid much different from common air; becauſe it has peculiar properties by which it differs from common air, not from more to leſs only, but entirely; as is ſhewn by the property this fluid has of being abſorbed by water; whereas *common air receives an increaſe of bulk* and elaſticity by being ſhaken in water.’——But is there not a ſeeming contradiction between this laſt obſervation and one of the above recited experiments, from which it appeared that water *abſorbed* a twenty-eighth part of its bulk of *common air?* At leaſt we cannot eaſily reconcile the two obſervations.

The Author found no difference between the air of London and that of Iſlington, with reſpect to purity, as indicated by the nitrous teſt; nor between that at the iron gallery of St. Paul's cupola, and that of the ſtone gallery below it, or of the ſtreet adjoining.

PAPERS *relating to* ELECTRICITY *and* MAGNETISM.

Article 29. *Account of ſome Experiments in Electricity:* By Mr. William Swift.

Theſe experiments principally ſhew, that points draw off the electric matter, when excited, or prevent its accumulation.

They are illuſtrated with two plates; in the firſt of which the Author gives a ſketch of his electrical apparatus, the whole of which is inſulated. The machinery delineated in the ſecond requires more explanation than the Author has given.

Article 39. *Improvements in Electricity:* By John Ingen-houſz, F. R. S. &c.

From this Paper it appears, that the Author of it was the inventor of thoſe electrical machines, in which a round plate or diſk of glaſs is employed inſtead of a globe or cylinder. He afterwards conceived the idea of ſubſtituting, in the room of the glaſs plate, a diſk of paſteboard, thoroughly imbibed with copal or amber varniſh. He accordingly contrived a piece of machinery, in which three ſuch diſks, of four feet in diameter each, were whirled round, and rubbed with hares-ſkin. The electricity excited was ſo ſtrong, that he took ſparks between one and two feet long from the front ſurface of the firſt diſk, by bringing his knuckle to it. On applying an inſulated conductor to it, he procured ſparks about four or five inches long; and which were ſo ſtrong, that he did not chuſe to receive many of them. It is to be obſerved, that the conductor was adapted only to receive the electricity furniſhed by the front diſk. Theſe plates were kept in good order in a heated room; but ſoon loſt their power in a cold room, where they probably attracted moiſture from the air.

Article 34. *On ſome new Methods of ſuſpending Magnetical Needles:* By John Ingen-houſz, F. R. S.

In this Article Dr. Ingen-houſz deſcribes ſome very ingenious methods of ſuſpending magnetical needles; particularly with a view of moderating the too great quivering or horizontal motion to which they are liable. The principal part of the contrivance conſiſts in placing the needle in water, oil, or ſome other tranſparent fluid, and connecting with it cork, or other bodies of leſs ſpecific gravity; ſo that it may nearly ſwim in the fluid.

MISCELLANEOUS ARTICLES.

Article 23. *An Account of an Apparatus applied to the Equatorial Inſtrument, for correcting the Errors ariſing from the Refraction in Altitude:* By Mr. Peter Dolland, Optician.

This ingenious method of correcting the refraction conſiſts in the applying two lenſes, placed cloſe to each other, before the object glaſs of the teleſcope; one of them convex, and the other concave; and both ground on ſpheres of the ſame radius: ſo that the refraction of the one will be exactly deſtroyed by that of the other; and when their centres and that of the object glaſs coincide with each other, the image of the object formed in the teleſcope will not ſuffer any change in its poſition. But if one of them be made to ſlide over the other, in the direction of a vertical arch, ſo as to ſeparate its centre from that of the other lens; the image will change its altitude in the teleſcope. The quantity of refraction thus occaſioned will be proportional to the ſpace through which the lens has been made to move: ſo that the moveable lens may be ſo ſet, by means of a ſcale of equal parts, before any particular obſervation, as to occaſion a refraction contrary and equal to that of the atmoſphere, in any given altitude. Thus, the concave lens being moved downwards, its refraction will correct that of the atmoſphere upwards; and the ſtar will appear in the teleſcope, as if no refraction had taken place.

Article 27. *The Deſcription of two new Micrometers:* By Mr. Ramſden, Optician.

Theſe two inſtruments cannot be intelligibly explained without the aſſiſtance of the plates which accompany this article. It will be ſufficient for us to obſerve, that the firſt is a catoptric micrometer; made by dividing the ſmall ſpeculum of a reflecting teleſcope, of Caſſegrain's conſtruction, into two equal parts, by a plane acroſs its centre; ſo as to obtain two diſtinct images, by ſeparating the two halves of the mirror, and inclining them equally in contrary directions.

The other micrometer is founded on the principle of refraction. Here one of the eye glaſſes is divided into two equal parts, in the ſame manner as the ſmall ſpeculum above mentioned, which are likewiſe moved in contrary directions. A great advantage is derived from this micrometer's being placed in the conjugate focus of the firſt eye glaſs: for when a micrometer is applied at the object glaſs, or between that glaſs and its focus, the diſtinctneſs of the image muſt inevitably be impaired: the imperfections of the glaſs being magnified by the whole power of the teleſcope. In the preſent poſition, the image being conſiderably magnified before it arrives at the micrometer; any imperfection in its glaſs will be magnified only by the other eye glaſſes.

Article 25. *On the Variation of the Temperature of boiling Water:* By Sir George Shuckburgh, Baronet, F. R S. &c.

It was well known, even by Fahrenheit, that the heat of boiling water was increaſed in proportion to the increaſed weight or preſſure of the atmoſphere, and *vice verſa.* He accordingly propoſed to determine the weight of the atmoſphere by means of a thermometer alone. Mr. De Luc's recent and accurate obſervations on this ſubject are likewiſe well known. The Author of this Article communicates a ſeries of obſervations made by himſelf, with a thermometer excellently adapted to this inquiry, and ſo fitted up as to enable him to obſerve the height of the mercury to within one-fiftieth of a degree. From one of the tables given in the Article, we ſhall only ſelect an example of the loweſt and of the greateſt height that he obſerved.

On the ſummit of Snowdon in Carnarvonſhire, when the barometer ſtood at Inch. 26,498, the boiling point was found by obſervation to be 207° 07. At the Adelphi Wharf, 3 ½ feet above high water, on Dec. 26, 1778, the barometer ſtanding at Inch. 30,957 (the height being reduced to the temperature of 50°) the boiling point was obſerved to be 214° 96.

It may be proper to remark, that the laſt-mentioned barometrical obſervation is noticed by the Author, as indicating the greateſt height of the barometer that he has ever known; and, as far as he has been able to collect, the higheſt point that it has ever been ſeen to ſtand at, in any country where obſervations have been made and recorded, ſince the firſt invention of that curious and uſeful inſtrument.

The titles of the remaining Articles under this claſs are—Art. 30. *Sitodium in Ciſum et Macrocarpon, Uſuſque Fructuum qui exinde naſcuntur, deſcripta a* Carolo Petro Thunberg, M. D.—Art. 31. A Second Paper concerning ſome Barometrical Meaſures in the Mines of the Hartz: By Mr. John Andrew De Luc, F. R. S.—Art. 33. An Examination of various Ores in the Muſeum of Dr. William Hunter: By George Fordyce, M. D. F. R. S. and Mr. Staneſby Alchorne.—Art. 35. Abſtract of a Regiſter of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1778: By Thomas Barker, Eſq;——Art. 36. Extract of a Meteorological Journal for the Year 1778, kept at Briſtol, by Samuel Farr, M. D.—and Art. 38. Extract of two Meteorological Journals of the Weather, obſerved at *Nain*, in 57° North Latitude, and at Okak, in 57° 30′ North Latitude, both on the Coaſt of *Labradore*: Communicated by M. De La Trobe.

⁂ *The Mathematical Articles in our next.*

ART. XIV. *Biographical Memoirs of Medicine in Great Britain, from the Revival of Literature to the Time of Harvey*: By John Aikin, Surgeon. 8vo. 4 s. ſewed. Johnſon. 1780.

IN our Review for March 1776, we gave a ſhort account of Mr. Aikin's Addreſs to the Public; containing a ſpecimen of a work which he had projected, on the ſubject of Medical Biography; and requeſting the aſſiſtance of thoſe who might be poſſeſſed of ſcarce and valuable materials, proper for an undertaking of that kind.

In the Preface to his preſent work, he informs us, that the aſſiſtances which he had flattered himſelf with the hope of obtaining, have fallen very ſhort of his expectations; that he soon perceived, that of all the materials for information, *printed books* were alone what he had any chance of procuring: a circumſtance which reduced his plan to the compaſs of a comparatively modern period;—and further, that, after the moſt extenſive enquiries, many of the publications he had liſts of were no where to be found; and a few, though known to exiſt, were locked up in libraries, the rules of which did not allow of their being lent for peruſal, on any intereſt or ſecurity whatever.

The Author juſtly thought, however, that the materials which he had collected, after a diligent ſearch continued for ſome years, were too valuable to be thrown away; and that his work was not likely to be improved by more delay of publication. He has therefore publiſhed the preſent volume; on a preſumption, that a tolerable idea may be formed of the ſtate of medicine and its practitioners, during a conſiderable portion of time, from the *Memoirs* he has been enabled to compile.

The work contains accounts of the lives and writings of fifty-five perſons;—beginning with Richardus Anglicus, who flouriſhed about the year 1230, and ending with Harvey and Gliſſon; the laſt of whom died in 1677.—A few ſpecimens from the work cannot be unacceptable to our Readers in general. Thoſe whoſe curioſity is more particularly directed towards the ſubject, will not fail to conſult the performance itſelf.

In the Memoirs relating to the life of Andrew Borde, or, as he ſtyled himſelf in Latin, *Andreas Perforatus*, the Author obſerves, that 'the reputation he acquired among his cotemporaries [he died in 1549] muſt be conſidered as a ſymptom of the remaining barbariſm in the manners of the times. This phyſician to Henry VIII, in the firſt of his medical works, entitled the *Breviarie of Health*, commences his *Prologue*, addreſſed to his brother phyſicians, in this ridiculous ſtyle:—"Egregious Doctors and Maſters of the eximious and arcane ſcience of phyſic, of your urbanity exaſperate not yourſelves againſt me for making this little volume."—In this work the Author treats of the diſeaſes of the mind as well as of the body. Mr. Aikin gives the following paſſages, as ſpecimens of his manner:

"*The* 174 *Chapter doth ſhewe of an Infirmitie named* Hereos.

"Hereos is the Greeke worde. In Latin it is named *Amor*. In Engliſh it is named Love-ſicke, and women may have this ſickenes as well as the men. Young perſons be much troubled with this impediment.

"*The Cauſe of this Infirmitie.*

"This infirmitie doth come of amours, which is a fervent love for to have carnal copulation with the party that is loved; & *it* cannot be obteyned, ſome be ſo fooliſh that they be raviſhed of their wittes. . .

“ *A Remedy.*

“ Firſt, I do advertiſe every perſon not to ſet to the hart that another doth ſet to the hele, let no man ſet his love ſo far, but that he may withdraw it betime, and muſe not, but uſe mirth and merry company, and be wyſe and not foliſh.”

For the *Satyriaſis*, he recommends a more effectual remedy, which one cannot help wiſhing he had had influence enough over his royal patient to make him adopt it:—the leaping into a great veſſel of cold water, and applying nettles to the offending part.

In another work, entitled “ Compendyous Regimente, or Dictary of Health, made in *Mount Pyllor*,” he mentions moſt of the roots, herbs and fruits, in common uſe at this day; notwithſtanding the prevailing notion of the low ſtate of gardening among us at that period; and ſpeaking of “ *wylde beaſte's fleſhe*,” he moſt devoutly declares his high reliſh for veniſon.——“ I have gone,” ſays he, “ rounde about Chryſtendome, and overthwarte Chryſtendome, and a thouſand or two and more myles oute of Chryſtendome, yet there is not ſo muche pleaſure for harte and hynde, bucke and doe, and for roobucke and doe, as is in Englande; and although the fleſhe be diſprayſed in phyſicke, I praye God to ſende me parte of the fleſhe to eat, phyſicke notwithſtanding.”

In the firſt mentioned work he profeſſes much learning; giving the names of diſeaſes in Arabic, Greek, and Latin. He derives the word *gonorrhœa* from *Gomorrha*:—but that we may not give the Reader an erroneous idea of the age in which he wrote, it may be proper juſt to obſerve, that he lived in the days of a Linacre and a Caius.

The ſtate of ſurgery in the time of Henry VIII. and the deplorable condition of military practice, may be collected from the following relation, taken from a work of Thomas Gale, educated under Richard Ferris, afterwards Serjeant Surgeon to Queen Elizabeth.

“ I remember,” ſays he, “ when I was in the wars, at Muttrel, in the time of that moſt famous prince, King Henry VIII. there was a great rabblement there, that took upon them to be ſurgeons. Some were ſow-gelders, and ſome horſe-gelders, with tinkers and coblers. This noble ſect did ſuch great cures, that they got themſelves a perpetual name; for like as Theſſalus's ſect were called Theſſalions, ſo was this noble rabblement, for their notorious cures, called dog-leaches; for in two dreſſings they did commonly make their cures whole and ſound for ever, ſo that they neither felt heat nor cold, nor no manner of pain after. But when the Duke of Norfolk, who was then General, underſtood how the people did die, and that of ſmall wounds, he ſent for me, and certain other ſurgeons, commanding us to make ſearch how theſe men came to their death, whether it were by the grievouſneſs of their wounds, or by the lack of knowledge of the ſurgeons; and we, according to our commandment, made ſearch through all the camp, and found many of the ſame good fellows, which took upon them the names of ſurgeons, not only the names, but the wages alſo. We aſking of them, whether they were ſurgeons or no; they ſaid they were: we demanded with whom they were brought up; and they, with ſhameleſs faces, would anſwer, either with one cunning man, or another, which was dead. Then we demanded of them what chirurgery ſtuff they had to cure men withall; and they would ſhew us a pot or a box, which they had in a budget, wherein was ſuch trumpery as they did uſe to greaſe horſe's heels withall, and laid upon ſcabbed horſes backs, with nerval and ſuch like. And other, that were coblers and tinkers, they uſed ſhoemaker's wax, with the ruſt of old pans, and made therewithall a noble ſalve, as they did term it. But in the end, this worthy rabblement was committed to the Marſhalſea, and threatened by the Duke's Grace to be hanged for their worthy deeds, except they would declare the truth what they were, and of what occupations; and in the end they did confeſs, as I have declared to you before."

Notwithſtanding this repreſentation, it appears that when he wrote this work (1566) the ſtate of ſurgery was become ſtill more deplorable.—"I have myſelf," ſays he afterwards, "in the time of King Henry VIII. holpe to furniſh out of London, in one year, which ſerved by ſea and land, threeſcore and twelve ſurgeons, which were good workmen, and well able to ſerve, and all Engliſhmen. At this preſent day there are not thirty-four of all the whole company of Engliſhmen; and yet the moſt part of them be in noblemen's ſervice; ſo that, if we ſhould have need, I do not know where to find twelve ſufficient men. What do I ſay? ſufficient men; nay, I would there were ten amongſt all the company worthy to be called ſurgeons."

The following quotation from a work of Dr. William Bulleyn, a cotemporary of the preceding writer, will probably amuſe the reader. It exhibits a worſhipful catalogue of knights and their dames, *amateurs* in ſurgery; and ſhews how they employed themſelves, in their country manſions, in the days of Queen Elizabeth, when ſurgeons were every where ſcarce, and long before quackery had opened its numerous warehouſes in the capital, and poured forth its noſtrums for the benefit both of town and country.

"Many good men and women," ſays Dr. Bulleyn, "within this realme, have divers and ſundry medicines for the canker (probably cancer), and do help their neighbours that be in peril and danger, which be not only poore and needy, having no money to ſpend in chirurgerie, but ſome do dwell where no chirurgeans be neere at hand. In ſuch caſes, as I have ſayd, many good gentlemen and ladyes have done no ſmall pleaſure to poore people: as that excellent knyght and worthy learned man, Syr Thomas Eliot, whoſe works be immortal; Syr Phillip Parris of Cambridgeſhyre, whoſe cures deſerve prayſe; Syr William Gaſcoygne of Yorkſhyre, that helped many ſore eyen; and the Lady Taylor of Huntingdonſhyre, and the Lady Darrel of Kent, had many precious medicines to comfort the ſight, and to heale wounds withal, and were well ſeene in herbs. The commonwealth had great want of them and their medicines; which if they had come into my hands, they ſhould not have bin written on the backſide of my booke. Among all other there was a knyght, a man of great worſhip, a godly hurtleſſe gentleman, which is departed this lyfe; his name is Syr Anthony Heveningham (of Heningham, Suffolk). This gentleman learned a water to kill a canker of his own mother, &c."

The good doctor, who ſo cordially believes in the cure of the *canker*, laments with equal ſimplicity and earneſtneſs, that no *efficacious* remedy had yet been practiſed againſt *witchcraft*; which he affirms to be "more hurtful in this realm than either quartan, pox, or peſtilence;" and expreſſes his ſorrow that "damnable witches ſhould be ſuffered to live unpuniſhed, and ſo many bleſſed men *burned*."——It ſhould be obſerved, that he was warmly attached to the principles of the Reformation.

The credulity and ſuperſtition of Sir Theodore Mayerne, phyſician to four kings, is ſcarce leſs remarkable. He preſcribes (ſays his preſent biographer) a powder for the gout, 'one of the ingredients of which is, *raſpings of a human ſkull unburied*; and again, ſpeaking of the good effects of abſorbents, he particularly recommends *human* bones, of the *ſame* kind with the parts affected.' He gives a recipe of an unguent for hypocondriacal perſons, which he calls his *balſam of bats*. In its compoſition there enter, adders, bats, ſucking-whelps, earth-worms, hog's greaſe, the marrow of a ſtag, and of the thigh-bone of an ox.—'Ingredients,' ſays the author, 'fitter for the witches' cauldron in Macbeth, than for a learned phyſician's preſcription.'

In a poſthumous work of the ſame phyſician, publiſhed by his godſon, Sir Theodore de Vaux, conſiſting chiefly of preſcriptions, veſtiges of ancient medical ſuperſtition frequently appear.—'The ſecundines of a woman at her firſt labour, who has been delivered of a male child, the bowels of a mole cut open alive, mummy made of the lungs of a man who has ſuffered a violent death, the liver of frogs, and the blood of weaſels, are articles of his *materia medica*.' Amulets, too, are not forgotten.

Though ſuperſtition is totally excluded from the modern practice of medicine, yet it muſt be owned, notwithſtanding the reformation which has of late taken place in the art; cuſtom, and the *craft of phyſic*, ſtill ſupport the credit, or at leaſt the *uſe*, of many ſuppoſed *remedies*, which have as problematical a title to that appellation, as the balſam of bats, or the dried lungs of an executed convict.

In our account of this performance, we have given extracts rather unfavourable to the art and its profeſſors: but the biographical memoirs of a *Linacre*, a *Caius*, or a *Hervey*, would have led us into too long details. With the laſt of theſe ornaments of the profeſſion (or rather with Gliſſon), the Author concludes the preſent volume; for which we think him entitled to praiſe, for the induſtry he has ſhewn in collecting his materials, as well as for the manner in which he has employed them. We accordingly hope that he will meet with ſufficient encouragement to induce him to proſecute his plan through ſucceeding periods; which, as he properly obſerves, will preſent objects ſtill more intereſting, and leſs liable to deficiency in the execution: — a deſign in which, he informs us, he has already made ſome progreſs.

MONTHLY CATALOGUE,

For NOVEMBER, 1780.

POLITICAL.

Art. 15. *An Eſſay on the Population of England*, from the Revolution to the preſent Time. With an *Appendix*, containing Remarks on the Account of the Population, Trade, and Reſources of the Kingdom, in Mr. Eden's Letters to Lord Carliſle. By Richard Price, D.D. F.R.S. 8vo. 1s. 6d. Cadell. 1780.

IN our Review for February, we mentioned the *third* edition of Mr. Eden's celebrated Four Letters to Lord Carliſle, accompanied by his additional obſervations, in a 5th Letter, on Dr. Price's notion of the decreaſing population of this country. Mr. Eden holds the contrary opinion; and we remarked, that he maintained his *more comfortable* doctrine with ability as well as candour.

In the preſent tract, of which a ſecond edition * has been publiſhed, Dr. P. endeavours to refute Mr. E. and to ſupport, on the moſt ſolid ground of *fact*, and the beſt *authorities*, his general poſition, that, 'while other countries are increaſing, this country, in conſequence of the cauſes of depopulation which have unhappily diſtinguiſhed it, has for many years been decreaſing.'——We ſhall be glad to ſee this doctrine refuted by thoſe who maintain, with Mr. E. that the ideas of our 'loſs of trade, and diminiſhed reſources, as well as a decreaſe of population,' are to be enumerated among '*the chimeras which haunt the joyleſs imaginations of ſome ſpeculative men among us.*'

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* We ſhould rather, perhaps, have ſaid a *third edition*, becauſe this *Eſſay* was originally printed at the end of MORGAN'*s Doctrine of Annuities and Aſſurances on Lives and Survivorſhips*; See Review for June 1780, p. 450.

Art. 16. *A Speech of Edmund Burke*, Eſq; at the Guildhall in Briſtol, previous to the late Election in that City, upon certain Points relative to his Parliamentary Conduct. 8vo. 1 s. 6 d. Dodſley. 1780.

We have peruſed this excellent piece of oratory with admiration and delight.—Mr. Burke ſuppoſes his parliamentary conduct to have been arraigned, by ſome perſons, particularly on the following points —On the firſt Iriſh trade-acts—On Lord Beauchamp's debtor's bill, —And on the late affairs of the Roman Catholics. On each of theſe heads he very copiouſly expatiates; and gives ſo clear, ſo manly, ſo convincing a defence of his principles and proceedings, as cannot, in our opinion, fail of extorting the warmeſt applauſe from every generous, candid, liberal mind.—As for the inhabitants of Briſtol, they are perhaps, rather to be pitied for the *loſs*, than cenſured for their unfortunate rejection, of ſo able a repreſentative.

Art. 17. *A Letter to the new Parliament*; with Hints of ſome Regulations which the Nation hopes and expects from them. 8vo. 1 s. Rivington. 1780.

The reigning evils of the times, religious, moral, and political, are here pointed out, with an earneſt call upon the Lords and Gentlemen of Parliament, for the application of proper remedies.—In ſome of the Author's hints, and repreſentations, we entirely agree with him; but with regard to his apprehenſions of danger to the State, from the political tenets of ſome of our ſectaries †, we are perſuaded that he argues rather from miſinformation, if not from prejudice, than from a certain knowledge of facts.

Art. 18. *Political Mirror*, in which is contained a Review of the Conduct of the Premier, chiefly from the Time of his famous Conciliatory Bill to America, &c. &c. By a Gentleman of the Univerſity of Oxford. 8vo. 1 s. Evans. 1780.

Although this 'gentleman of the Univerſity of Oxford' does not write in a very gentlemanly ſtyle, nor in a manner which will reflect great honour on that illuſtrious ſeminary, yet there are ſome remarks in his pamphlet which merit the public attention: particularly on the ſubject of ſome late new taxes, and on the importance of an independent Parliament.

Art. 19. *Common-Place Arguments againſt Adminiſtration*; with obvious Anſwers. Intended for the Uſe of the New Parliament. 8vo. 1 s. 6 d. Faulder. 1780.

Another *Anticipation.*—Why will this ingenious advocate for Adminiſtration thus continue to employ himſelf in hunting down a ſingle and exhauſted idea;——*he!* who can never be at a loſs for freſh game.

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† Not the *Roman Catholics*, for of them the Writer appears to entertain a favourable opinion. Government, he thinks, have moſt to fear from the *Diſſenters*!!!

Art. 20. *Nathan to Lord North.* 8vo. 1 s. Wilkie. 1780.

An ironical panegyric on the Premier, under the form of abuſe and popular invective.

AMERICA.

Art. 21. *A Plan of Articles of perpetual Union, Commerce, and Friendſhip*, between Great Britain and her American Colonies; founded on the ſolid Baſis of Juſtice, and propoſed as a Medium between the Claims of total *Independence* on the one hand, and thoſe of legal *Subjection* on the other. 8vo. 1 s. 6 d. Johnſon, &c. 1780.

We really think this Author's profeſſions are very honeſtly meant, when he offers this plan, as founded on the ſolid baſis of juſtice, &c. And we alſo join with him in recommending it particularly 'to thoſe who can diveſt themſelves of paſſion and prejudice,—who, with liberal hearts, and unbiaſſed underſtandings, can judge with candor, and decide with juſtice, on the rights of mankind.'——We likewiſe cordially join with him, in his good prayer, at the cloſe of his publication—'That the ſacred ties which reciprocally bind and connect the parts of ſociety,—that our mutual ſufferings, increaſed burthens, and growing evils,—may incline our hearts' [and the hearts of thoſe with whom we are ſo unfortunately at variance] 'ſeriouſly to purſue the paths that lead to peace: peace upon a broad and liberal foundation—ſupported by juſtice and liberty, ſecured by intereſt, and cemented by mutual and ſolemn engagements!'

POETICAL.

Art. 22. *Muſic in Mourning*: or, Fiddleſtick in the Suds. A Tragic-comic, Poetical Burleſque, neither in Proſe or Rhyme. 4to. 1 s. Faulder. 1780.

This Muſic, though often out of tune, has ſome lively notes, but not in the *chromatic* ſtrain. The following paſſage contains ſome *crotchets* that ſound ſtrongly of the *orcheſtra:*

Let worthy N—lſ-n with his martial Kets,
Unſcrew th' elaſtic heads, that nought but dub,
Dire, doleful dub be heard; and S-rj-nt's trump,
That ſilverly ſo ſweet enchants our ears,
Be hoarſe and out of tune; the ſprightly horns
Be muff'd with dubbed fiſts; the hautboys too,
By Sh-rp and Gr-y ſo pleaſingly attun'd,
Shall croak a toad-like note with cotton ſtuff'd,
And Aſhl-y's bold baſſoon, with ſhattered reed,
Sound forth a growling, grumbling, grunting groan.
Z—dl-r and W-ll-ms on their clear-ton'd viols,
Which times and oft they touch with greateſt ſkill,
Shall ſcreech-owl tones diſplay, with drawling bows
And ſliding fingers on the half-preſs'd ſtrings;
While C-nd-l's tinkling harp forgets its fire,
And, doubly buff'd, ſtrums diſmally the baſs.——
The vocal choir of the theatric band
Muſt all in gratitude attend, and join
The tributary Song: hoarſe let them be,
For hoarſe have they repeatedly been made,
By chaunting forth his dull chromatic ſtrains.

This *fiddleſtick in the ſuds* ſeems to be the production of ſome angry child of roſin, who, from reſentment at real or ſuppoſed oppreſſions, has almoſt *fretted his guts to fiddleſtrings.*

Art. 23. *The Gray's Inn Aſſociation.* 4to. 6 d. Bew. 1780.

> ' When late, beneath Religion's ſpecious veil,
> Outrageous tumults turn'd each viſage pale,
> The Conſtitution to the ſhock gave way,
> And ſavage ruffians bore reſiſtleſs ſway:
> Then to preſerve the *Law* and ſave the nation,
> In each part roſe ſome bold *Aſſociation.*'

Some be-muſed apprentice, we fear, has thus been miſemploying his maſter's time, and tagging rhymes, when, perchance, he ſhould have been tagging laces. If, however, this be his firſt eſſay, we hope the young man will take warning from his miſadventure.

> " Grow timely wiſe, and quit this idle trade."

Art. 24. *The State Mountebank,* or Duke and no Duke. A Tale. 4to. 1 s. Fielding and Walker. 1780.

This Tale, which is intended to ſatirize Oppoſition, and to compliment Lord North, is an effort of ſuch inoffenſive abilities, that, we apprehend, it is as unlikely to gratify the one as to give pain to the other.

Art. 25. *A Letter from a Burgeſs at Huntingdon* to his Friend in London. 4to. 1 s. Crowder, &c. 1780.

Deſcribes, with tolerable eaſe, and ſome degree of humour, in *Anſtey-verſe* (will our Readers allow this coinage?), the circumſtances attending the late Election for Huntingdonſhire.

Art. 26. *A Storm:* with a Deſcription of a Water-ſpout, a Shoal of Dolphins; and other ominous Appearances. 4to. 6 d. Bury St. Edmunds printed, and ſold by Crowder in London. 1780.

The deſcriptions natural, the poetry moderate.

Art. 27. *A new Hiſtory of England in Verſe*; or the entertaining Britiſh Memorialiſt. Containing, the Annals of Great Britain, from the Roman Invaſion to the preſent Time. Deſigned more particularly for the Uſe of Youth; but ſerving at the ſame Time to refreſh the Memories of Perſons in riper Years. With an Introduction concerning the Nature and Study of Hiſtory. By Charles Egerton, Eſq. 12mo. 3 s. Cooke.

This work, we doubt not, might be *deſigned*, as the title-page tells us, for the uſe of youth, it being well known to all who are verſed in the craft of book-making, that ſchool-books, where they ſucceed, are the moſt profitable articles of traffic. But to *deſign* and to *adapt* are very different matters. It is a miſtaken idea that ſome people have taken up without the trouble of examining, that to be intelligible is all that is required in books intended for the uſe of children. Every one knows the force of early impreſſions; how neceſſary is it, therefore, to put into the hands of youth the beſt and moſt excellent models in every ſpecies of compoſition, rather than run the riſk of vitiating their taſte and miſleading their judgment, by ſetting before them ſuch Belman's rhymes as are put together by this Squire Egerton.

'Now from his horſe the King by chance is thrown,
The fall quite diſlocates his collar bone;
Thus the great monarch, and the hero, dy'd,
The bigot's ſcourge, and true religion's pride.
With him the glorious *Revolution* came,
Preſerve its ſpirit as your freedom's flame;
The *Bill of Rights* we to this monarch owe,
To guard our privileges from each foe.
William was brown, and had a Roman noſe,
With piercing eyes, terrific to his foes;
A ſhortiſh ſtature, and his ſhoulders round,
A dauntleſs courage, and a judgment ſound.'

DRAMATIC.

Art. 28. *A New Muſical Interlude*, called THE ELECTION, As it is performed at the Theatre Royal in Drury-Lane. 8vo. 6 d. Lowndes. 1780.

The Bookſeller forgot to inſert "New Edition" in the title-page. —Our Readers will find an account of the firſt edition of this Interlude in our *Catalogue* for December, 1774. Art. 29.

NOVEL.

Art. 29. *The Count de Poland*; by Miſs M. Minifie, one of the Authors of Lady Frances and Lady Caroline S. 4 Vols. 12mo. 10 s. ſewed. Dodſley, &c. 1780.

We have been ſo much amuſed by the peruſal of this Novel, that we ſcruple not to recommend it as one of the moſt pleaſing productions of this kind which has lately come under our notice. The incidents are well conceived, and the tale conſtructed in a manner properly adapted to intereſt the feelings of the Reader: there is an agreeable variety in the characters; the language is eaſy, and diverſified; and for the moral, it is a very good one—as the Reader will find, if he will take the pains to ſearch for it.

NATURAL PHILOSOPHY.

Art. 30. *Microſcopic Obſervations*; or Dr. Hooke's wonderful Diſcoveries by the Microſcope, illuſtrated by 33 Copper-plates, curiouſly engraved: whereby the moſt valuable Particulars in that celebrated Author's *Micrographia* are brought together in a narrow Compaſs, and intermixed, occaſionally, with many entertaining and inſtructive Diſcoveries and Obſervations in Natural Hiſtory. Folio. 12 s. Wilkinſon, in Cornhill. 1780.

Dr. Hooke's *Micrographia* is a work ſo well known in the learned and philoſophical world, that any account, or commendation of it, from us, would be altogether ſuperfluous.

This celebrated production was firſt publiſhed about 80 years ago; and though two editions * of it have ſince appeared, the work is now extremely ſcarce, and ſells at a great price.

Fortunately for the Public, all the *plates* of this celebrated work, ſeven only excepted, were lately met with, well preſerved, and almoſt in as good condition as when they firſt came from the hands of the engraver, no great number (it is ſuppoſed) having been taken from them. The little ruſt they had received was eaſily cleared away; and the ſeven plates that could not be found, were ſupplied by exact copies, 'little or nothing (ſays the Editor) inferior to the original.'

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* The laſt edition was given by the late ingenious Mr. Henry Baker.

The engravings being thus diſcovered, repaired, and completed, the preſent republication was reſolved on; not of the whole Micrographia, at large, but of the *pictures*, accompanied by ſuch ſhort and plain *deſcriptions* of the objects †, as might prove perfectly to the ſatisfaction of the Reader, without fatiguing his attention by that verboſe and diffuſed way of writing which was the mode in Dr. Hooke's time.

'The Editor gives us another reaſon for abbreviating the letterpreſs part of Dr. Hooke's original publication. When this learned author wrote, the doctrine of *Equivocal Generation* ‡, or a ſpontaneous production of many ſpecies of minute living animals, as well as vegetables, without any other parents than accident and putrefaction, almoſt univerſally prevailed; but every thing relative to this *hypotheſis* has been judiciouſly omitted by the preſent Editor; whoſe object was clear *deſcription*, rather than *matters of opinion*. On the whole, therefore, we recommend this publication as a valuable preſent to the lovers of microſcopical reſearches,—the moſt delightful, perhaps, of all philoſophical amuſements.

MATHEMATICAL.

Art. 31. *An Eſſay on the Reſolution of plain Triangles*, by common Arithmetic: with a new and conciſe Table, adapted to the Purpoſe. By Hugh Worthington, Junior. 8vo. 1 s. Buckland. 1780.

The writings of mathematicians who lived before the invention of logarithms, are full of complaints of the tedioufneſs of the operations, and of wiſhes that ſome *expeditious* and *exact* method could be diſcovered for reſolving the ſeveral caſes of trigonometry. Ever ſince the invention of ſuch a method, and notwithſtanding that tables of logarithms may be picked up on every ſtall, almoſt for the value of a pinch of ſnuff,—and, when purchaſed, ſcarcely take up more room in the pocket than the box out of which the pinch of ſnuff was taken, we have been continually inventing *leſs exact*, and *more operoſe* rules for the ſame purpoſe; and the reaſon alleged is, "That caſes frequently occur in practice, wherein it is expedient to perform trigonometrical operations without the logarithmic canon." We are firmly perſuaded that few perſons, now living, have had occaſion to perform more, or a greater variety of trigonometrical operations than we have; or in more uncouth and diſtant places; and no ſuch caſes ever occurred to us; nor, we believe, to any one elſe who did not, either through negligence or choice, invite them. We cannot therefore ſay much of the uſefulneſs of this performance.

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† We muſt not omit to remark, that the Editor has likewiſe inſerted many new obſervations, and diſcoveries made ſince Dr. Hooke's time, on the ſeveral ſubjects which the figures repreſent: ſo that, on the whole, a great variety of natural hiſtory is conveyed to the Reader's hands, in a moderate compaſs, and at a ſmall expence.

‡ Thoſe who would ſee the doctrine of *Equivocal Generation* refuted, in a maſterly manner, are referred to a Letter to Sir Robert *Southwell, printed* at the end of Whitlocke Bulſtrode's Eſſays.

But if we are to conſider it as an eſſay in ſpeculative mathematics, to exerciſe the genius and ſhew the ingenuity of its Author, as moſt mathematical publications are, we are ready to allow it conſiderable merit. The method here given is new, ſhorter, and more exact than any we have ſeen before, of the like kind; and there is great ingenuity in the thought which ſuggeſted *the table of radii.*

Art. 32. *An Eſſay on Sir Iſaac Newton's Second Law of Motion.* By the Reverend Mr. Ludlam. 8vo. 1 s. Cadell. 1780.

It appears, from a ſhort Advertiſement prefixed to this Eſſay, that it was preſented to the Royal Society, but not printed in their Tranſactions: why it was not printed does *not* appear.

Sir Iſaac Newton, in his eighth definition, ſays, that "the quantity of a force is its meaſure, proportional to the motion it generates." In his ſecond Law of Motion he aſſerts, that "the change of motion is proportional to the moving force impreſſed." This, Mr. Ludlam ſays, contains an identical propoſition. Our reſpect for Mr. Ludlam's abilities, both as a philoſopher and a mathematician, is ſo great, that we are almoſt inclined to ſuſpect our own judgment when it claſhes, as it does in this caſe, directly with his opinion. If the truth of Sir Iſaac's ſecond law of motion had depended on the definition, Mr. Ludlam would, undoubtedly, have been right; but it does not appear to us, that there is the leaſt relation between them. However, admitting that there were, it is not a matter for philoſophers and mathematicians to diſpute about, as no part of his future reaſoning is influenced by it, any more than Euclid's would be if he had inſerted amongſt his definitions this which follows:—

"Magnitudes are equal when each of them is known to be equal to a third of the ſame kind."

And for this reaſon, Euclid's firſt axiom, and Sir Iſaac Newton's ſecond law of motion, have their foundations in reaſon and obſervation; and therefore are independent of any principles whatſoever which are ſubſequent to thoſe.

MILITARY.

Art. 33. *Elements of Fortification.* By Lewis Lochée, Maſter of the Military Academy at Little Chelſea. 8vo. 6 s. Boards. Cadell. 1780.

This country has, for a conſiderable number of years, been in poſſeſſion of two valuable treatiſes on fortification, written by Mr. Muller: for our Account of which, ſee Review, Vol. XII. p. 121.

Mr. Lochée hath, as might be expected (for have we not a right to profit by the labours of our predeceſſors?), not a little availed himſelf of former publications on the ſubject; but we do not perceive that he hath greatly improved on what Muller had done before him. Moſt of the ſubjects treated in this volume, are diſcuſſed by both writers, with remarkable agreement and conformity of opinion and doctrine.—We have not obſerved, in the preſent publication, much new matter, except the Author's inſtructions with reſpect to 'the colours uſed in drawing plans and profiles;' and his account of 'the moſt remarkable ſyſtems' which have been propoſed by different engineers.

LAW.

Art. 34. *A Letter to John Dunning, Eſq; Barriſter at Law,* on the Trial of the Rev. Henry Bate, Clerk, upon the Information of his Grace the Duke of Richmond, for a Libel, &c. By a Student of the Middle Temple. 8vo. 1 s. 6 d. Bladon. 1780.

Fights the battle over again, caſts many a pointed dart at the Duke of Richmond, and the great lawyer above mentioned; routs the whole proſecution army, and aſſerts, that *General* Bate, who had been worſted in the *action* alluded to, ought to have *another trial.*

MEDICAL.

Art. 35. *The Anatomy of the Human Body:* By Samuel Foart Simmons, M.D. F.R.S. Member of the College of Phyſicians, London, and of the Royal Medical Society, Paris. Vol. I. 8vo. 6 s. Boards. Murray. 1780.

This work has been drawn up by the Author principally for the uſe of ſtudents; and appears to be executed with accuracy. In the preſent volume he treats only of the *oſteology* and *myology*; reſerving, we apprehend, what relates to the nerves, veſſels, *viſcera*, glands, and the common integuments, with their appendages, for ſome future publication. He generally confines himſelf to a conciſe deſcription of the parts, and their uſes, without entering into phyſiological diſcuſſions, which would have been inconſiſtent with his plan, as ſuch enquiries would have rendered his work too voluminous.

In treating of the teeth, the Author differs from Mr. Hunter, in believing that the bony part of a tooth has a circulation through its ſubſtance, and even lymphatics, though we are not able to demonſtrate its veſſels. He founds this opinion on the following conſiderations:—1. On the tranſplantation of a tooth recently drawn, which will, after a certain time, become fixed, and will preſerve its colour:—circumſtances that indicate a real union of veſſels; and which do not take place with reſpect to a tooth that has been long drawn, and which never becomes fixed. Mr. Hunter's *principle of life*, the Author thinks, may be applicable to *zoophites*, but not to man, and the more perfect animals.

2. The fangs of a tooth are liable to morbid ſwellings, which are analogous to the ſwellings of other bones, and indicate a ſimilarity of ſtructure, eſpecially as they are found to be inveſted with a *perioſteum*.

3. It is a curious fact, the Author adds, though not generally known, that, in caſes of the *phthiſis pulmonalis*, the teeth become of a milky whiteneſs, and in ſome degree tranſparent. This circumſtance, he thinks, ſufficiently proves them to have abſorbents.

In the *myology*, the Author follows Albinus, with reſpect to the arrangement, by deſcribing the muſcles according to the order in which they are ſituated; beginning with the more external, and proceeding to the muſcles that are more deeply ſituated. He generally adopts the nomenclature of Douglas; ſometimes, however, following that of Albinus, or uſing the *ſynonyma* of Winſlow, Cowper, and other writers.—On the whole, this appears to be a judicious and uſeful compilation: as a work of this kind, comprehending the modern improvements in anatomy, has been long wanted in our language.

Art. 36. *A Deſcription of the Apparatus* of arbitrarily heated and medicated Water-baths, partial Pumps, vapourous and dry Baths, internal and external, moiſt and dry Fumigations, oleous, ſaponaceous, ſpirituous and dry Frictions, &c. &c. With Caſes of Cures, &c. &c. By R. Dominiceti, M.D. 8vo. 1 s. Nicol. 1779.

No doubt, we imagine, can be entertained of the efficacy of Dr. Dominiceti's improved baths, in many diſeaſes to which ſuch remedies are adapted: we are therefore concerned to ſee them offered to the public in 'ſuch a queſtionable ſhape.' Quackery, under its various forms, comes ſo frequently before us, that it is impoſſible for us not to imbibe the utmoſt averſion to it; and where it appears, we are apt to conclude that there is an eſſential want of merit to ſupport intereſted pretenſions. It is certain that the publication before us has all the air of a *Charlatan*'s puff; nor can the right worſhipful name of Sir John Fielding (oddly enough uſed on this occaſion) ſkreen it from critical contempt. And yet, after all, the baths may be ſerviceable to thoſe who uſe them under *proper advice.*

Art. 37. *Medical Commentaries*, exhibiting a conciſe View of the lateſt and moſt important Diſcoveries in Medicine and Medical Philoſophy. Collected and publiſhed by Andrew Duncan, M.D. &c. &c. Part I. for the Year 1780. 8vo. 1 s. 6 d. Dilly.

Dr. Duncan has long been known as the principal conductor of the *Medical Commentaries*; but he now firſt appears as the ſole compiler of it. The work is, however, ſtill continued on the ſame plan; and from the general opinion of Dr. Duncan's induſtry and judgment, we doubt not that it will ſtill be countenanced by the friends of medical improvement.

MISCELLANEOUS.

Art. 38. *An Eſſay* ſhewing the extreme Ignorance, or Malice prepenſe, of the late Rioters, &c. 4to. 6d. Kearſly.

It is ſomewhat extraordinary, that any one would ſeriouſly ſet himſelf to demonſtrate what no man in his ſenſes could queſtion,—*the extreme ignorance or malice of the late rioters.*

Art. 39. *En* DANSK *og* ENGELSK Ord-Bog. *Sammenſkrevet af* ERNST WOLF. 4to. 12 s. 6 d. ſewed. White. 1779.

This Daniſh and Engliſh Dictionary is eſteemed, by thoſe who are ſkilled in the firſt-mentioned language, to be a valuable publication. The Author is a merchant in London, and is ſufficiently maſter of the Engliſh for a work of this kind.

Art. 40. *The Abbey of Kilkhampton*; or, Monumental Records for the Year 1980. Faithfully tranſcribed from the *original Inſcriptions*, which are ſtill perfect, and appear to be drawn up in a Style devoid of fulſome Panegyric, or unmerited Detraction; and compiled with a View to aſcertain, with Preciſion, the MANNERS which prevailed in Great Britain during the laſt fifty Years of the eighteenth Century. 4to. 3 s. Kearſly. 1780.

In this new ſpecies of *ſatire*, or mode of *anecdote*, &c. the characters of our great people, male and female, are drawn in the form of monumental inſcriptions, conceived, chiefly, in the ſpirit and ſtyle of the celebrated epitaph on Colonel Chartres.—Some of the likeneſſes in this motley picture are pretty well hit off; many are caricaturas, and a few are exhibited in a favourable light.

Art. 41. *Choix de Livres François*, à l'Uſage de la Jeune Nobleſſe, où les Jeunes Gens de Qualité, de l'un et l'autre Sexe, pourront apprendre, à connoître d'eux-memes, et ſans Maitres, les meilleurs Livres concernant les trois Genres les plus amuſans de la Litérature Françoiſe, ſavoir, LES ROMANS, L'HISTOIRE, et LA POESIE. Par Mr. Le Jeune, Maitre des Arts dans l'Univerſité de Paris. 8vo. 6 s. bound. Elmſley. 1780.

The intention of the writer of this work is to enumerate the moſt eminent French writers of romance, hiſtory, and poetry, and to ſketch an outline of the character of each.

Theſe ſketches are drawn with more vivacity than judgment. In proof of this, we need only inſtance in the author's idea of Hume, and of the Abbé Raynal; the former of whom, he aſſerts, is *always impartial*, and the latter he ſpeaks of as a puerile and offenſive declaimer againſt religion, government, and good morals. The book, however, may be of ſome uſe, as a catalogue of the principal French writers on the branches of polite literature enumerated in the title.

Art. 42. *An Heroic Addreſs in Proſe*, to the Rev. Richard Watſon, D. D. F. R. S. Regius Profeſſor of Divinity in the Univerſity of Cambridge, and Archdeacon of Ely, on his late Diſcourſe delivered to the Clergy of the Archdeaconry of Ely, on May 9th and 10th, 1780. Adorned with Notes entertaining and inſtructive. By the Author of the Heroic Epiſtle to the ſame Reverend Perſonage. 4to. 2 s. 6 d. Becket.

Dr. Watſon, in his late Diſcourſe to the clergy of the archdeaconry of Ely, has ſketched out a ſcheme for 'an inſtitution to be eſtabliſhed at Cambridge, for the expreſs purpoſe of tranſlating and publiſhing Oriental manuſcripts *.' It is this ſcheme, or part of it at leaſt, which has drawn upon the ingenious and worthy Profeſſor the raillery of this Heroic Addreſs. Though we do not eſtimate the talents of this ſelf-complacent Writer ſo highly as either he, or the Cambridge undergraduates may, to whom, no doubt, a baited profeſſor muſt be *excellent fun*; nevertheleſs we are very ready to own, that he has ſtruck out ſome ideas that are laughable and humorous; and his quotations, though frequently brought forward with an oſtentation that is diſguſting, are ſometimes not ill-applied. With reſpect, however, to the general merit of the piece, we think it contains nearly as much miſrepreſentation as argument, and full as much pertneſs as wit.

Art. 43. *A Charge to the Grand Jury of the County of Middleſex*, delivered at the General Seſſion of the Peace, holden at Hicks's Hall, in the ſaid County, Sept. 11th, 1780. By Sir John Hawkins, Knight, Chairman of the Quarter Seſſions, &c. 8vo. 6 d. Brooke.

A judicious and well adapted expoſition of the nature, deſign, utility, and obligations of Grand Juries.

RELIGIOUS, &c.

Art. 44. *Methodiſm and Popery diſſected and compared*; and the Doctrines of both proved to be derived from a Pagan Origin. Including an impartial and candid Inquiry into the Writings of St.

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* Vid. Art. XII. of this Month's Review.

Paul, with Remarks on the Nature and Affinity between Enthuſiaſm and Superſtition. 8vo. 1 s. 6 d. Fielding and Walker. 1779.

There is ſome wit and ſome good language in this performance; but its profaneneſs and impudence are much more abundant than either. The Author is one of thoſe *teazing flies that* (as Dr. Warburton obſerves, in his blunt way) *are eternally peſtering ſome ſore place.* We would add, that theſe impertinent and ſpiteful animals generally make the place ſore, and then aggravate the miſchief their own venom hath occaſioned.

This Writer hath the effrontery, or folly (we know not which to call it—"for it ſeems *either*"), to dedicate this piece of hacknied infidelity to Dr. Hinchcliffe, the biſhop of Peterborough, and to *implore his patronage,* becauſe 'no man on earth (ſays he) is a better judge than your Lordſhip, whether my poſition—"That the famous apoſtle's writings were the cauſe of the differences which have happened among Chriſtians," be founded in fact or not.'—'*My* poſition!'—And what if it be proved?—We have lately told a doughty Deiſt, who 'ſtudies ſcripture at the inns of court,' that we ought not, in reaſon or gratitude, to quarrel with the Sun, becauſe (as Hamlet ſays, he 'breeds maggots in a dead dog.' If the *unlearned and the unſtable wreſt the writings of St. Paul, as they do all the other ſcriptures, to their own deſtruction,* muſt thoſe who are diſpoſed to make a ſurer and better uſe of them be deprived of their benefit?——But to argue with a wordy declaimer, would be offering an inſult to the dignity of reaſon.

This writer's ſtory *of De Whim* (or '*mad* Jack Calvin,' as he elſewhere calls him) is a poor, withered ſlip of wit, grafted on Dean Swift's original ſtock.

His obſervations on the pagan origin of methodiſm and popery, are trite and ſuperficial. They have indeed ſome appearance of ſmartneſs and vivacity; but they diſcover little judgment, and leſs learning.

The Writer hath attempted (and not very unſucceſsfully) to delineate the characters of Whitefield and Weſley; but he makes an egregious miſtake, where he ſuppoſes that the former, and not the latter, was the *father* of methodiſm. John Weſley had *this honour* (if honour it might be called), and having been joined by his brother Charles, the late Mr. James Hervey, a Mr. Clayton, and a Mr. Ingham, he inſtituted a kind of religious ſociety at Oxford, on the moſt rigid plan of devotion. The members of this ſociety were denominated *Methodiſts,* from the regularity they obſerved in conforming to the orders of the church, and the diſcipline of their own inſtitution: and it was in conſequence of the character they maintained for ſtrictneſs and ſanctity of behaviour, that Mr. Whitefield, who laboured under a religious melancholy, conceived a ſtrong deſire to become one of their number. He communicated his inclination to Mr. John Weſley, and was admitted a member.

This Author might have diverted himſelf as much as he pleaſed with *De Whim,* and all the children of *De Whim's* family; but in making merry with St. Paul, he ſhewed but his impotence and his malice To ſuch writers we will only ſay —'Go—go along, poor *devils!* the world is wide enough:'—don't taint the ſacrifices of the *altar.*

Art. 45. *A ſhort View of the Tenets of Tritheiſts, Sabellians, Trinitarians, Arians, and Socinians*; intended to aſſiſt plain Chriſtians in forming a general Idea of the principal Opinions held on the Trinity, and of the Difficulties attending them, and to promote Candour and Charity among thoſe who differ in their Apprehenſions on that Subject. The Second Edition, with Improvements, and an *Appendix* on the Worſhip of Jeſus Chriſt. 8vo. 1 s. 6 d. Johnſon. 1780.

We have little to add to the account already given of this pamphlet, which our Readers will find in the Review for October, 1778, p. 318. Thoughtful men cannot but obſerve, with aſtoniſhment, the heats and hatred which have been occaſioned by the ſubject of this treatiſe, eſpecially when they conſider, that even theſe Trinitarians who may be accounted the moſt orthodox, and are termed *Realiſts*, are obliged to allow ſome kind of ſubordination, while they acknowledge the Father to be the *root and the fountain* of deity. The reaſon there is for being modeſt, humble, and candid in our inquiries and our determinations on the topic, are clearly and ſufficiently evinced in this valuable performance, which is now republiſhed with very conſiderable additions, particularly the Appendix, on the worſhip of Jeſus Chriſt, the ſcripture doctrine of which our Author appears to have ſtudied with great attention.

Art. 46. *The Scotch Preacher*: or, a Collection of Sermons. By ſome of the moſt eminent Clergymen of the Church of Scotland. Vol. 3d. 12mo. 3 s. Cadell.

The ſubjects of the Sermons contained in this volume are theſe following:—Family-worſhip; by Dr. Hunter of Dumfries.—The Reaſonableneſs and Neceſſity of Public Worſhip; by Robert Petrie, V.D.M. of Canſbie.—The Death of Chriſt; by Mr. Somerville, of Jedburgh.—Kind Affections; by Dr. Macfarlane, of Canongate.—Our Saviour's Prayer for the Union of his Followers; by William Macgill, V. D. M. of Ayr.—The Succeſs of the firſt Publiſhers of the Goſpel a Proof of its Truth; by Dr. Campbell, Principal of Mariſchal college, Aberdeen.—The Sufferings of Chriſt compared with thoſe which fall out in Life to other Men; by Dr. Ogilvie, of Midmar.—The Cauſe, Symptoms, and Cure of Indifference to Religion; by Dr. Gray, of Abernethy.—The Peace of the Grave; by John Mackenzie, V. D M of Portpatrick.—The Excellency of the Spirit of Chriſtianity; by Dr. Leechman, Principal of the Univerſity of Glaſgow.——Though theſe Sermons are not of equal excellence, yet there is not one of them which has not a conſiderable degree of merit, fully ſufficient, indeed, to recommend it to thoſe who are fond of ſuch compoſitions, and friends to rational religion.

⁂ For the former volumes of this collection, See Review, vol. LVII. p. 332.

POPISH CONTROVERSY.

Art. 47. *Free Thoughts on the Toleration of Popery*; deduced from a Review of its Principles and Hiſtory, with reſpect to Liberty, and the Intereſts of Princes and Nations; wherein the Queſtion concerning the Repeal of the penal Statutes is examined, and ſome late *Acts of the* Britiſh Legiſlature are conſidered, &c. &c. By

Calvinus Minor, Scoto-Britannicus. 8vo. 4s. ſewed. Edinburgh printed, and ſold by Cadell, &c. in London. 1780.

The appellation aſſumed by the Author ſufficiently expreſſeth his principles. *Calvin* the *Younger* poſſeſſeth the ſhrewdneſs, ſpirit, and ſeverity of the father of the family: nor would old *Jack of the North** have diſowned him as very near of kin to his own ſoul, or refuſed to have inveſted him with the honours of the houſe of Geneva.

One quotation we judge to be a ſufficient ſpecimen of the Author's deſign in writing this book, and of the ſtyle and manner in which he hath conducted it:

'Who can refrain from wondering that the old "mother of harlots and abominations of the earth," ſhould again lift up her head in this land; and that ſhe ſhould at this time of day meet with ſuch kindly reception and entertainment among us!—That ever Rome ſhould have acquired ſuch an aſcendant over the nations, and enjoyed for ſo long a time univerſal influence and unrivalled dominion, making all ſorts of people, without exception, to ſwallow, blindfold, her monſtrous abſurdities, and tamely bear her deſpotic pride and whimſical caprices, is one of the things in the hiſtory of mankind that aſtoniſhes. When the *apocalyptic* divine ſaw her in the height of her power, and decked in all her ſplendor, he "wondered with great admiration." But that this enchantreſs ſhould, in the bloom of her meretricious beauty, dazzle and bewitch the nations, and "make them drunk with the wine of her fornications," is not quite ſo marvellous, as to behold her retaining the ſame power, and practiſing ſtill the ſame arts, not altogether without ſucceſs, even now in her extremeſt old age, when ſhe ſtands tottering on the brink of her burning grave. That ſhe ſhould, in her preſent haggard worn-out form, pretend to new conqueſts, and that in places where her cheats had been diſcovered, and her *magic circle* broken, ſhe ſhould again attract the kind looks of kings and courtiers towards her, and decoy and infatuate kingdoms, equals the moſt romantic tale which her lying legends have to tell. To ſee them admiring her wrinkled face, courting her *blaſted* favours, and returning to her *ſtale* and unwholeſome embraces, is an event ſo odd and unaccountable, that it may well paſs for a miracle, and is a demonſtrative proof, that theſe her lovers are fallen into a ſtate of greater dotage than herſelf.

'How much muſt the *old lady* be pleaſed with this after-growth of affection, and this late and unexpected return of courtly favour! The harſh and rough treatment which ſhe hath met with in times of leſs politeneſs and gallantry, will now be forgot, and fully compenſated by theſe new blandiſhments and careſſes, which muſt prove the more flattering and ſoothing, that they ſucceed ſuch a violent and fatal breach, and follow after a long ſuſpenſion of kindly intercourſe!'

Thus *Ninon* captivated, like this *old whore of Babylon*, when tottering on her grave!—and thus the veteran ducheſs of M——h, with a kind of mutual ſympathy for the wants of a ſiſter * * * * * ——But we cannot expatiate like our author;——we can only ſay, that ſhe ſuppoſed, with him, that old age would be doubly 'flattered and ſoothed by blandiſhments and careſſes after a long ſuſpenſion of *kindly* intercourſe."——" 'Twill do her old heart good,"—ſaid her antiquated Grace.

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* *John* Knox.

Art. 48. *The Proteſtant Alarm*; or, Popiſh Cruelty fully diſplayed. Containing an impartial Enquiry into, and a fair Inveſtigation of the Propagation, Riſe, Doctrines, Diſcipline, horrid Practices, idolatrous Ceremonies, Superſtitions, Tyrannies, Perſecutions, Tortures, Maſſacres, &c. of the Romiſh Church: Calculated to detect the dangerous Tenets of Popery, to counteract the poiſonous Effects which its Principles may promote.—Suited to all Times, but more particularly to the preſent important Criſis.—The whole comprized in a Series of Dialogues between Father and Son. Inſcribed to the Proteſtant Aſſociation. By John Fellows, Author of the Hiſtory of the Bible in Verſe, and of Grace Triumphant, a Poem. 12mo. 3 s. Hogg. 1780.

As the principles of humanity and of Chriſtianity unite to render us firm friends to religious toleration and liberty of conſcience, we cannot but wiſh that Roman Catholics, as well as others, might ſhare the benefit. At the ſame time it may be aſked, whether the hiſtory of our own and other countries, together with the *certain* tenets of Popery, do not prove that conceſſions ought to be made in a very cautious and guarded manner? May it not be wiſhed that ſome of thoſe gentlemen, eſpecially of the clergy, who have manifeſted a becoming ſpirit of moderation and candour in favour of a *late bill*, had at the ſame time exerted themſelves to inſtruct the people in true Proteſtant principles, and fortify them againſt the inſinuations and allurements of Popery? In this view we muſt, on the whole, approve the publication now before us, in which the errors, abſurdities, and intolerant ſpirit of Popery, are fairly exhibited, and juſtly exploded. It is to be wiſhed that books of this kind might be put into the hands of every Proteſtant; for though this is termed an enlightened age, a moſt deplorable ignorance on religious ſubjects prevails among the body of the people.

Art. 49. *The Spirit of Popery diſplayed*; or the Doctrine and Diſcipline of the Papal Church on the following ſeveral Heads,—Unity of Doctrine, Blaſphemy, Perjury, Falſe-witneſſing, Equivocation, and mental Reſervation, Idolatry and Irreligion, Robbery, Stealing, Murder, Parricide, Treaſon and Regicide, Uncleanneſs, &c. laid open and explained, in the very Words of their moſt celebrated Doctors and Caſuiſts. With a Preface on the Queſtion, Is Faith to be kept with Hereticks? Inſcribed to the reſpectable Aſſociation in Britain, now united for the Support of the Proteſtant Religion, by their affectionate Brother, the Editor. 8vo. 2 s. Macgowan. 1780.

This work is a profeſſed tranſlation of authentic extracts from writers of the order of Jeſuits; a large volume of which was exhibited to the parliament of Paris, and procured the ſentence that expelled the whole ſociety from France in 1762. The Tranſlator does not avow his labours, or authenticate his quotations from theſe reverend fathers with his own name, which was certainly to be expected; and it may be truly added, that however faithfully the taſk may be executed, it might have fallen into more able hands than thoſe of *this nameleſs affectionate* brother of the Proteſtant Aſſociation.

Did we entertain any doubts of the veracity of theſe ſpecimens, they would reſt on the groſs immorality and childiſhneſs of the reaſoning cited from the grave theologians and profeſſors of morality, whoſe names are prefixed to them. That the church of Rome is a very convenient eſtabliſhment to ſhelter and conſole the frailty of mortals, who have money ready to intitle themſelves to her favours; and that ſhe is not diſpoſed to be unreaſonably ſevere with thoſe who apply *properly* for indulgence, are circumſtances which have long been ſufficiently known. But ſurely the boaſted ſons of St. Ignatius muſt have gained their reputation otherwiſe than from ſuch weak and wicked doctrines as are here quoted from their works!

SERMONS.

I. Preached at the Anniverſary Meeting of the Sons of the Clergy, at St. Paul's, May 6, 1779. By Robert Richardſon, D. D. F. R. S. and S. A. Prebendary of Lincoln, and Rector of St. Ann's, Weſtminſter. 4to. 1 s. Bathurſt.

Dr. Richardſon pleads in a rational, ſenſible, and perſuaſive manner, in behalf of the charity. We unite heartily in the prayer with which he concludes, 'That the miniſters of God's word may neither fail of ſupport from the people, in their diſtreſs, nor ever ceaſe to deſerve it.' To the ſermon is added a liſt of ſtewards and preachers, together with the ſums collected ſince the year 1721.

II. *The good Chriſtian happy in Death.* Preached at Newbury, May 28, 1780. Occaſioned by the Death of Dr. John Collet, late Phyſician of that Place. By David James. Publiſhed by Deſire. 8vo. 6 d. Johnſon, &c.

To improve the inſtances of our common mortality by an addreſs to thoſe who yet ſurvive, is highly pertinent and ſeaſonable; but funeral diſcourſes have ſo often degenerated into panegyric and flattery, that they are at preſent, perhaps, too generally omitted. It is not always *neceſſary*, on ſuch occaſions, to take notice of the character of the deceaſed. In ſome few inſtances this may be proper, as, we apprehend, it was in the caſe before us. The Sermon is ſenſible, pious, and practical; a juſt tribute to real worth; an affectionate, uſeful, conſolatory addreſs to the living. Dr. Collet's character is high, much above the common level; but Mr. James ſays, 'I dare appeal to all who truly knew him, whether this eſſay doth not come greatly ſhort of the amiableneſs of the original. What would be deemed diſtinguiſhed praiſe to others, is to him but ſimple juſtice.'

III. *On religious Zeal.* Preached in Greenwich Church, June 11, 1780, and addreſſed to every Proteſtant Subject in the Realm. By Andrew Burnaby, D. D. Vicar of Greenwich. 8vo. 6 d. Payne.

In this ſpirited diſcourſe, Dr. Burnaby expreſſes very ſtrongly his amazement and diſpleaſure at the late atrocious riots in our metropolis. We muſt concur with him, that our reſentment of ſuch outrages and diſorders can hardly be too warm.—He heſitates not in charging it all to the *Proteſtant Aſſociation.* On this part of the ſubject, we have not much to offer; but we think it is not impoſſible that time may convince the Doctor, that the horrid proceedings which he ſo juſtly execrates, had ſome other origin.—We only add, that the obſervations on religious zeal in this ſermon are pertinent and judicious; that the recommendations of peace and love are warm and animated; and that the preacher's declarations againſt the principles of Popery, and in favour of religious liberty, are worthy of a Chriſtian Proteſtant miniſter.

N. B. We have ſeen a penny edition of this Sermon, adapted for general circulation, and particularly for the benefit of the common people; a deſign to which we cannot but wiſh ſucceſs.

IV. *National Unanimity recommended, and enforced,* June 22, 1780, at St. Dionys Back Church, before the Company of Armourers; by Thoms Weales, D. D. Vicar of St. Sepulchre's. 4to. 1 s. Cadell.

Dr. Weales, in a ſenſible and pleaſing manner, recommends mutual love and confidence among men and Chriſtians, from that well-known exhortation which Joſeph, on an affecting occaſion, addreſſed to his brethren, *See that ye fall not out by the way.* He takes a ſhort notice of the late riots; and in the cloſe of his Sermon briefly ſpeaks of general unanimity, as particularly deſirable in the preſent critical ſtate of the public.—This is a common topic, and often declaimed on without ſufficient diſcrimination. Unanimity in a good cauſe is always to be wiſhed for; but a general concurrence in evil meaſures is, ſurely, the high road to deſtruction. We mean this as a general remark only, and not in particular reference to Dr. Weales's Diſcourſe.

V. *Difference of Sentiment no Objection to the Exerciſe of mutual Love.* At the annual Meeting of Miniſters in Dudley, May 16, 1780. With additional Notes. By Benjamin Carpenter. 8vo. 6 d. Buckland.

This Preacher is no advocate for lukewarmneſs and indifference in religion, though he ſtrenuouſly pleads for mutual love. The character of the bigot, when free from malignant paſſions [if bigots are ever free from them, which we doubt], he regards as more deſerving of eſteem, than that of the man who is indifferent to all religion, and yet boaſts of his candour. The great aim of his Diſcourſe is to ſhew, That diverſity of ſentiment ought not to prevent the exerciſe of that love which our Saviour enforces; and farther, That the diverſity of ſentiment among Chriſtians is not ſo great as is commonly imagined. Theſe propoſitions he illuſtrates and ſupports by many judicious and uſeful reflections. In the Notes ſeveral remarks are added, which could not be admitted into the Sermon at the time of its delivery. The publication of this Diſcourſe is owing, as we have been informed, to the miſrepreſentations of ſome bigots who heard it: ſo that the Preacher was obliged to print in his own defence. But this we only ſay from report.

VI. At South-Audley Chapel, April 16, and at Brentford, May 21, 1780. For the Benefit of the *Humane Society.* By H. C. C. Newman, A. B. of Trin. Col. Cambridge. 8vo. 1 s. Rivingtons.

A ſenſible and ſpirited recommendation of the truly charitable inſtitution for the recovery of perſons apparently drowned. A poetical, and well executed Paraphraſe on the 13th Chap. of St. Paul's

Epiſtle to the Corinthians, is prefixed; and to the Diſcourſe is added, an Account of the Society, which was eſtabliſhed in 1774. The ſucceſs has been very great indeed!

CORRESPONDENCE.

We have received a modeſt and candid remonſtrance from the Author of '*Alwyn*, or the Gentleman Comedian;" who thinks we have been rather harſh in the judgment we have paſſed on that performance. We are ſorry that we cannot inſert his paper at length. We find, from diſagreeable experience, that by giving way, as we have too often done, to *appeals* of this kind, we have involved ourſelves in a difficulty which we muſt not ſuffer to increaſe upon us. Letters from authors who wiſh to be 'heard in their own defence,' have lately been ſhowered upon us in ſuch plenty, that were we to pay all the attention to them which their reſpective writers ſeem to expect, there would remain little room for any thing elſe in our Journal.—The GOOD MANNERS, however, and the GOOD SENSE, which diſtinguiſh the preſent epiſtle, juſtly entitle the writer to ſome acknowledgment; and we ſcruple not to declare, that by the handſome apology which he has made, both for *his Work* and for its *Reviewer*, he has at once raiſed our opinion of his abilities, and given the faireſt teſtimony of an amiable diſpoſition.—On theſe accounts, we cannot help forming expectations of conſiderable improvement in this gentleman's future productions, ſhould he incline to try his fortune again, in the hazardous lottery of literary publication, in which the blanks are ſo much more numerous than the prizes.

⁂ A letter ſigned *John Kay*, and dated at Bury, Oct. 26, informs us, that Mr. Brindley was not the inventor of the plan for cleanſing the docks at Liverpool—See Review for Aug. p. 94. That the letter-writer's father invented that method; and that he (our Correſpondent) gave the hint of it to Mr. Brindley.

Mr. K. allows Mr. B's great and unqueſtionable merit in mechanics; and juſtly thinks it will be no injury to his fame, to pluck from his plumage 'a feather which belongs to another.'

We are ſorry to learn from this Correſpondent, that ſo good a mechanic as his father has been loſt to this country by the want of patronage, and forced to ſpend the remainder of his days 'in the South of France, on a ſmall penſion from the French government.'

⁂ W. N. complains of an inconvenience, which, he may be aſſured, is purely accidental, and perhaps, like other accidents, abſolutely unavoidable. He means, the *continuing* in one volume of the Review, articles which were *begun* in the preceding volume.——As there is no ſecurity from interruptions of either the health or the leiſure of the gentlemen who write in our Journal, nor a poſſibility of guarding againſt incidental diſappointments, the courſe of buſineſs muſt be left, as uſual, to take its own direction.

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THE

MONTHLY REVIEW,

For DECEMBER, 1780.

ART. I. *A Series of Adventures in the Courſe of a Voyage up the Red Sea, on the Coaſts of Arabia and Egypt; and of a Route through the Deſarts of Thebais, hitherto unknown to the European Traveller, in the Year* 1777. In Letters to a Lady. By Eyles Irwin, Eſq; in the Service of the Honourable the Eaſt India Company. Illuſtrated with Maps and Cuts. 4to. 15 s. Boards. Dodſley, 1780.

MR. Irwin, in company with three other gentlemen, departed from Madras about the beginning of the year 1777, with diſpatches from the Preſident, Lord Pigot, to the Directors of the India Company. He croſſed the Indian Ocean in 42 days, and in April arrived at Mocha, the ancient capital of Arabia Felix. At this city the Engliſh nation *only* hath eſtabliſhed a Reſident. This is a late regulation; but the policy and advantage of it is obvious to every one; for now the coffee is tranſported in country bottoms to Bombay, from whence our Indiamen convey it to Europe. By this plan the Company are eaſed of a conſiderable expence, as the appointment of ſupercargoes to this ſtation, and the heavy duties of this port, muſt have leſſened the advantages which reſulted from this trade when it was carried on by the Company's own ſhips. Mr. Irwin pays a very handſome compliment to 'the mild demeanor' and 'acknowledged abilities' of Mr. Horſeley, the preſent Reſident at Mocha. Reflecting on the polite attention of this gentleman to our travellers, Mr. Irwin expreſſes himſelf in a manner that does honour to his own feelings: 'Hoſpitality and politeneſs are acceptable in all places, but doubly ſo to the way-worn traveller who the leaſts expects to meet with them in a remote and unciviliſed region.'

After ſome account of the city and its environs (illuſtrated with a plate, containing alſo a view of the Straits of Babelmandel), our Author acknowledges his obligations to Mr. Horſeley for an ingenious conjecture relative to the barren coaſts of Arabia Felix. ' For the ſpace of 15 or 16 miles (ſays he) from the beach, the land riſes in a gradual aſcent towards the foot of the mountains. Here the ſcene ſuddenly changes from a ſandy waſte to a verdant and fertile ſoil; from a ſcarcity of palatable water to a profuſion of cryſtal ſprings, and running ſtreams. In this deſart barrier, there are found quantities of ſhells and other productions of the ocean which ſeem to have lain there for many ages: this, joined to the ſhelving appearance of the ground, renders the idea very probable that this tract of land hath been won from the ſea by the ſecret operations of Nature. There is indeed no information to be gathered of this event among a people whoſe annals carry no perſpicuity with them beyond the days of their Prophet. But the perpendicular ſhores of the oppoſite coaſt of Africa upon which the waters may have proportionably encroached, are an additional evidence in favour of this opinion. No ſtranger in traverſing this ſhore could poſſibly conceive her right to the title of Happy. But place him in her middle regions, beneath her balm dropping woods, and amidſt her delightful vales, where the fruits of every climate court his taſte, and the breezes of Caſſia refreſh his ſenſes, and he will pronounce, that ſhe juſtly retains the flattering appellation with which ſhe was honoured by the ancients.'

From Mocha, our Author with his companions embarked on board the Adventure, Captain Bacon, for Suez, at the northern extremity of the Red Sea, from whence they intended to travel by the neareſt route to Alexandria, and from thence to proceed with the diſpatches by the ſhorteſt cut to England. But their intentions, however well formed, were beyond their ſkill or power to execute. When they were within 150 leagues of Suez, they diſcovered the breakers a-head, and were alarmed at their very perilous ſituation among the rocks and ſhoals which abound in this narrow ſea. Their deliverance was almoſt miraculous: but they were only preſerved from one diſaſter to conflict with another—equally formidable, and leſs capable of being ſupported with reſignation and fortitude. The ſhip was carried out of its proper tract, and our Voyagers found themſelves drawing towards the port of Yambo on the Arabian coaſt. ' And now (ſays Mr. Irwin) did we heartily congratulate ourſelves on the concluſion of our troubles. We had heard at Mocha of the hoſpitality of this port from the very perſons who owed to the inhabitants their life and freedom.—Nay the very commerce that is carried on between the Engliſh and the inhabitants of Judda, which, as well as Yambo, is ſubject to the Xeriff of Mecca, diſpelled any doubt which might ariſe concerning the good faith of theſe people. We knew that there were ſeveral Engliſh veſſels at Judda at the ſame time. We had landed a conſiderable ſum of money at Mocha, which was a preſent from the Nabob of the Carnatic to the temple of Mecca, and we doubted not of meeting with the moſt favourable treatment at a place which is in the neighbourhood of Medina. How dim is the perception of mortals! What avails their boaſted ſagacity!'

The Author makes this reflection when he contraſts their unſuſpecting confidence while riding in ſight of Yambo, with the treachery and barbarous inſult they afterwards experienced from the inſidious Vizier, and the deſigning and rapacious wretches who ſhared in his government.

Our Author and his companions were ſeduced aſhore under the promiſes of protection delivered by a Shaik of a moſt venerable appearance, in the name of the Vizier. Counting on nothing but what was promiſed, they readily accepted of the invitation. But they afterwards perceived the black deſign, and found themſelves ſhamefully betrayed, under the maſque of hoſpitality and friendſhip. In ſhort, they were made priſoners, —their veſſel was ſeized, and brought into the harbour: and all their hopes were exchanged for the moſt diſtreſſing apprehenſions that could haraſs the human heart.

Mr. Irwin's deſcription of the ſituation of himſelf and his companions at Yambo, when ſome ruffians of the moſt infernal aſpect ſtood over them with their matchlocks (by order of the Vizier), ready to revenge the death of any Muſſulman that might have been killed by the Engliſh aboard the ſhip when it was firſt attacked by the Arabs, is ſo peculiarly intereſting, that we know we ſhall amply gratify our Readers by preſenting it to them.

> 'We heard the report of muſkets, but could not diſtinguiſh whether it came from the veſſel or the boat. We cannot ſay poſitively whether it was a ſcheme to entrap us, or that the Vizier really ſuppoſed our people had commenced hoſtilities againſt the Arabs. But ſo it was. The boat had ſcarcely reached the ſhore, when the Vizier ſent for our interpreter to complain of the outrage, and to let us know, that we had no right to expect good treatment from him hereafter. It was in vain that we appealed to the teſtimony of the maſter of the boat, who came to us of his own accord, and depoſed, that our people had not fired at him: that they had only brought him to with a muſket, and offered him money for a pilot, which he had refuſed them. A formal demand was now made of our ſwords: and we ſuſpected that there was ſomething uncommon in agitation from the whiſpers of our guard, and the frequent meſſengers that came to and fro. One of our company obſerved a body of ſoldiers marching towards the place where our veſſel lay; and not a ſtone's throw from us, we ſaw them unlading a boat of ammunition, which they had tranſported acroſs an arm of the ſea, that runs into the town at high-water. Theſe preparations plainly intimated their deſigns on the veſſel, againſt which we had previouſly cautioned the officer to prepare himſelf. The Adventure carried eight three-pounders, beſides ſwivels; and we had not the leaſt doubt of her repelling the whole of their force. But we were unacquainted with the policy of the Arabs,

who truſt to craft for the accompliſhment of their wiſhes, and only affect reſolution when they can do it with impunity.

'The hills now re-echoed with the ſound of cannon, which we learn was a ſummons to the neighbouring tribes to join the holy ſtandard which is ſet up in times of danger. And this was a prelude to a ſcene that threatened to end very tragically. We were ruminating on the iſſue of this extraordinary adventure when the Arabian muſketry began to play briſkly on the veſſel. As a part of the fort ſkreened the action from our view, we retired to the front-windows of our apartment, where we could better obſerve the veſſel's motions. I had Thomſon's Seaſons in my hand, and had inadvertently caſt my eyes on the ſublime Hymn which crowns that delightful work, when a band of ruffians ruſhed into the room, and ranged themſelves directly before us. Their appearance was rude, and their countenances very different from the people we had hitherto converſed with. They were of the roving race, and promiſed to prove worthy of the dark purpoſe in which they were engaged. The matches of their pieces were lighted, and we tottered on the brink of futurity!——

'The villany of the Arabs was now apparent. They were endeavouring to provoke our mariners to return their fire, and we well knew, that the death of one Muſſulman is only to be atoned for by the death of ten Chriſtians. This is a precept of their religion! But the officer on board had reflection enough to conſider his countrymen aſhore. He felt for our diſtreſs: and was ſo cool as to bear with their repeated inſults for the ſpace of two hours, although the muſket balls flew into the veſſel, and he was continually urged by the crew to pour a broadſide among the troops, ſome of whom were daring enough to wade into the ſea within piſtol-ſhot of the veſſel. Nay, we afterwards learnt our ſituation had been ſo critical, that nothing but threats of inſtant death could prevent the ſailors from taking to their arms; and the officer was obliged to parade the deck with a loaded muſket to intimidate them. But it is not ſtrange that we ſhould apprehend other meaſures. We knew not what ſteps they had taken to facilitate the ſeizure of the veſſel; or how long the forbearance of our people would laſt; and we expected an engagement every moment to commence between her and the ſhore. At this criſis we held a conſultation together, and it was unanimouſly reſolved to demand a parley with the Vizier touching the delivery of the veſſel into his hands. Our interpreter was diſpatched to him with this mortifying conceſſion. The matter was become too ſerious to be trifled with. We had the evidence of our own eyes to deſpair of the poſſibility of the veſſel's eſcape without a pilot; nor could we anſwer for the blood which might be ſpilt by a fruitleſs obſtinacy. In this awful interval, I endeavoured to collect myſelf ſo as to meet death with a becoming reſignation. I breathed a prayer for the welfare of my friends, and could truly ſay, that I ſhould have died in peace with all mankind.

'A full hour and more did we remain under the alarming circumſtances I have deſcribed, before we obtained the ſhadow of a reprieve. The fire of the muſketry was ſtill continued againſt the veſſel, and THE MINISTERS OF DEATH STOOD OVER US, EACH SEEMING TO

HAVE SINGLED OUT HIS PREY, IN A FIXT POSTURE AND A MUTE RESERVE!

'At length our interpreter returned from his embaſſy to the Vizier. He was accompanied by three Arabians of diſtinction, who came to pledge their words for the ſafety of ourſelves and veſſel.—— A writing was drawn up and ſigned by them, to the obſervance of which they ſwore by their beards, the moſt ſolemn oath that a Muſſulman can take.'

Though our Adventurers were freed from the moſt threatening alarms, yet their diſtreſſes and mortifications were not at an end. After many vexatious delays, they were conducted to the ſhip under a guard, to wait the event of a meſſage to the Xeriff of Mecca touching their future deſtiny. Here they were afreſh tortured with diſappointments of one kind or another; all which our Author attributes to the perfidy of that ingrained hypocrite, the Vizier.

After many delays, and much inſult, an order arrived from the Xeriff to diſcharge the veſſel and the crew. The former was ſent to Judda, under the charge of an Arabian pilot, and the Author and his fellow-travellers were at length permitted to proceed in an open boat up the Red Sea.

Here again they were egregiouſly impoſed on by this miniſter of craft and villany. The boat (after it had made the ſhore adjacent to Mount Sinai) was run acroſs in the night to the Egyptian coaſt, and our Author and his companions had the mortification to find, when the Sun roſe, that the courſe of their boat was reverſed; and that, inſtead of Suez, they were in the way to Coſine, a port of Upper Egypt, near four degrees to the ſouthward of Suez. 'It now ſtruck us (ſays the Author), that our boat was originally bound for Coſine; and that the Vizier of Yambo had put us aboard for the ſake of reſerving the major part of the freight to himſelf; which he actually did reſerve by the confeſſion of the Nokidah during the paſſage.' Thus their voyage was interrupted by a long delay, in order to gratify the avarice of this deteſtable Vizier.

After many embarraſſing circumſtances at Coſine, our Travellers ſet out with the caravan for Ghinnah (a town on the river Nile), under the care of the Shaik's ſon. The occurrences of this route are well related, though they were not very numerous or intereſting. Arabian perfidy, the intenſe heat of the barren deſart, extreme thirſt and fatigue, are the principal ſubjects of complaint with our Author.

After having eſcaped a ſnare laid for them by the young Shaik, they at length arrive at Ghinnah. Here a freſh ſcene of rapine and duplicity commenced. They were lodged in the houſe of one Ally, who proved treacherous to them; and who, in conjunction with another ſcoundrel of a Vizier, attempted to cajole them out of their effects and money. In this houſe (which firſt promiſed them protection, and every convenience to relieve their toils) they were made cloſe priſoners. Their baggage was ſearched, and repeatedly pillaged by the hoſt and his aſſociates, After a variety of diſagreeable and vexatious occurrences, the GREAT SHAIK, or Shaik Ul Arab, whoſe territories in this country are very extenſive, arrived at Ghinnah, to the great ſatisfaction of our Traveller and his companions. This excellent man minutely enquired into their circumſtances; and, with a juſtice that would have done honour to a Chriſtian governor, he immediately proceeded to the noble duty of redreſſing the wrongs of the injured ſtrangers whom treachery had thrown into his dominions.

The character of this upright and impartial legiſlator is well drawn in the preſent work. We will give it in Mr. Irwin's own words.

'Iſman Abu Ally, the Great Shaik of the Arabs, is a ſhort, fat man, of about five feet two inches high, and turned, as we learn, of ſeventy-five. His eyes are grey, and his complexion very fair; but what at once gives him a ſingular and more youthful look, his beard, which is very buſhy, is coloured of a bright yellow. This exterior may not ſeem the moſt promiſing, and might create diſtaſte, if the benevolence that beams from his countenance were not foremoſt to ſecure the heart of the beholder. Neither can the ſhrillneſs of his voice, which is harſh and diſſonant, deſtroy the beauty of the ſentiments which it is inſufficiently made uſe of to convey; as the elegance of the words may ſometimes atone for the demerits of a tone. He is ſtill active for a man of his ſize and age: and his ſpirits are ſo good, that were it not for the ravage that time hath made among his teeth, he might paſs for a younger man, by twenty years at leaſt. Except the Viziers of Yambo and Ghinnah, whom we had found to be villains by ſad experience, we had hitherto dealt with the droſs of the nation. It was reſerved for this moment, for us to meet with the polite gentleman and the honeſt man, comprized in the perſon where they ought to be found—in the repreſentative of his people. Happy the ſubject of a virtuous land, who at once poſſeſſes and imitates ſo rare an example! But how ſunk in the abyſs of infamy are the race who wholly deviate from the ſtandard of rectitude, and though daily reproached by the life of their monarch, are not to be reclaimed by the tone of authority, or the elocution of active virtue!

'We had quickly cauſe to find, that we had not given the Shaik too much credit for his integrity. His impatience to acquit himſelf in our opinion, of any connivance at the conduct of his ſervants, could ſcarcely be reſtrained by the forms of civility, which precluded buſineſs during our repaſt*. But no ſooner was it ended, than he ſhifted the converſation, and came directly to the point which we were ſo much concerned in. He lamented the treatment which we had undergone, and which could only have happened in his abſence;

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* Our Author and his companions were politely ſeated on a carpet by the Shaik, and regaled with coffee, fruits, &c.

and he vehemently reprobated the behaviour of his officers, which he was determined to puniſh in the moſt exemplary manner.'

This promiſe from the venerable Shaik was punctually executed. 'Our triumph (ſays the Author) was complete. One of our ancient enemies had atoned for his crime in a manner that outwent the moſt ſanguine idea of revenge *. The other was humbled at our feet. He ſurvived, indeed; but it was only to abaſe himſelf before us, and to depend on our moderation for his ſecurity!'

As the contending parties of Iſmael Beg raged with great violence near the Nile, our Author and his fellow-travellers thought it moſt prudent to avoid them, by taking the route of the caravan through the Deſarts of Thebais. There were few objects of conſequence to engage their attention in this forlorn and dreary wilderneſs. The few that did occur are carefully noted by our Author—particularly, his adventure with a band of Arabian robbers. Theſe banditti were headed by a Captain, who fortunately knew the maſter of the camels that carried our Traveller's baggage; and who, with a generoſity that would have done credit to a more reſpectable profeſſion, pledged his faith for their protection, and inviolably adhered to his engagement. This is an intereſting part of the preſent work; but our limits will not permit us to tranſcribe it.

Our Author arrived at Grand Cairo, and from thence proceeded up the weſtern branch of the Nile to Roſetto. His account of the Delta is entertaining. From Roſetto they proceeded to Alexandria—the great emporium of Egypt: and after giving a pleaſing account of this city and the adjacent country, and a ſingular relation of ſome Engliſh ſailors, who aſcended the noble pillar of Pompey, and regaled themſelves on the top of it with a bowl of punch, the Author concludes the Work with a brief account of his embarkation for Marſeilles.

The Poſtſcript contains an extract of a letter from Mr. Hammond, one 'of the number (ſays Mr. Irwin) of the unlucky ſubjects of theſe Adventures, who has poſſeſſed reſolution enough to hazard the dangers of an inhoſpitable ſhore, and to return to India by the route of Egypt.' The letter is dated from Grand Cairo, Aug. 20, 1779; and, after a brief recital of the revolutions that have lately affected the government of the country, he relates a circumſtance that awakens Mr. Irwin's ſympathy into the moſt plaintive accents of exclamation! 'The

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* This was a merchant, who accompanied our Travellers from Coſine to Ghinnah; and having ſhared in the plunder of their effects with his perfidious brother, their hoſt, was afterwards murdered in the Deſart, by a villain who envied him his ſpoils. This murder was encouraged by the young Shaik of Coſine.

politics (ſays Mr. Hammond) of this country have been a good deal changed ſince we left it. It ſeems, that ſoon after our departure from Cairo, Ibrahim Beg and Morad Beg were brought back to Cairo, accompanied by our old friend Iſman Abu Ally (*the Great Shaik*), who was with Mr. Baldwin [*the English Conſul*], and made ſeveral enquiries after us. For this eſſential ſervice the poor old man had his head taken off by Morad Beg, about three weeks ago, who was at Ghinnah in purſuit of Haſſeim Beg, one of Iſmaul Beg's partizans!'

On this affecting event, Mr. Irwin's ſpirit catching a poetic ſpark, ſends it very gratefully to the hallowed tomb of him whoſe goodneſs had enkindled it. 'Unbroken be the reed which moans thy loſs, rich pearl of Araby! Sweet ſmelling like the gums of Aden's vale, to heaven aſcend thy precious ſpirit!'

The Appendix contains two Odes, the firſt to the Deſart—the ſecond (by way of contraſt) to the Nile.—Theſe odes have no great excellence either in point of ſentiment or expreſſion. The ſecond is the beſt; and will be eſteemed pleaſing.

On the whole, this performance is very entertaining; nor is it deficient in moral and uſeful reflections to render it inſtructive. The Author writes like a good man. An amiable heart diſcovers itſelf throughout; and were it leſs valuable in point of compoſition than it really is, the benevolence of the Author would entitle it to our candour, and gain our reſpect.

Impartiality, however, obliges us to acknowledge, that the *ſeries of adventures* related in this work, is in many places too uniform to gratify the curioſity of the Reader. The recital of Mahometan perfidy becomes at length tedious, and conſequently loſes its effect.

When the Author's narrative is related in a plain and ſimple ſtyle, it is peculiarly pleaſing and engaging. When he ſwells his language into *poetic proſe* (which is frequently the caſe) he diſguiſes the beauty of truth in the gaudy trappings of art; and diſguſts where he meant to entertain. The *aſſuitur pannus*, &c. of Horace was never more ſtrongly illuſtrated than in the account (otherwiſe intereſting and pleaſing) which Mr. Irwin hath given of the Xeriff of Mecca. 'His honours are hereditary To poſſeſs which, he muſt prove his deſcent from the Prophet: and the extent of his influence reaches as far beyond that of the Pope's as the perſuaſion of Mahomet beyond the Papal tenets. The remoteſt corners of the Eaſt pay homage to the title: the way-worn pilgrim ceaſeleſs toils from Tefli's tow'rs, or Meſopotamia's waſte, to add his little mite to the treaſures of Medina's temple, which Aſiatic princes, Subahs of Ind, and Sultans of the Spicy Iſles, which weſtward bound the Southern Ocean, enrich the Prophet's ſhrine with gems and *gold*. The large ſum of money which our veſſel brought for the ſervice of the Moſque, as a peace-offering from the Nabob of Arcot, on the deceaſe of his daughter, is a corroborating evidence of the enthuſiaſm of Muſſulmen. It amounted to one lack and a half of rupees, which is near 20,000 l. ſterling, and was the gift of a prince, whom the world is not to be told is ſo involved in debt as not to require this drain to exhauſt his mortgaged revenues.'

We do not produce this paſſage for any invidious purpoſe: but entirely with a view to ſerve our Author in any future publication. His good underſtanding muſt ſoon convince him, that this affected mixture of ſimple narrative and inflated deſcription is a blemiſh in his work, and ought moſt carefully to be avoided by every writer who aims at the approbation of the ſenſible and judicious claſs of readers—ſuch as Mr. Irwin *wiſhes* to pleaſe; and ſuch as, we think, with care and attention, he is *well qualified* to pleaſe.

N. B. Mr. Irwin, in a future edition * of this work, will be careful to correct a verbal error in the firſt page of his Preface, where the word *deprecate* is uſed in a moſt improper and even contrary ſenſe.

ART. II. *A Treatiſe on the Military Science*; which comprehends the grand Operations of War, and general Rules for conducting an Army in the Field, founded upon Principles for the Improvement of the ſame; with occaſional Notes. To which is added, the Manner of attacking and defending Military Poſts, Villages, Church-yards, Mills, Houſes, &c. Dedicated (by Permiſſion) to his Majeſty. By Thomas Simes, Eſq; late of the Queen's Royal Regiment of Foot, one of the Governors of the Hibernian Society for the Orphans and Children of Soldiers; Author of the Military Medley, Military Guide, Military Courſe, and Military Inſtructor. 4to. 13 s. Boards. Almon. 1780.

THE art of war was undoubtedly a very early ſtudy, and nearly coeval with the creation; for we find, that, in the time of Adam, when there were but very few people on the earth, and conſequently men had no reaſon to quarrel for want of elbow-room, they began to diſagree, and determined their diſputes by the principles of war.

Many inſtances might be brought to prove, that the art of war was cultivated, and well underſtood, in the moſt early ages of the world; and we might alſo ſubjoin numberleſs examples, ſufficiently authenticated, to prove that ſucceeding ages did not ſuffer that knowledge to be loſt for want of practice. Even the eſtabliſhment of Chriſtianity, though expreſsly founded on brotherly love and affection for one another, contributed very little towards retarding the practice and improvement of this moſt noble art. But flattering ourſelves, as we do, that our readers have ſo much confidence in us as to believe that we could produce theſe examples if it was neceſſary, we ſhall proceed to remark, that the greateſt improvement which this ſtupendous ſcience received, was in the invention of gunpowder, which, as *Polydore Virgil* relates, was about the year 1380 of Chriſt, by *Bartholdus Shwartz*, a learned *Franciſcan Monk*, who having applied himſelf to chemical inveſtigations, happened to mix together (for ſome particular purpoſe) ſuch ingredients as gunpowder is compounded of, viz. ſaltpetre, ſulphur, and charcoal. This compoſition being put into a mortar, and covered with a ſtone, happened to take fire, and blew off the ſtone to a conſiderable diſtance. The monk was at firſt greatly ſurpriſed, and poſſibly much frightened alſo; but recovering himſelf, he ſoon diſcovered ſome of thoſe particular uſes to which it was afterwards ſo ſucceſsfully applied. *Thevet* ſays, the inventor here ſpoken of was a monk of *Fribourg*, named *Conſtantine Anelſen*: but *Belleforet*, and other authors, with more probability, hold *Schwartz* to be the inventor. Be this as it may, thus much is certain, that *Schwartz* firſt taught the uſe of it to the Venetians, in the year 1380, during the war with the *Genoeſe*; that it was firſt employed by them in a place called *Foſſa Clodia*, againſt *Lawrence de Medicis*; and that all *Italy* complained of it, as a manifeſt innovation on the rules of *lawful* warfare.

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* We are informed, that a ſecond, if not a third, edition of this work hath appeared ſince our Review of it was drawn up.

But what contradicts this account, and ſhews gunpowder to be of an older date, is the fact mentioned by *Peter Mexia*, viz. that the Moors being beſieged in 1343, by *Alphonſus* XI. king of *Caſtile*, he diſcharged a ſort of iron mortars upon them, which made a noiſe like thunder. And this is ſeconded by *Don Pedro*, biſhop of *Leon*, who relates in his Chronicle of King *Alphonſus*, that in a ſea combat between the king of *Tunis* and the Mooriſh king of *Seville*, above 450 years ago, thoſe of *Tunis* had certain iron tubs, or barrels, with which they threw thunder-bolts of fire. *Du Cange* adds, that there is mention made of gunpowder in the regiſters of the chambers of accounts in France, as early as the year 1338. To ſay no more, it appears that our countryman, *Roger Bacon*, knew the ingredients of which gunpowder is compounded 100 years before *Schwartz* was born. That excellent philoſopher mentions the compoſition in expreſs terms, in his treatiſe *De Nullitate Magiæ*, publiſhed at Oxford in 1316, twenty-four years after the author's death. "You may (ſays he) raiſe thunder and lightning at pleaſure, by only taking ſulphur, nitre, and charcoal; which ſingly have no effect, but, mixed together, and confined in a cloſe place, cauſe a noiſe and exploſion greater than that of a clap of thunder."

The art of war is divided into various branches, and denominated according to the nature of the ſubject on which it is employed. Thus, war in general is a conteſt or difference between princes, ſtates, or large bodies of people, which not being determinable by the ordinary meaſures of juſtice and equity, is referred to the deciſion of the ſword. A ſtate of warfare, in the opinion of *Hobbes*, is the natural ſtate of man; this, however, is denied by moſt other politicians, who hold war to be a preternatural and extraordinary ſtate. With regard to the ſubdiviſions of war, mentioned above, it is divided into *civil* or *inteſtine war*, which is that between ſubjects of the ſame realm, or between parties in the ſame ſtate. In this ſenſe we may ſay, the civil wars of the Romans deſtroyed the republic; the civil wars in Granada ruined the power of the Moors in Spain; the civil wars in England began in 1641, and ended with the king's death in 1648.

Another ſubdiviſion of general war, is that kind of conteſt uſed when particular lords were allowed to make war with one another, to revenge injuries, inſtead of proſecuting them in the ordinary courts of juſtice. This privilege was ſometimes ſuſpended, eſpecially in the king's war, *bellum regis.* This appellation, *king's war*, was given to ſuch war as the king declared againſt any other prince or ſtate; on which occaſion the lords were not allowed to make private war againſt each other, as being obliged to ſerve the king with all their vaſſals. The conteſts about religion have produced another ſubdiviſion of general war, denominated *religious war*, which is uſually maintained in a ſtate on account of religion, one of the parties refuſing to tolerate the other. To theſe diviſions of war we may likewiſe add that of the *holy war*, which was anciently maintained by leagues and croiſades for the *recovery*, as they termed it, of the Holy Land.

Having thus ſhewn that the art of war is the moſt extenſive and uſeful ſcience imaginable, it will follow that every conſiſtent attempt to facilitate the underſtanding of it muſt meet with a favourable reception, not only from thoſe who are deſirous of attaining a competent knowledge in it, but likewiſe by ſuch as have already made a conſiderable progreſs in the art of Tactics; and our opinion in this particular ſeems in ſome meaſure confirmed by the very copious liſt of ſubſcribers to the work now before us, among which are ſome of the moſt illuſtrious perſonages in the kingdom.

Mr. Simes, the ingenious author of this treatiſe, which is intended to comprehend all the grand operations of war, ſeems to have derived many of the rules here given from his own experience when in actual ſervice: theſe he has delivered, amongſt a multitude of curious obſervations made by others; by which means he has rendered his performance very entertaining to every one, as well as uſeful to thoſe who are immediately concerned in the art of war.

In treating on the articles of ſubſiſtence, ſutlers, beer, ſpirits, &c. Mr. Simes very ſenſibly remarks, 'that the ſole cauſe of the great deſertion in our army is owing to the very poor pittance which the ſoldiery receive; for after the ſeveral deductions are made, it will appear (ſays Mr. Simes) that in ſome corps the ſoldier does not receive more than five guineas and a half to ſubſiſt on for the whole year: but however diſtreſsful this may appear, and however improper to be introduced under the head of ſuch articles as I am now treating of, yet I cannot drop the ſubject (continues he) or write without the feelings of an old ſubaltern, which ſtation I was long in. I ſhall therefore here preſent my readers with a ſcheme of an enſign's conſtant expence, compared with his yearly income.

Scheme of an Enſign's conſtant Expence.

Expences, -		by the year.		
Breakfaſt, - -	L.	2	2	0
Dinner, - -		18	4	0
Wine and beer, - -		9	2	0
Four ſhirts, 4 ſtocks, and 4 handkerchiefs, *per* week,		3	0	8
Four pair of ſtockings, and two nightcaps, *per* week,		1	10	4
Hair-powder, pomatum, ſoap, black balls, pens, paper, ink, wax, and wafers, - -		3	0	8
A ſoldier to dreſs his hair, ſhave, &c. -		2	12	0
Total,		46	11	8
Subſiſtence, -		54	15	0
Balance, - -		8	3	4
Yearly arrears, -		7	14	3
Total balance, -		15	17	7

N. B. Neither cloaths nor pocket-money included.

'Beſides this, when in barracks, there will be an additional expence for waſhing of ſheets, pillow-caſes, bed-curtains, towel, and bed-rug.'

Mr. Simes, from this calculation, proceeds to ſhew how inadequate the pay of an enſign is, to ſupport the character, and to repreſent to his readers the diſtreſſed condition, of a ſoldier. 'Though my inclination and my heart (ſays Mr. Simes) feels for the enſign, yet I want words to do juſtice to the character, in order that that auguſt aſſembly (we ſuppoſe he means one or both houſes of parliament) may be induced to relieve their wants, and put them upon a more reſpectable footing with reſpect to pay, which, from the colonel downward, is by much too little, as every one muſt allow, who conſiders that the preſent pay was eſtabliſhed above a century ago, at which time it was worth near three times its preſent value.

'I have heard it ſaid (continues he) that the ſalaries of the judges are raiſed on account of the dearneſs of travelling, &c. I do not diſapprove of the meaſure; their dignity and conſequence ought to be ſupported. Why then are not the colonel's pay, and thoſe downwards, augmented alſo? Have they (the judges he means) more merit than the military? Do they go through more fatigues and hardſhips? Do they hazard more climates? Do they fight more battles? Do they do more good for their country? Why then *are* ſo honourable, ſo deſerving, and ſo reſpectable a part of the community to be thus neglected? The conſequences are, that we daily ſee a number of excellent officers ſelling out.'

We cannot readily ſubſcribe to the truth of this extract, for this very obvious reaſon, that although general commanders, either in the army or navy, may be ſuppoſed to rank with the judges, and conſequently admit of a compariſon with them, we believe it will be certainly found, upon ſtrict enquiry, that more commanders in the army have made immenſe fortunes by their profeſſion, than judges have by the law. We may inſtance in a *Marlborough*, a *Clive*, an *Albemarle*, and may we not add a *Howe?* all within our own memory. It is true, if we deſcend to the lower orders in each profeſſion, the compariſon will no longer hold good. Attornies in the law, and non-commiſſioned officers, bailiffs and private ſoldiers in the army, are certainly not upon equal terms. In theſe ranks the former have greatly the advantage of the latter, it being well known (to the coſt of many) that the attornies (thoſe learned-unlearned gentlemen, as the Spectator very properly calls them) frequently receive as much for ſcribbling a ſtupid letter of ten lines, as a ſubaltern in a marching regiment does for his whole day's duty.

Mr. Simes ſtrongly recommends to the attention of the young officer a moderate knowledge in ſeveral branches of ſpeculative ſcience; for, ſays he, 'notwithſtanding a general may obtain ſufficient light into the principal parts of his profeſſion, by conſulting that experience which is gained in armies, by employing his own induſtry, and by making the neceſſary enquiries; yet there are others which require ſkill and knowledge, and ſome acquaintance with the rules of theoretical ſcience; eſpecially with thoſe of geometry and aſtronomy. And without having recourſe to the more difficult branches of theſe two ſciences, there are certain parts of them, which, though they require little labour to attain, are of the greateſt uſe.' Accordingly, in treating of camps, he remarks, that 'men, in general, form their opinion of the ſize of a camp or of a city, from the circumference only; and when they are told that a camp, or a city, *Megalopolis*, for example, contained fifty ſtadia in circumference, and *Lacedæmon* only forty-eight, and yet that this latter city was twice as large as the former, they know not how to believe it. And if any one, deſigning to increaſe the ſurpriſe, ſhould affirm that it is poſſible for a city or camp, which contains only forty ſtadia in circumference, to be twice as large as another which contains one hundred, they are ſtruck with the greateſt aſtoniſhment. The cauſe of this ſurpriſe is, that men forget thoſe principles of geometry which they learned in their youth. I was the rather inclined (ſays he) to take ſome notice of theſe things, becauſe it is not the vulgar alone, but ſome even of thoſe who are employed in the adminiſtration of ſtate, or placed at the head of armies, who are ſometimes aſtoniſhed, and not able to conceive that *Lacedæmon* might have been a much greater city than *Megalopolis*, though it was leſs in its circumference. In the ſame manner, likewiſe, they are perſuaded, that, by only reviewing the circumference of a camp, they can eaſily determine the number of the troops which it contains. Mr. Simes adds, 'Let this then ſerve as a leſſon to thoſe perſons, who, though they are ſo ignorant as not to conceive how theſe things can be, yet nevertheleſs are deſirous of commanding armies, and of preſiding in the government of ſtates.'

We cannot help remarking here, that, notwithſtanding the ſeverity of Mr. Simes's cenſure, the principle on which his argument is founded is not ſo extremely obvious. Neither can we perſuade ourſelves that the comparative magnitude of the two cities, here ſpoken of, related wholly to the ground on which they ſtood, as he ſuppoſes. The magnitude of cities is generally reckoned from the number of their inhabitants, and not from the ſpace which they occupy. And this may proceed either from the greater cloſeneſs of the buildings in one than in the other, or from the greater number of inhabitants that one houſe contains. Beſide, if we ſuppoſe the city of *Lacedæmon* to have been a ſquare of twelve ſtadia in each ſide, and a ſquare is the moſt capacious four-ſided figure that can be formed under the ſame circumference, it may eaſily be ſhewn, that if the perimeter of *Megalopolis* was fifty ſtadia, and contained but half the ſpace which the city of *Lacedæmon* did, that its length muſt be about $21\frac{2}{3}$ ſtadia, whilſt its breadth could be no more than about $3\frac{1}{3}$ ſtadia. A diſproportion which is not probable to have exiſted in the formation of it.

With reſpect to the knowledge which our author thinks it is neceſſary for a general to have in aſtronomy, he obſerves, that one of the moſt neceſſary articles is, 'to be able to inveſtigate the theory of the days and nights. If indeed,' ſays he, 'the days and nights were at all times equal, there would be no need of ſtudy in order to acquire knowledge which would in that caſe be common, and obvious to all. But ſince they are different, not only each from the other, but alſo from themſelves, it is plainly a matter of great importance to know the laws by which they are ſeverally diminiſhed or increaſed: for unleſs he be acquainted with the differences, how ſhall a commander be able to meaſure with exactneſs the time of a concerted march, either by night or by day? How can he be aſſured, without this knowledge, that he ſhall not either arrive too early or too late? It happens alſo on ſuch occaſions, and indeed on ſuch alone, that the firſt of theſe miſtakes is more dangerous than the other; for he who arrives too late, is only forced to abandon his deſign on perceiving his error, while he is yet at a diſtance, and may return back again with ſafety: but he who comes before the appointed time, being diſcovered by the enemy upon his approach, not only fails in his intended march, but is in danger alſo of ſuffering an entire defeat. It is time, which indeed principally governs in all human actions, and moſt particularly in the art of war. A commander, therefore, ſhould be perfectly acquainted with the time of the ſummer and winter ſolſtices, the equinoxes, and the different degrees of the diminution or increaſe of the nights and days, as they fall between the equinoxial points. For this is the only method that can enable him to adjuſt his motions to the courſe of time.' After being well acquainted with the definitions here ſpecified, our Author recommends a farther progreſs into practical aſtronomy. 'For it is not leſs neceſſary for a commander to know diſtinctly the ſeveral portions of the day and night, in order to determine the proper hour of riſing, and putting the troops in motion; for, without beginning well, it is impoſſible to obtain a happy end.'

'Now the time of the day may be eaſily known by the ſhadow from the ſun, by the courſe which the ſun takes, and by the different degrees of his elevation above the earth. But it is not ſo eaſy to diſtinguiſh the time of night, unleſs to thoſe who are verſed in the doctrine of the ſphere, and are able to follow the courſe of the twelve ſigns, and to mark their diſpoſition in the heavens. With this knowledge it is a matter of no difficulty; for though the nights are unequal, yet in the courſe of every night ſix of the twelve ſigns are raiſed above the horizon; it neceſſarily follows, that at the ſame times of the night, equal parts of the twelve ſigns muſt always appear. When it is known, then, what part of the zodiac the ſun occupies in the day, nothing more is required than, at the time of his ſetting, to draw a line diametrically through the circle: when this is done, as much as the zodiac ſhall afterwards riſe above the horizon, ſo much of the night will be alſo known. When the nights are cloudy, recourſe muſt be had to the moon; for this planet is of ſuch a magnitude, that in whatever part of the heavens it may happen to be, the light of it may always be diſcerned. It is ſometimes from the time of its riſing, and ſometimes from thoſe of its ſetting, that the hours of the night are to be computed. But it will firſt be requiſite to know, with exactneſs, the different times of its riſing upon each ſeveral day; nor is this knowledge difficult to be obtained, for, as the courſe of the moon is completed in a ſingle month, the right apprehenſion of the progreſs in that period will ſerve equally in all the reſt.'

How the Author felt himſelf, on finiſhing this elaborate piece of aſtronomy, we cannot tell; but if his feelings were any thing like our own after reading it, we ſcruple not to declare, that his head muſt have been in the ſame condition which our *uncle Toby*'s was, after attending to his brother *Shandy*'s explanation of *Locke's Idea of Duration.* His meaning is, however, good, as will more plainly appear from the following very ſignal inſtances which he gives of miſcarriages that have happened from a general's want of this kind of knowledge.

' *Cleomenes*, the king of *Sparta*, when he had reſolved to make an attempt upon *Megalopolis*, agreed with ſome of the garriſon, who were ſtationed upon that part of the wall that was called *Colæum*, that he would come with his forces in the night, about the time of the third watch; for this was the hour in which theſe men were appointed to take the guard. But not having before conſidered, that at the time of the riſing of the Pleiades, the nights were extremely ſhort, he did not begin his march from *Lacedæmon* till about the ſetting of the ſun: it was therefore full day before he arrived at the deſtined place. He had the raſhneſs, however, to attempt to ſtorm the city, but was repulſed with diſgrace and loſs, and was even in danger of ſuffering an entire defeat. Whereas, on the other hand, if he had been only exact in the computation of the time, his friends might have ſecured his entrance into the city, and the deſign might have been attended with ſucceſs.

' Thus again, King *Philip*, when he attempted to take *Melite*, was guilty of a double error: for not only the ladders which he carried were too ſhort, but he failed alſo with reſpect to time; for, inſtead of coming to the place in the middle of the night, as had been concerted, when the people would have been all faſt aſleep, he began his march from *Lariſſa* at an early hour; and having entered the territories of the *Melitæans*, as it was neither ſafe for him to halt, leſt the enemy ſhould gain notice of his approach, nor poſſible to return back again without being perceived, he was compelled by neceſſity to advance, and arrived at the city before the inhabitants were gone to reſt: but as he could not ſcale the walls, becauſe the ladders were not proportioned to the height, ſo neither was he able to enter through the gate, becauſe the time of the attack prevented his friends that were in the city from favouring his entrance. At laſt, therefore, having provoked the rage of the inhabitants, and loſt many of his men, he was forced to return back without accompliſhing his purpoſe; and inſtructed all mankind, for the time to come, to be ſuſpicious of his deſigns, and to ſet themſelves on their guard againſt him.' To this example our Author adds another of the ſame kind, in the caſe of *Nicias* the Athenian general, ' who having found a fair occaſion for drawing his army from the ſiege of Syracuſe, made choice of the proper time of night, and had retreated to a ſafe diſtance undiſcovered by the enemy, when it happened that the moon was ſuddenly eclipſed. Being ſtruck by this event, and vainly imagining that it portended ſome misfortune, he immediately ſuſpended his march. The conſequence was, that when he deſigned to continue his retreat on the following night, the Syracuſians having now gained notice of his motions, fell upon him as he marched, and rendered themſelves maſters both of the army and leaders. And yet, if he only had enquired of men that were acquainted with theſe matters, he might not only have not loſt his own proper time, but have rendered the accident itſelf ſubſervient to his purpoſe, on account of the ignorance of the enemy. For the ignorance of others is the ſureſt way of conducting ſkilful men to the accompliſhment of their deſigns. It is manifeſt then, that ſo much of aſtronomy ſhould be acquired, as may be neceſſary upon ſuch occaſions: and in order to obtain ſucceſs in military operations, the ſtudies of aſtronomy, geometry, and mathematics, are abſolute neceſſary to complete the general.'

We perfectly agree with the ingenious writer in opinion, that a competent knowledge in mathematical learning, eſpecially in the practical parts of it, is eſſentially neceſſary to every one whoſe ſituation is above the lower orders of mankind, and much more ſo to thoſe who are in that line of life, which may poſſibly lead them to the management of the higher concerns of human affairs, ſuch as ſharing in the adminiſtration, commanding of fleets, armies, &c. or being employed in other important national buſineſs. But after all that can be ſaid, half the misfortunes that are here recited could not poſſibly happen in our age, unleſs to the lack of aſtronomical knowledge, the general add *forgetfulneſs* alſo, and leave his watch behind him at his bed's head. Accurſed be thoſe clocks and watches! They will, in the end, be the ruin of all ſcience! ſo that a man ſhall not be able to thruſt a morſel, with propriety, into any one calling or concern in human life; and it will be well, if in time to come, the ſcience of aſtronomy, any more than the *ſucceſſion of our ideas*, be of any ſervice to us at all.

The ſtratagems made uſe of in war, to draw the enemy into an ambuſcade, are innumerable; a fertile genius (ſays Mr. Simes) will vary them almoſt to infinity. A very common one, and which ſeldom fails of ſucceſs, he thus deſcribes:

"Detach an officer, with a ſmall party, to inſult the enemy, with orders to retire when purſued, and by that means gradually decoy his purſuer into a defile, both ſides of which are lined with infantry. But in attempts of this nature, your main body muſt be ſo near your ambuſcade, as to be ready to ſupport them, in caſe the enemy ſhould have perceived your deſign, and fall upon their rear. The officer who advances muſt march very ſlow, leſt his horſes ſhould be out of wind before he begins his retreat. If he falls in with any waggons in ſight of the enemy, he muſt appear to plunder them; but leſt no ſuch opportunity ſhould happen, it may not be improper to cauſe a few waggons to proceed from a neighbouring village for that purpoſe; and if this will not do, he may then appear to have advanced with an intention to diſcover the poſition of the enemy: and if they ſhould continue inflexible, he may attack their advance guard.' Another method of decoying the enemy into an ambuſcade (our Author ſays) is, to ſend forty or fifty men into a village, not far from their camps, whilſt you take poſt, with your whole detachment, on the out-ſkirts, ſo as not to be perceived by the inhabitants. The officer who is ſent into the village muſt diſmount his troop, but not ſuffer his men to quit their horſes. He will then aſſemble the bailiff and peaſants, and order them to provide a certain quantity of forage, which they are to tranſport in three or four hours from that time. His next buſineſs is, to detach ſome of them to the neighbouring villages, with the like orders, with poſitive commands not to give the enemy intelligence of his being there; or in caſe they ſhould be obliged to own it, to report his party much ſtronger than it is. Theſe meſſengers being diſpatched, he muſt ſuffer no one to leave the village. In the mean-while, he will collect as much forage as poſſible. His videts are to be ſo poſted, as to give intelligence of the enemy's approach, and the main body are to continue in their ambuſcade, in the out-ſkirts of the place.

'When the enemy appears (which they will not fail to do) he muſt endeavour to carry off his forage, till he has drawn them to the place prepared for their reception; upon which he will face about, and ſtop them, till the troops in ambuſcade have time to attack them in flank.'

Our Author ſpeaks highly of redoubts, and of their uſe to an army drawn up in order of battle; and very judiciouſly ſupports his opinion on this head by the teſtimony and practice of the greateſt generals that Europe has produced.

In the wars between Charles XII. king of Sweden, and Peter the Great, Czar of Muſcovy, the former of theſe illuſtrious heroes (Mr. Simes obſerves) was always victorious before the fatal battle of *Pultowa.* 'The ſuperiority he had conſtantly before maintained over the Muſcovites is almoſt incredible: it was no unuſual thing for 10 or 12,000 Swedes to force intrenchments, defended by 50, 60, or even 80,000 Muſcovites, and to cut them to pieces. They never enquired after their numbers, but only after the place where they might be found.

'The *Czar Peter,* who was the greateſt man of his age, bore the bad ſucceſs of that war with a patience equal to the greatneſs of his genius, and ſtill perſiſted in fighting, on account of exerciſing his troops, and inuring them to hardſhips. In the courſe of his adverſities, the king of Sweden laid ſiege to *Pultowa*: upon which the Czar called a council of war, where it was a long time debated, and various opinions were given, concerning the ſtep moſt proper to be taken in this exigency. Some were for ſurrounding the king of Sweden with the Muſcovite army, and throwing up a large intrenchment, in order to oblige him to ſurrender. Others were for burning all the country within 100 leagues in circumference, to reduce him by famine; which opinion was far from being the worſt, and was alſo moſt conformable to that of the *Czar.* Others, however, objected to it, by obſerving, that it could never be too late to have recourſe to ſuch an expedient; but that they ought to hazard a battle, becauſe the town and its garriſon were in danger of not being carried, by the invincible obſtinacy of the king of Sweden, where he would find a large magazine, and a ſufficient ſupply of every thing to enable him to paſs the deſart with which they propoſed to ſurround him. This being at length the determined opinion of the council, the *Czar* thus addreſſed himſelf to them:

"Since we have come to a reſolution to fight the King of Sweden, nothing remains but to agree about the method, and to make choice of that which promiſes the moſt ſucceſs. The Swedes are well exerciſed, well diſciplined, adroit under arms, and impetuous in their charge. Our troops are not inferior to them in point of reſolution; but they certainly are in many other reſpects: it therefore becomes neceſſary to fall on ſome ſcheme that may render this ſuperiority of theirs uſeleſs to them. They have frequently forced our intrenchments, and have always defeated us in the open field by dint of art, and by the facility with which they form their manœuvres. In order, then, to counterbalance theſe advantages in the enemy, I propoſe to draw near to him; to throw up ſeveral redoubts in the front of our infantry, with deep ditches before them; to fraiſe and palliſade them, and to defend them with infantry; and after having erected thoſe works, which will not require above a few hours labour, to wait for the enemy with the reſt of our army behind them. He muſt infallibly be broken in attacking them, muſt loſe great numbers, and will both be weakened, and in great diſorder, when he attempts to paſs the redoubts to charge us; for it is not to be doubted that he will raiſe the ſiege to engage us, as ſoon as he perceives that we are within his reach.

"We muſt therefore march in ſuch manner, as to arrive before him towards the cloſe of the day, that he may be thereby induced to defer his attack till the day following, and take the advantage of the night to erect theſe redoubts."

'Thus ſpoke the Sovereign of the Ruſſians, and all the council approved of the diſpoſition. Orders were given for the march, for tools, faſcines, chevaux-de-frize, &c. and towards the evening of the 8th of July, 1709, the Czar arrived in the preſence of the King of Sweden. This prince, although he was wounded at that time, nevertheleſs informed his general officers, that he intended to attack the Muſcovite army the day following; and accordingly, having made the neceſſary diſpoſitions, and drawn up his troops, he marched a little before day-break.

'The *Czar* had thrown up ſeven ſtrong redoubts in his front, with two battalions poſted in every one, behind which was all his infantry, having its flanks covered by his cavalry. In this diſpoſition, therefore, it was impracticable to attack the Muſcovite infantry, without having firſt carried the redoubts, becauſe they could neither be avoided, nor was it poſſible, at the ſame time, to paſs between any two of them, without being deſtroyed by their fire. The King of Sweden and his generals remained totally ignorant of this diſpoſition till the moment they ſaw it. But the machine, as it were, having been once put into motion, it was now impoſſible to ſtop it. The Swediſh cavalry preſently routed that of the Muſcovites, and even purſued them too far; but their infantry was ſtopt by the redoubts, which made an obſtinate reſiſtance. Every military man knows the difficulty that uſually attends the taking of a good redoubt; that it requires a diſpoſition on purpoſe; that a great many battalions muſt be employed, in order to be able to attack it in ſeveral places at once; and that after all, their ſucceſs is extremely uncertain. Nevertheleſs, the Swedes carried three of thoſe, although it was with great difficulty; but they were repulſed at the others with great ſlaughter. All their infantry was broke and diſordered, while that of the Muſcovites, being drawn up in order at the diſtance of 200 paces, beheld the ſcene with great tranquillity. The King and the Swediſh generals ſaw the danger in which they were involved; but the inactivity of the Muſcovite infantry gave them ſome hopes of being able to make their retreat. It was abſolutely impoſſible for them to do it with any regularity, for they were totally in confuſion. However, as it was the only remaining ſtep they had to take, after having withdrawn their troops from the three redoubts they had carried, and from the attack of the others, they proceeded to put it in execution. In the mean time the *Czar* called together his general officers, and aſked their advice concerning what was to be done at this conjuncture; upon which Monſieur *Alert*, one of the youngeſt among them, without even allowing time to any of the others to declare their ſentiments, thus addreſſed himſelf to his ſovereign: 'If your Majeſty does not attack the Swedes this inſtant, they will be gone, and you will loſe the opportunity.' This being acceded to, the line advanced in good order through the intervals between the redoubts, leaving them guarded, to favour their retreat in caſe of accident. The Swedes had but juſt halted to form their broken army, and to reſtore it to ſome order, when they ſaw the Muſcovites at their heels. Neverthelеſs, confuſed as they were, they made an effort to return the charge; but order, which is the ſoul of battle, being totally wanting, they were diſperſed without oppoſition. The Muſcovites not having been accuſtomed to conquer, were afraid to purſue them; ſo that the Swedes retreated to the *Boriſthenes*, where they were afterwards taken priſoners.'

In treating of the manner of engaging the enemy, Mr. Simes obſerves, 'that when two armies arrive within a certain diſtance of each other, they both begin to fire, and continue their approaches, till they come within about forty or fifty paces; where, as is uſually the caſe, either one or the other takes to flight; and this is what is called a charge. It may indeed be thought extraordinary, that they ſhould not be able to make a better; I look upon it, however, as an impoſſibility, without the uſe of the cadence *. But let two battalions which are to engage each other, march up with ſtraight ranks, and without doubling or breaking, and ſay which of them will gain the victory; that which gives its fire in advancing, or the other that reſerves it? Men of any experience will, with great reaſon, give it in favour of the latter: for, to add to the conſternation into which the former muſt be thrown, in ſeeing their enemy advancing upon them, through the ſmoke, with his fire reſerved, they will be either obliged to halt, or at leaſt to march very ſlow, till they have loaded again; during which time they are expoſed to a dreadful havock, if he enlarges his pace, and falls upon them before they are ready again.'

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* Our Author explains, in another place, what he means by cadence, viz. a kind of meaſured march, dependent on the drum and fife; by which means every man keeps his proper rank and diſtance, whether they march with greater or leſs celerity.

From this extract Mr. Simes ſeems clearly of opinion, that it will eventually be more advantageous to receive the enemy's firſt fire. And in this remark he appears to be juſtified by the obſervations of that great general, *Marſhal Count Saxe*, who, in his Memoirs upon the Art of War, informs his readers, that he was himſelf an eye-witneſs, at the battle of *Belgrade*, of two battalions being cut to pieces in an inſtant, owing, entirely, to their not waiting to receive the enemy's firſt fire; of which the following is an exact relation:

"Being ſurrounded (ſays the Marſhal) by a thick fog, which rendered it impoſſible for us to diſcern any thing; a ſtrong blaſt of wind ſuddenly aroſe, and diſperſed it, when we immediately ſaw the battalion of Lorrain, and that of *Neuperg*, upon a hill called the Battery, and ſeparated from the reſt of our army. *Prince Eugene*, at the ſame time, diſcovering a party of horſe in motion upon the ſide of the mountain, aſked me if I could diſtinguiſh what they were? I anſwered, Thirty or forty Turks. Then, replies he, thoſe two battalions are undone. At which time I could perceive no appearance of their being attacked; not being able to ſee what was on the other ſide of the mountain: but galloping up at full ſpeed, I no ſooner arrived in the rear of *Neuperg*'s colours, than I ſaw the two battalions preſent, and give a general fire upon a large body of Turks, at the diſtance of about thirty paces; inſtantaneouſly after which, the Turks ruſhed forward through the ſmoke, without allowing them a moment's time to fly, and with their ſabres cut the whole to pieces upon the ſpot. The only perſons who eſcaped were *Mr. De Neuperg*, who happened luckily to be on horſeback; an enſign, with his colours, who clung to my horſe's mane, and incumbered me not a little; and two or three privates. At this inſtant came up *Prince Eugene*, almoſt quite alone, being attended only by his body-guard; but the Turks, of their own accord, retired. Here the Prince received a ſhot through his ſleeve. Upon the arrival afterwards of ſome cavalry and infantry, M. *Neuperg* deſired a detachment to ſecure the clothing: upon which ſentries were immediately poſted at the four angles of the ground occupied by the dead bodies of the two battalions; and their clothes, hats, ſhoes, &c. collected in heaps together; during which time I had curioſity enough to count the number of Turks which had been deſtroyed by the general diſcharge of the two battalions, and they amounted to no more than thirty-two; a circumſtance which has by no means increaſed my regard for theſe firings."

Throughout the whole of this performance, the ingenious Author illuſtrates his ſubject, and at the ſame time entertains his readers, with many curious anecdotes, and pleaſing relations of ſtratagems which have been made uſe of by the moſt illuſtrious generals and commanders, extracted from ancient and modern hiſtory; one or two of which we ſhall here ſelect.

'*Philip*, King of *Macedon*, rendered himſelf maſter of *Prinaſſus*, after he had almoſt deſpaired of ſucceſs, from the impracticability of carrying on his works, in an extremely rocky, and almoſt impenetrable ſoil, by the following ſtratagem: He ordered the ſoldiers to make a great noiſe under ground, in the day time, as if they were employed in digging the mines; and in the night to bring earth from different parts, and to lay it along the mouths of the pits that were opened; that the beſieged, on ſeeing a large quantity of earth, might be ſtruck with apprehenſions of their danger. At firſt, however, the inhabitants diſplayed a great ſhew of bravery, and ſeemed determined to maintain themſelves in their poſts. But when *Philip* informed them, by beating a parley, and ſending them a letter, ſaying, that the wall was undermined to the length of 400 feet; and that he left it to their choice, whether they would now retire with ſafety, or remain till he ſhould ſet fire to the props, and be then deſtroyed amidſt the ruins of the place; in leſs than five minutes they gave an entire credit to this account, and delivered up the city.

'*Gonſalvo*, who was Lieutenant-general to *Spinola*, and Governor of *Milan*, in 1624, intending to poſſeſs a little walled village in the Palatinate, called *Ogerſheim*, diſpatched an officer, at the head of ſome troops, upon that errand. On the firſt alarm, nine-tenths of the inhabitants removed to *Manheim*, leaving behind them about twenty inſignificant people, and a poor ſhepherd, who, beſides being a brave fellow, was a man of humour. The ſhepherd in good time faſtened the gates, let down the drawbridge, and made a wonderful ſhew for reſiſtance. A trumpeter accoſted the village in form; upon which the few inhabitants that remained made their eſcape through a poſtern gate, and left only the ſhepherd, and his ſhepherdeſs, big with child. This unaccountable peaſant, in the ſtyle of the repreſentative of a garriſon, gave audience, from the walls, to the military herald, and made his terms of capitulation, inch by inch; contracting, at the ſame time, for the preſervation of the ſtate, and the free exerciſe of the Proteſtant religion. Judge, therefore, what ſurpriſe the Spaniards felt, when they entered the village, and found him alone in it. Yet the droll preſerved the muſcles of his countenance inflexible; and ſome weeks afterwards, when his wife lay in, he deſired the great *Gonſalvo* to be ſponſor; which honour the pompous Caſtilian, for the jeſt's ſake, could not decline, but, on the contrary, ſent her ſome very handſome preſents. This account, the hiſtorian (*F. Spanheim*, Mem. de Elect. Palatine) ſays, might appear to poſterity a little romantic, if the notoriety of it had not been a circumſtance indiſputable at the time it happened.'

Another extraordinary military anecdote, relative to an event which happened towards the cloſe of the laſt century, when *Marſhal Catinat* invaded *Piedmont*, is as follows:

'It was of the higheſt importance to the King, then the Duke, to march in time for putting *Turin* in a better poſture of defence. To this end he diſpatched the Count de *Santena*, then a Major, and ſince a General, with a few hundred men, to *Avigliano*, an old caſtle about three German miles from *Turin*, which commands the road and valley of *Souſa*. As the French army, which conſiſted of 30,000 men, was for paſſing by *Santena*, he fired at them with what little artillery he had. *Catinat*, who was no leſs ſurpriſed than provoked at this inſult, ſent to the caſtle, threatening to hang up the commanding officer: who returned for anſwer, he ſhould never have him alive; and that till the artillery ſhould be brought before the caſtle, no ſurrender was to be effected. *Catinat*, now ſtill more incenſed, ordered a battery to be erected, and ſummoned the caſtle a ſecond time. *Santena* anſwered, that a breach muſt firſt be made; which being begun, he offered to capitulate. *Catinat* ſent a lieutenant into the caſtle, to ſettle the articles of capitulation; but as a preliminary condition, demanded, that the ſoldiers ſhould be made priſoners of war, and the officers hanged. Upon this *Santena*, taking the lieutenant into his chamber, ſhut the door, and conducted him between two barrels of gunpowder, with two lighted matches lying by. *Santena* taking one of the lighted matches, got upon one of the powder-barrels, and deſired the Lieutenant to follow his example; adding, that ſince he muſt die, many more of the French ſhould take a ſpring into the air, before all the *Piedmonteſe* in the caſtle ſhould loſe their lives. The Lieutenant ſo little reliſhed this compliment, that he begged of *Santena* to lay aſide ſuch a deſperate deſign, promiſing to do all that lay in his power for obtaining an honourable capitulation for the garriſon. Upon this aſſurance, the Commandant diſmiſſed the Lieutenant; who having made his report to *Catinat*, the Marſhal ſaid, I muſt ſee this man of ſuch extraordinary ſpirit and reſolution; and allowed that he and his men ſhould march out with their ſwords. As *Santena* paſſed by him, the Marſhal ſaid, that he did indeed well deſerve to be hanged; but to ſhew him that he could eſteem courage and bravery in an enemy, he ſhould dine with him that day. At table, ſome French officers upbraided *Santena*, on account of the Duke of Savoy's forming a league with heretics, againſt the Moſt Chriſtian King. *Santena* remained ſilent for ſome time, till at laſt he aſked the Marſhal, whether he would allow him freedom of ſpeech? *Catinat* conſenting, he replied, that his maſter had indeed, for ſelf-defence, taken up arms againſt the King of France, and had entered into alliance with heretics, ſuch as the Engliſh and Dutch; nay, further, that his maſter was for doing ſomething worſe, and had ſent to Conſtantinople, to negotiate a league with the Turks; but his Moſt Chriſtian Majeſty had been unluckily beforehand with him there. *Catinat* laughed at the officers who had forced this keen repartee from *Santena*, ſaying, this might teach them never to inſult brave men under misfortunes.'

In this pleaſing manner Mr. Simes leads his readers through the moſt eſſential parts of tactics.——We have but one piece of advice to offer him, and that is, to cancel his title-page, &c. and call this the Second Volume of his *Military Medley*.

ART. II. *Eight Eſſays, or Diſcourſes,* &c. Tranſlated from the Spaniſh of Feyjoo, by a Gentleman. 8vo. 5 s. Boards. Payne, Dilly, &c.

THIS Volume of Eſſays on hiſtorical ſubjects confirms us in the opinion we have already formed, and had frequent occaſions to expreſs, concerning the good ſenſe and learning of this reſpectable Writer. A great variety of curious hiſtorical facts are here collected, with a view to illuſtrate and ſupport the Author's ingenious obſervations on the ſubjects enumerated in the title.

The firſt Eſſay treats of the difficulties which attend the writing of hiſtory; contains examples of the principal faults in hiſtorical compoſition, taken from the moſt eminent authors, ancient and modern; and examines ſeveral hiſtorical incidents and events, which, in the opinion of the vulgar, paſs for indiſputable, in order to ſhew that they are either falſe or doubtful.

The principal object of the ſecond Eſſay, on the Divorce of Hiſtory from Fable, is to prove that the ancient fables are not, as many have maintained, to be traced up to the events recorded in the ſacred hiſtory.

In the Eſſay on Books of Inſtruction, with reſpect to politics, Feyjoo maintains, that books can be of little uſe in teaching the practical art of government; ſince the variety of coincident circumſtances is ſo great, that the ſame combination can never be expected to occur in any new caſe in politics, which has already been deſcribed in hiſtory;—and that where policy has for its object the good of the community, the requiſites are, a noble innate diſpoſition, a clear underſtanding, and inflexible virtue; and where its end is power, cunning and hypocriſy will be of more avail than the moſt complete knowledge of the ſcience of politics, as taught in books.

In the apology for, or vindication of, the characters of ſome perſons who have been famous in hiſtory, we find a great variety of judicious obſervations, concerning—the celebrated ſtory of *Empedocles* caſting himſelf into Mount Ætna—the true characters of *Democritus* and *Heraclitus*—the philoſophy and conduct of *Epicurus*—the value of the writings of Pliny the Elder, and of *Lucius Apuleius*—and concerning the political and perſonal character of *Tamerlane*, particularly with reference to *Bajazet*.

In a Letter concerning the Writings of Lord Bacon, the Author endeavours to prove, that he was the firſt philoſopher who brought into diſcredit the method of ſyſtematizing on the ground of conjecture, and who pointed out the track which philoſophers ought to purſue in their reſearches into nature.

The concluding Letter, on the ſubject of *The Wandering Jew*, contains many curious particulars concerning the perſons who have appeared under that name, from the year 1229 to 1699, pretending to have been alive from the time of our Saviour: and affords one of the moſt ſtriking proofs of the height of credulity to which the human mind, under the influence of ſuperſtition, and practiſed upon by the artifice of impoſture, is capable of being carried.

On the whole, this volume abounds with judicious remarks on hiſtorical ſubjects, which will amply repay the labour of an attentive peruſal.

⁂ Since writing the above Article, we have obſerved, in the public prints, an advertiſement of the whole of this Gentleman's Tranſlations from Feyjoo, in 4 vols. 8vo, containing 29 Diſcourſes; price 1 l. 1 s. in boards. The Tranſlator's name ſtands in the advertiſement, viz. John Brett, Eſq;

Art. IV. *Joannis Brunonis*, M. D. de Medicina Prælectoris, Societatis Regiæ Medicæ Edinenſis Præſidis, *Elementa Medicinæ*. 12mo. 6 s. Boards. Edinb. 1780. Sold by Dilly in London.

AND who is *Joannes Bruno?* We have read of a Saint Bruno, the founder of the Carthuſian Order; but we ſcarcely think our preſent acquaintance any way related to him. *Bruno!* We remember to have heard of a John Brown at the Univerſity of Edinburgh, a celebrated Latiniſt and Theſis-writer; and if we were ſure that Bruno is good Latin for Brown, we ſhould from ſeveral tokens conclude this to be the man. Whoever he be, let us ſee what he has to ſay to the Public.

He begins with telling us, that he has ſpent more than twenty years in learning, teaching, and diligently examining every part of medicine. That the firſt luſtrum was paſſed in hearing, believing, and treaſuring up; the ſecond, in looking over, ordering, and furbiſhing his ſtores; the third, in doubting whether they were good for any thing, and deploring that he had ſpent ſo much time to little purpoſe. It was not till the fourth lucky period, that light began to dawn; at firſt, faint and obſcure, "Quale ſub luce maligna eſt iter in ſylvis;" but now, we may preſume, ſhining in full meridian luſtre, capable of illuminating, not only this favoured votary of Apollo, but the whole medical world.

We ſhall attempt to give our Readers ſome little glimpſe of this *new light*; though, for want of perfect illumination in ourſelves, we deſpair of communicating any great degree of it to others; and muſt refer thoſe to the original ſource who wiſh for a more thorough irradiation.

The property, by which animated is diſtinguiſhed from inanimate matter, of being put into action by external things, as heat, air, food, &c. is by this Author termed *incitability*, and the things themſelves, *inciting powers.*

The effect produced by the action of inciting powers upon incitability, he calls *incitation.*

In proportion as incitation has taken place, incitability is exhauſted, and inciting powers loſe their effect. On the contrary, the leſs incitation has been produced, the more incitability remains within, and inciting powers exert the greater effect.

There are two terminations of incitation; 1ſt, The exhauſtion of incitability from too violent an action of the inciting powers, which brings on *indirect debility*; 2dly, Exceſs of incitability, from a deficiency of inciting powers, bringing on *direct debility.*

A due degree of incitation confers health; its exceſs, or deficiency, produces diſeaſe. There is *no other ſtate of the living body* than what is compriſed within theſe diſtinctions; and *no other cauſe of diſeaſe.*

The diſeaſes proceeding from too great incitation are the *phlogiſtic*; thoſe from too little incitation, are the *aſthenic.* The former, this Writer tells us, were tolerably underſtood, with reſpect to their cure, by Sydenham; the latter, by *nobody.*

So far we proceeded in the Author's ſyſtem with ſome degree of clearneſs of conception; but on coming to the application of theſe principles, the exceſſive perplexity of the language (evidently owing to a ſtudied elegance), and the want of preciſion in the fundamental ideas, ſoon involved us in ſuch darkneſs, that we were obliged to lay aſide the book, in deſpair. The Writer, as appears by the title-page, is alſo a *lecturer.* To thoſe who have the advantage of hearing his doctrine in its enlarged form, it may, doubtleſs, appear more intelligible; for our own parts, we confeſs we are not able to go along with him in this ſummary.

One thing it is obvious to remark from the ſlight view we have taken of this ſyſtem. It is founded on a fancied ſimplicity, whereby a ſhorter road to the acquiſition of the healing art is ſuppoſed attainable. For by making only two claſſes of diſeaſes, totally oppoſite in their natures, it would ſeem that we can never be at a loſs to aſcertain the claſs of the diſeaſe preſented to us, and the conſequent method of treatment. But it has been juſtly obſerved by the illuſtrious Baron Haller, that very ſimple views of nature are ſcarcely ever juſt ones. Though the main ſprings of the animal machine may be few, were we capable of ſeeing them; yet as far as our limited faculties can penetrate, it is a machine extremely complicated in its ſtructure, and various in its action: and when out of order, we muſt not venture to interfere in rectifying it, without attention to a numerous train of circumſtances, a neglect of any of which may overthrow the beſt laid plan of operation. That the art of medicine is tedious, and difficult of attainment, and uncertain in its efficacy, is as true now, as it was in the days of Hippocrates; and we apprehend will remain ſo, notwithſtanding all attempts like the preſent to ſimplify it.

This work is a *firſt volume*, containing only the MORBI PHLOGISTICI, divided into *Phlegmaſiæ*, *Hæmorrhagiæ*, *Exanthemata phlogiſtica*, and *Apyrexiæ phlogiſticæ*.

ART. V. *A Complete Phyſico-Medical and Chirurgical Treatiſe on the Human Eye: and a Demonſtration of Natural Viſion. The whole illuſtrated with a Variety of fine Engravings, &c. on a new Plan.* By Peter Degravers, M. D. Profeſſor of Anatomy and Phyſiology. Tranſlated from the French. 4to. 1 l. 1s. Boards. Law, &c. 1780.

THE firſt thing that ſtrikes the Reader, on opening this performance, is an *Apology*—and never was one more neceſſary—for the *ſtyle* of this tranſlation; which, it ſeems, was executed by *the Author*, who declares himſelf ‘ too conſcious of his deficiency, not to aſk his Reader's pardon beforehand, and give him warning of the fact, *before to treſpaſs* on his time.’ He always intended, he adds, to tranſlate it into Engliſh, ‘ and afterwards to have it reviſed by a perſon *able to the taſk*;’ but found himſelf obliged to deſiſt, ‘ having met with none who could keep to the ſenſe, in reforming the ſtyle.’ This apology will not be readily admitted by any Engliſh Reader; who cannot but perceive that the greater part of the numerous tranſgreſſions againſt the Engliſh idiom, which occur almoſt in every part of this work, might eaſily have been corrected even by a perſon unacquainted with the ſubject; not only without injury to the ſenſe, but to the improvement and elucidation of it; eſpecially under the inſpection of the Author. Such expreſſions as thoſe above quoted from the *Apology*, and others equally offending againſt idiom, might have been corrected by the moſt unlettered Engliſhman;—ſuch as 'letting tunics *macerate into* the water:'—'*performing* a little hole' in a body:—'*practiſing* a hole *at* a window ſhutter,' &c. &c. And though, in ſuch paſſages, the Reader cannot be at a loſs to underſtand the Author's meaning; it will eaſily be conceived, that there muſt be many others, in which, from the ſame cauſe, it will be rendered obſcure, or abſolutely unintelligible.

The Author commences his work with an anatomical deſcription of the human eye, and the parts immediately connected with it. This deſcription is illuſtrated with ſeveral plates, which appear to be very well executed; and is followed by obſervations on 'the nature and properties of light,' and on 'ſimple and natural viſion.' On this ſubject, he obſerves, that 'natural and ſimple viſion is not yet known, or at leaſt explained as it ought to be, and that no author has given any phyſical reaſons concerning it.' In ſhort, he finds fault with the ſyſtems of preceding philoſophers and writers on optics; and frankly tells us, 'he rejects them all.' But his own obſervations, at leaſt as they appear to us through the opaque *medium* of this tranſlation, are ſuch, that we cannot perceive that he has given us any thing better, or even ſo good, in their room. This part of the work is ſo very trifling, that the whole of it might with great propriety have been omitted; notwithſtanding the plauſible apparatus of *diagrams* and *demonſtrations.*

The Author next proceeds to treat of the diſorders of the eyes in general; and afterwards of the '*lacrymal ways*,' and of the harmony which exiſts between the '*productive* lacrymal ways, and the *abſorbent* ones;' or, in other words, between the *excretion* of the tears from the *glandula lacrymalis*, and their *abſorption* into the *puncta lacrymalia.* On this ſubject, he affirms, that though anatomiſts have in general maintained, that the immediate ſource of the tears came from the *glandula lacrymalis*; he is convinced that the excretory ducts of the *cornea* furniſh much more of that fluid, than the gland to which they have excluſively attributed that faculty; and that the excretory ducts of the *carcuncula lacrymalis*, of the *conjunctiva*, and thoſe of *Meibomius's glands*, furniſh at leaſt as many tears as the excretory ducts of the *cornea:* ſo that it is very eaſy to prove, that the *glandula lacrymalis* does not furniſh *one third* of them.

The Author lays great ſtreſs on this obſervation; not merely as a matter of anatomical curioſity, but as it indicates the true cauſe of ſeveral diſeaſes of the eye, originating from an increaſed

creaſed excretion in the parts above mentioned. Thus, to give only one inſtance; ſo large a quantity of tears may be furniſhed, in conſequence of the morbid relaxation and preternatural dilatation of the excretory ducts of the *cornea* and *conjunctiva*, as to deceive a practitioner who is ignorant of this circumſtance, and induce him to believe that there was an obſtruction in the *ductus ad naſum*; which nevertheleſs might be in the moſt perfect ſtate, though not capable of carrying off this unuſual quantity.

The Author next relates ſeveral experiments, the intention of which is, not only to prove the exiſtence of theſe excretory ducts in the *conjunctiva* and *cornea*; but likewiſe to ſhew, that the liquor which paſſes through them is furniſhed by the *aqueous humour*, which he accordingly conſiders as the moſt abundant ſource of the tears. He further endeavours to prove, that the aqueous humour itſelf is produced, or regenerated, by a kind of tranſudation from the *vitreous humour*; and produces experiments to ſhew, that this laſt body conſiſts of a capſulary tunic, incloſing a cellular ſubſtance, the cells of which have a communication with each other, and are full of a diaphanous *aqueous* fluid, which is conveyed into each cell through a great number of lymphatic veſſels, which paſs from the *choroides* and *retina*.

To ſhew the ſimilarity of the aqueous and vitreous humours, chemically examined, the Author, after letting out the aqueous humour from the eye of a ſubject lately dead, places the globe, a little inclined, upon a ſmall grate, which ſtands on a glaſs tumbler. A diaphanous fluid, like the aqueous humour, will drop from it gradually; and in leſs than ſix hours the eye will become flat. On examining it, the tunics of the vitreous humour will be found without fluid. On taking equal parts of this *vitreous* fluid, and of the *aqueous* humour, and evaporating them over a ſlow fire, in ſeparate veſſels, till they are reduced to one third; they will each be found to have acquired the ſame degree of viſcoſity as a weak ſolution of gum arabic; and ſome chryſtals will be found in each, when cold. Continuing the proceſs, each will produce an equal quantity of alcaline ſalt; which will be found to weigh about a tenth part of the quantity employed in the experiment.

According to an experiment of the Author's, the quantity of tears produced by each eye, in the ſpace of twenty-four hours, is commonly two ounces and upwards. He applies cloſe to the circumference of one of the eyes a ſmall drinking-glaſs; where it is ſuffered to remain half an hour. A light vapour is ſoon perceived, which condenſes into drops over the whole extent of the inſide ſurface of the glaſs. Theſe drops, we are told, amount to the weight of twenty or twenty-five grains. Being procured by perſpiration, they contain nothing of a ſaline or viſcous nature. This experiment is neceſſarily inaccurate, from the very nature of it; independent of any conſideration of the quantity of tears *abſorbed*, during the ſame time, by the *puncta lacrymalia*. The Author gives us a calculation on this laſt ſubject, which, we own, we do not underſtand.

After treating of the abſorbent part of the lacrymal ſyſtem, the Author gives us his *formulæ medicamentorum*; which we can by no means approve; as, in the greater part of them, the effective ingredients, when there are any in the Recipe, are overwhelmed by a rabble of non-effectives. Thus his *reſolving cataplaſm* conſiſts of a medley of no leſs than *fourteen* ſeeds, meals, flowers, and roots. An ounce of purging ſalts is not preſcribed, without a little hoſt of roots, leaves, and ſeeds, in its train. The Author, too, adopts the unintelligible jargon of the laſt century, when, in characteriſing a certain *decoction* of balm and betony, and two other equally unmeaning ingredients, and which—though no good reaſon can be given why—is ycleped Cephalic; he gravely tells us, that 'it fortifies the nerves, and refreſhes the animal ſpirits.' Nor can we conceive, why he gives to a certain compoſition, conſiſting of waters, ſpirits, oils, and balſam, the ſtrange title of *Fluidus electri vim habens*, and afterwards calls it an 'Electrical fluid.'

The laſt part of the work contains the Author's 'Curative Methods'—for the *Fiſtula lacrymalis*; for the diſorders of the eye-lids; for the external and internal diſorders of the globe of the eye; and for the complicated diſorders of the eye, and its attributes. We ſhall not attend him through this part of his work. Thoſe who particularly profeſs this branch of ſurgery, eſpecially the operative part of it, may probably, when they have made themſelves maſters of the Author's phraſeology, meet with ſome hints that will be uſeful to them. In conſequence of his uncouth idiom, we have not been always certain that we have fully caught his meaning, even in thoſe parts of his work which we have choſen as the ſubjects of the preceding analyſis.

Before we take our leave of this performance, we cannot help animadverting on a paſſage, in which the Author, ſurely with too great confidence, denies the efficacy aſcribed to *electricity*, in certain diſeaſes of the eyes, in two late publications. 'One,' he ſays, 'I would not have thought worth mentioning, had it not accounted for a *gutta ſerena* cured by poſitive electricity.'—'To this I object, that a blindneſs may have been cured by electricity, as well as ſome other diſorders; but that a *gutta ſerena* has, is one of the greateſt abſurdities, or a *downright ignorance*.'—We know not to what publication the Author alludes in this *civil* criticiſm: but in addition to Mr. Hey's and other ſucceſsful and well authenticated caſes that might be named, we ſhall only refer him to the concluding part of the following

Article; where little doubt can be entertained that the cure of an incipient *gutta ſerena* was effected by electricity: eſpecially when it is conſidered, that ſenſation was reſtored to each eye, ſingly, and *ſucceſſively*, on the *ſucceſſive* application of that remedy, on two days immediately following each other.

Speaking of the ſecond writer, he ſays,—' the other, a warm promoter of medical electricity, would have equally commanded my ſilence, had *it* not pretended to aſcertain many phyſical and moral impoſſibilities '—' A *fiſtula lacrymalis* is of ſuch a nature as not to be removed by any ſhock whatever, when exiſting either in the lacrymal *abſorbent ways*, or by a defect in theſe parts. I have, for the ſupport of my aſſertions, the experiments lately made by M. Mauduyt, at the expence of the French government. See his Extract for 82 patients electrified. *A Paris, chez Philippe-Denys Pierres*, Printer.'

We have not ſeen this *Extract*; but if we had, we ſhould ſtill be at a loſs to know how theſe, or any other experiments, could prove that a *fiſtula lacrymalis* has not, or *could not have, been* cured by electricity, under the adminiſtration of *others*. In oppoſition to this *negative* aſſertion of the Author, we have the *poſitive* teſtimony of a late writer to produce; to whom we ſuppoſe that he alludes. We mean Mr. Cavallo; an account of whoſe performance is given in the preſent number. His teſtimony is as follows:

" *All* the caſes of *fiſtula lacrymalis*, as far as I am informed, that have been electrified by perſons of ability, for a ſufficient time, have been *intirely cured.* The method generally practiſed has been that of drawing the fluid, with a wooden point; and to take very ſmall ſparks from the part. The operation may be continued for about three or four minutes every day. It is remarkable that, in theſe caſes, after curing the *fiſtula lacrymalis*, no other diſeaſe was occaſioned by it, as blindneſs, inflammations, &c. by ſuppreſſing that diſcharge.'

We have attended to theſe criticiſms of the Author, not merely to exhibit them as inſtances of falſe reaſoning, but from a conſideration much more important. Obſervations of this kind, thus deciſively pronounced, cannot poſſibly do good to any one; but may prove injurious to many, by deterring either the members of the faculty, or the afflicted, from attempting to procure relief againſt a moſt deplorable diſeaſe, by making trial of a new remedy, even allowing it to be a doubtful one: whereas electrical trials undoubtedly *may* be attended with ſucceſs, and on the other hand there is no danger of their proving injurious; eſpecially when conducted in the mild and judicious manner in which electricity has for ſome time paſt been applied.

ART. VI. *Remarks on the Ophthalmy, Pſorophthalmy, and Purulent Eye. With Methods of Cure conſiderably different from thoſe commonly uſed; and Caſes annexed, in Proof of their Utility.* By James Ware, Surgeon. 8vo. 2 s. 6 d. Dilly. 1780.

THIS little publication deſerves the more particular notice, not only as it contains a judicious and well written account of the diſorders mentioned in the title-page; but as it exhibits ſome new methods of cure, the efficacy of which appears to be ſatisfactorily aſcertained, by various trials made of them by the Author, and by Mr. Wathen; to whom he acknowledges himſelf indebted for the practical improvements deſcribed in this performance.

After giving a brief deſcription of the eye and its appendages, the Author firſt treats of the ophthalmy, or inflammation of the eyes; and after deſcribing the nature and cauſes of that diſorder, and pointing out the more general methods of cure, he proceeds to recommend a local application to the part, the uſe of which has been attended with remarkable ſucceſs. This application is the *Thebaic tincture* of the London Diſpenſatory; compoſed of opium and warm aromatics, digeſted in mountain wine. We ſhall abridge the Author's account of the manner of uſing it, and of its effects.

Two or three drops of this tincture are applied to the naked eye, by dropping them from a vial, once or twice a day, according as the ſymptoms are more or leſs violent. A ſharp pain is excited, followed by a copious flow of tears, which continue a few minutes, and gradually abate: after this, a great and remarkable degree of eaſe generally ſucceeds. The inflammation is often viſibly abated by one application; 'and many bad caſes have been completely cured by it in leſs than a fortnight; after every other kind of remedy had been uſed for weeks, and ſometimes months, without any ſucceſs.'—In ſome caſes, however, a longer uſe of it is requiſite; and a few inſtances have occurred, in which no relief at all was obtained from its firſt application. In ſuch caſes, the Author adviſes to ſuſpend the uſe of it, till the exceſſive irritation has been diminiſhed by evacuations and other proper means: after which, it may again be applied, with hopes of ſucceſs. The trial is ſaid to be attended with no other inconvenience than that of a pain, which does not continue long; and as ſoon as this goes off, the eye becomes perfectly eaſy, and the diameters of the blood-veſſels are viſibly diminiſhed.

It might be thought, that the curative intention, in this caſe, might be better anſwered by an aqueous ſolution of opium: but the Author, who has made ſeveral experiments to aſcertain this point, has found reaſon to confine himſelf, for a long time paſt, to the uſe of the tincture alone: and from repeated experience recommends it, with the helps and cautions given in this pamphlet, 'as a moſt effectual application in every ſpecies and ſtage of the diſorder, from the moſt mild and recent, to the moſt obſtinate and inveterate.'—Nine caſes, ſelected out of a great number, are afterwards added, which ſeem ſatisfactorily to evince the efficacy of this remedy.

The new method propoſed by the Author for the cure of the *pſorophthalmy*, or inflammation and ulceration of the edges of the eye lids, is the *unguentum citrinum* of the Edinburgh Diſpenſatory, applied to the parts, either with the finger or a ſmall bruſh of camel's hair. The utility of this application is exemplified by the relation of ſeveral caſes.

For the cure of the diſorder called the *Purulent eye*, to which new-born children are ſubject, the Author recommends the application of aſtringents; on a conviction that the diſcharge is not real *pus*, but only *mucus*, increaſed in quantity, and altered in colour, by ſome irritating cauſe. The remedy which he has found to be highly uſeful in this diſorder is the *aqua camphorata* of Bates's Diſpenſatory, greatly diluted with water, and injected with a ſyringe.

At the cloſe of this performance, the Author relates a ſingular caſe of a *gutta ſerena*, lately, and we may almoſt add, extemporaneouſly, cured by electricity.

The patient, Suſannah Moody, about 17 years old, was ſeized with a pain in her teeth and jaw, on January 29, 1780, which after two days produced a conſiderable ſwelling in the face. Theſe ſymptoms, however, ſoon diſappeared; but were ſpeedily ſucceeded by an inability to open the eye-lids. An apothecary, who was conſulted, was ſurpriſed to find, on opening the lids with his fingers, that the ſight of both eyes was entirely loſt. In this ſtate the Author ſaw her, and found no inflammation in either eye; but the pupils of both were much *enlarged*, and the *Iris* had but a very ſmall degree of contraction. The *Thebaic tincture* was applied, without effect; ſhe was afterwards cupped on both temples, from which three ounces of blood were taken away; and then a bliſtering plaiſter was applied to each temple, and two others behind the ears. No viſible change was produced by theſe means, either on the eye or eye-lids; for on ſeparating the latter, the patient had not the leaſt degree of ſight in either eye. We ſhall give the remainder of this caſe in the Author's own words:

'On February 7, with Mr. Wathen's conſent, I electrified the *left* eye for a quarter of an hour: firſt by carrying a ſtream of the electric fire through the eye; and afterwards, by drawing ſparks from all the parts which ſurrounded it. That evening ſhe perceived no alteration; but the *next morning* ſhe could open the *left* eye-lids with eaſe,' and diſtinguiſh clearly all the objects which ſurrounded her. The benefit did not, however, at all extend to the *right* eye or lids. I therefore electrified this eye, exactly in the ſame manner, and for the ſame length of time, as I had done the other. The conſequence was, that, on the next day, the patient had ſo far the uſe of the *right* eye, as to be capable of diſtinguiſhing large objects; though not with the ſame clearneſs as ſhe did with the left. That night ſhe complained that her head felt very heavy. February 9th, I paſſed a ſtream of the electric fire through both eyes, and drew ſparks from them; which I alſo accompanied with the application of ſmall ſhocks through the head in different directions. The application gave her more pain than it had done before; but ſucceeded in the happieſt manner: for, on the following day, ſhe opened both eyes with perfect eaſe, and ſaw very diſtinctly. I thought it unneceſſary to electrify her again, or to do any thing more, than order an opening medicine; which entirely removed the heavineſs ſhe complained of in the head; and her ſight was perfectly reſtored.'——If this diſeaſe was not cured by electricity, it muſt be owned, that the application of it, on two following days, was ſingularly well timed.

Art. VII. *An Eſſay on the Theory and Practice of Medical Electricity.* By Tiberius Cavallo, F. R. S. 8vo. 3 s. 6 d. Printed for the Author. 1780.

THE good effects of electricity have been indiſputably aſcertained, from time to time, in various caſes, which have, through different channels, been communicated to the Public; ſo that, though its powers may have been miſtaken, or over-rated in particular inſtances, no reaſonable doubt can be entertained of its efficacy in many diſorders; and particularly in the cure of ſome which had reſiſted all the regular or uſual modes of relief. The application of this wonderful power to medicine, almoſt immediately followed the diſcovery of the *Leyden vial*; the aſtoniſhing effects of which on the human frame attracted the attention of all who were witneſſes of them; and very naturally ſuggeſted the idea that the ſame agent, which could thus diſorder the human body, as other medicines are wont to do, might, like them too, poſſeſs the powers of remedying its diſorders. In proof of the juſtice of this remark, we may obſerve, that the Leyden vial was diſcovered in Holland in the year 1746; and one of the moſt celebrated cures of the palſy, produced by electricity, was effected by M. Jallabert at Geneva, towards the end of the year 1747 *.

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* See *Dr. Prieſtly's Hiſtory of Electricity*, pag. 408, 1ſt edition.

The principal intention of the preſent performance is, to announce the improvements that have lately been made, in the adminiſtration of this new and ſingular *medicine*. The Author is advantageouſly known to the world, with reſpect to his ſkill in electricity, by a uſeful treatiſe which he formerly publiſhed on that ſubject; an account of which was given in our 57th volume, November 1777, pag. 362.

The principal improvements, reſpecting medical electricity, here recommended, conſiſt in abſtaining from the adminiſtration of ſtrong ſhocks; and the employing in their room either the electrical *ſtream*, iſſuing from a metal or a wooden point, ſmall or ſtrong ſparks, or ſmall ſhocks; according to the nature of the diſorder, and the ſenſibility of the patient. The improvements in the machinery chiefly conſiſt in the uſe of certain inſulated *directors*; by means of which the electric matter is conveyed to any particular part of the body, either in the form of a ſtream, or ſparks, or ſhocks.

It might very naturally be ſuſpected, that the electric *aura*, or ſtream, proceeding from a metal or even wooden point, could ſcarce be poſſeſſed of any conſiderable efficacy: but the Author affirms that, to his certain knowledge, 'deduced from the practice of perſons who have had long experience in this ſubject, this method of electrization has often mitigated pains, and cured obſtinate and dangerous diſeaſes; which could not be removed by any other remedy that was tried.'

He afterwards obſerves, that even the ſtream iſſuing from a wooden point, which is ſtronger than that which proceeds from one of metal, may be directed towards the naked eyes of the patient, without any apprehenſion of hurting him. In this and other delicate caſes, however, care muſt be taken, eſpecially if the machine ſhould be powerful, that the wooden point be not too obtuſe, ſplit, or otherwiſe injured: leſt a ſtrong and pungent ſpark be excited, which might prove highly injurious to the part which it ſtrikes.

After deſcribing and delineating ſome of theſe new members of the medico-electrical apparatus, and giving proper directions and cautions with reſpect to their uſe; the Author enumerates, or briefly deſcribes, thoſe diſorders to the removal of which electricity has been principally applied, in its various forms; giving a ſhort account of its ſucceſs.

Rheumatic diſorders, even of long ſtanding, have been relieved, and generally quite cured; either by uſing the wooden point, or drawing ſparks through flannel from the part, for about four or five minutes, once or twice a day. *Deafneſs*, the *tooth-ach*, when the body of the tooth is not affected, and *ſwellings*, in general, which do not contain matter, have been often relieved or cured. *Inflammations*, particularly of the eyes, are diſſipated by a gentle electrization. 'The *gutta ſerena* has been often cured;' though electricity has frequently proved ineffectual in other caſes, notwithſtanding it was adminiſtered for a long time, and with all poſſible attention. One caſe of an opacity in the *vitreous* humour was ſome time ago perfectly cured by electrization. We have in a preceding Article mentioned its efficacy in the *fiſtula lacrymalis*.

Palſies, of long ſtanding, though generally relieved, by employing the wooden point, or drawing ſparks through flannel, are ſeldom perfectly cured: though various caſes of *St. Vitus*'s dance have been cured. In this diſeaſe, ſhocks of about one-tenth of an inch, ſent through the body in various directions, are recommended. To enable the Reader to judge of the ſtrength of theſe ſhocks, it will be ſufficient to obſerve, that they are ſuppoſed to be produced from a coated ſurface of about 73 ſquare inches.

The *ſciatica* is ſaid to have been often cured; and incipient *ſcrophulous* and other tumours to have been diſperſed, by electricity. In *cancers*, the pains have been alleviated by the uſe of a *metal* point; while that of a wooden point aggravated them. In one caſe of a moſt confirmed cancer, of long ſtanding, the breaſt has been conſiderably reduced in ſize. By the uſe of the points, *nervous head-achs*, even of long continuance, have generally been cured.

Without queſtioning the ſufficiency or veracity of the teſtimony on which the Author grounds the preceding as well as other obſervations, which we omit; we cannot help wiſhing that he had ſpecified the authorities, or named the ſources, from which ſome of the foregoing concluſions have been drawn, as well as the two following ſingular obſervations.

'The *gout*, extraordinary as it may appear, has certainly been cured by means of electricity, in various inſtances. The pain has been generally mitigated, and ſometimes the diſeaſe has been removed ſo well as not to return again. In thoſe caſes, the electric fluid has been thrown by means of a wooden point, although ſometimes, when the pain was too great, a metal point only has been uſed.'

'*Agues* very ſeldom fail of being cured by electricity, ſo that ſometimes one electrization, or two, have been ſufficient. The moſt effectual and ſure method has been that of drawing ſparks, through flannel, or the clothes, for about ten minutes, or a quarter of an hour;'—either at the time of the fit, or a ſhort while before it is expected.

We have lately [See M. R. April 1780, pag. 308] had occaſion to ſpeak of the efficacy of electricity in female obſtructions. The preſent Author affirms, that 'they are ſucceſsfully and ſpeedily cured by means of electricity, even when the diſcaſe is of long ſtanding; and after that the moſt powerful medicines uſed for them have proved ineffectual. The caſes of this ſort, in which electrization has proved uſeleſs, are ſo few, and the ſucceſsful ones ſo numerous, that the application of electricity for this diſeaſe may be juſtly conſidered as an efficacious and certain remedy.'

With reſpect to the mode of applying this remedy, concerning which we expreſſed ſome curioſity, in the article above referred to; Mr. Cavallo ſays, that 'ſmall ſhocks, i. e. of about one-twentieth of an inch, may be ſent through the *pelvis*; ſparks may be taken through the clothes from the parts adjacent to the ſeat of the diſeaſe; and alſo the electric fluid may be tranſmitted by applying the metallic or wooden extremities of two directors to the hips, in contact with the clothes; part of which may be removed in caſe they are too thick.—The number of ſhocks may be about twelve or fourteen. The other applications may be continued for two or three minutes,' daily. 'But either ſtrong ſhocks, or a ſtronger application of electricity than the patient can conveniently bear, ſhould be carefully avoided: for by theſe means, ſometimes more than a ſufficient diſcharge is occaſioned, which is not eaſily cured.'

The Author next preſents us with ſome 'authentic phyſical caſes, in which electricity was adminiſtered.' The greater part of theſe have been formerly publiſhed. We ſhall only give an abſtract of the firſt, communicated to him by Mr. Partington, which appears to be original.

The diſorder was a violent inflammation of the eyes, attended with an inability of opening the eye-lids. When they were forced open, the coats of the eye appeared of a uniform red colour. The patient could not, with the right eye, diſtinguiſh any objects in a room; the whole of which appeared equally dark. When the eye was directed to the window, he could only perceive 'a red glare of light, like a wall.' The left eye was not in ſo bad a ſtate. The diſorder was accompanied with excruciating pains darting to the back part of his head, or to the centre of his eyes. The complaint had continued two months, and had reſiſted all the uſual means of relief, adminiſtered by Mr. Ford, the Surgeon of the Weſtminſter Diſpenſary; who then recommended the patient to Mr. Partington.

The firſt inſtrument uſed in this caſe was one invented by the late Mr. Ferguſon. The electric fluid was thrown upon the eye from the point of a braſs wire, which paſſed through a cork fixed into the ſmaller end of a conical or funnel-like glaſs; while the larger end of the glaſs was fixed upon the eye: the point reaching within about half an inch of it. Sparks, however, attended with extreme pain, being ſometimes produced from the point; Mr. Partington greatly improved the apparatus, and removed that inconvenience, by fixing a wooden point upon the metal wire.—[The *directors* deſcribed in this treatiſe are mentioned as an ulterior improvement.]

After Mr. Partington had electrified the patient's eyes three days in this manner; ‘ the inflammation began viſibly to abate, and in a fortnight's time it was quite ſubſided: but the pupil of the eye was ſo nearly cloſed, that ſcarce any of it could be ſeen. He continued to be electrified every day for five weeks, and the pupil gradually dilated, till he attained a degree of ſight ſufficient to diſtinguiſh objects on the other ſide of the way. The pains had now intirely left him, ſo that he omitted the uſe of electricity, and did not experience any farther inconvenience after it.'

In an Appendix, the Author has added a few experiments, in which certain appearances occur, analogous to ſome effects produced by electricity upon the human body. The greater part of them are well known to thoſe who are converſant in electricity.

ART. VIII. *Canadian Freeholder*, Vol. III. CONCLUDED. See our laſt.

OUR Author makes a variety of obſervations, tending to ſhew the dangerous conſequences of all forcible attempts to eſtabliſh Epiſcopacy among the Americans. But he admits, that if it ſhould ever happen that the body of the people in the colonies of Virginia, Maryland, and South Carolina (in which the church of England is eſtabliſhed), ſhould earneſtly deſire to have a biſhop reſident amongſt them, and ſhould teſtify that deſire in a regular and conſtitutional manner, by a petition of their aſſembly to the King to eſtabliſh one amongſt them; in ſuch a caſe, the requeſt ought to be complied with. But the American Aſſemblies have been ſo far from being diſpoſed to make any ſuch requeſt, that, on the contrary, the Aſſembly of the province of Virginia returned thanks to an Epiſcopal clergyman of the name of Henley, for having refuſed to join with ſome of his clerical brethren in petitioning for a biſhop; as having, by the ſaid refuſal, rendered a good ſervice to the province, by preventing the further proſecution of a meaſure which they thought would have a pernicious tendency.

He takes notice, that it is only *reſident* and *permanent* biſhops the Americans are jealous of; and ſays, the method ‘ of ſupplying the want of a reſident Biſhop in America by ſucceſſive viſitations of the Biſhops of England and Ireland, ſeems to me to be the very beſt method that can be taken for the purpoſe; inſomuch that I ſhould be glad to ſee an act of parliament paſſed, that ſhould in ſome meaſure impoſe ſuch a viſitation of America upon them as a kind of duty, by making the performance of it a neceſſary qualification to a tranſlation to a better biſhopric; after which, I have no doubt, there would always be a ſufficient number of the junior, or inferior, Biſhops, who would be very willing to undertake the voyage.

'Such a peregrination into a diſtant country, for the ſake of communicating the benefits that reſult from the Epiſcopal office to their brethren in America, would reflect honour on the Biſhops who ſhould undertake it; and their conduct would then be thought to bear ſome reſemblance to the character of zeal and diligence and philanthropy by which the Apoſtles were diſtinguiſhed; who travelled about from country to country with indefatigable induſtry, over all the Roman empire, to plant and propagate the religion of their bleſſed Maſter.'

He gives an account, as an evidence of the wrong-headed zeal of ſome of the Epiſcopalian party in America, of a ſevere proſecution which was carried on againſt Mr. Francis MacKemie, a very worthy Preſbyterian miniſter in the province of New York, under the government of Lord Cornbury. 'This proſecution was in the year 1707. The inhabitants of the city of New York conſiſted, at that time, of Dutch Calviniſts, upon the plan of the church of Holland; French refugees, upon the Geneva model; a few Engliſh Epiſcopalians; and a ſtill ſmaller number of Engliſh and Iriſh Preſbyterians, who, having neither a miniſter nor a church, uſed to aſſemble themſelves every Sunday at a private houſe for the worſhip of God. Such were their circumſtances, when Francis MacKemie and John Hampton, two Preſbyterian miniſters, arrived at New York in January, 1707. As ſoon as Lord Cornbury (who hated the whole perſuaſion) heard that the Dutch had conſented to MacKemie's preaching in their church, he ſent to forbid it: in conſequence of which prohibition, the public worſhip of the Preſbyterians at New York, on the following Sunday, was performed with open doors, at a private houſe. Mr. Hampton preached on the ſame day at the Preſbyterian church in the village of New-Town, at the diſtance of a few miles from New York. This was conſidered by Lord Cornbury as a great offence, and a fit ſubject for a proſecution; and he thereupon iſſued a warrant to the ſheriff of the county (whoſe name was Cardwell) to apprehend them and bring them before him, to anſwer for their miſconduct in having preached without his lordſhip's licence. They were accordingly apprehended by the ſaid ſheriff at the ſaid village of New-Town two or three days after this pretended offence, and were led, as it were in triumph, by a round-about way of ſeveral miles, through a place called Jamaica in Long Iſland, to New York. They there appeared before Lord Cornbury, who behaved to them with much roughneſs and ill-manners. They were not, however, daunted by this treatment, but defended themſelves with a decent firmneſs. They grounded their defence upon the Engliſh act of toleration, paſſed in the firſt year of King William's reign, which they ſuppoſed to extend to the American colonies, as well as the penal ſtatutes of Charles the Second's reign, againſt which it afforded a protection: and they offered to produce teſtimonials of their having complied with the conditions of the ſaid Act of Toleration in the provinces of Virginia and Maryland, and promiſed to certify the houſe in which Mr. MacKemie had preached, to the next quarter ſeſſions of the juſtices of peace at New York, as the houſe in which they intended to officiate to the Preſbyterians of New York as a meeting-houſe for the purpoſe of divine worſhip, agreeably to the directions of the ſaid Act of Toleration.'

Under an 'illegal warrant of commitment, the two miniſters continued in priſon for the ſpace of ſix weeks and four days, by reaſon of the abſence of Mr. Mompeſſon, the chief juſtice of the province, who was all that time in New Jerſey. But, upon his return to New York, they applied to him for writs of *habeas corpus*, that they might be brought before him, and have the cauſe of their impriſonment inquired into, and determined upon according to law. They were accordingly brought before him upon ſuch writs, and would have been diſcharged by him from their confinement, on account of the illegality of the warrant by which they had been impriſoned (the chief juſtice being, as Mr. Smith ſays, a man of learning in his profeſſion), if Lord Cornbury had not, on the very morning of the day on which they were to be carried before the chief juſtice, iſſued another warrant for their detention, which was drawn up in better form than the former. But here his Lordſhip changed the grounds of his accuſation againſt them, and adopted the doctrine he had before rejected, to wit, that the penal acts of parliament paſſed in King Charles the Second's time againſt Proteſtant Diſſenters extended to the American colonies. He accordingly ſtated in the warrant he now iſſued for their detention, "that they had been guilty of preaching in a Diſſenting meeting-houſe, without having been qualified to do ſo in the manner directed by the Toleration-act." Upon this warrant they were compelled to give bail for their appearance at the next ſupreme court of the province, to anſwer ſuch indictments as ſhould be preſented againſt them for the ſaid offence. The court ſat a few days after; and then (great pains having been taken to ſecure a grand jury that ſhould be inclined to favour the proſecution), bills of indictment were preferred againſt them for this offence; and the grand jury found that againſt Mr. MacKemie, but threw out that againſt Mr. Hampton, no evidence having been offered to them in ſupport of it. And Mr. Hampton was thereupon diſcharged.

'The indictment being found againſt Mr. MacKemie, the trial of it was poſtponed till the following ſeſſion of the court, which was to be in the month of June of the ſame year, 1707. It came on accordingly on the 6th of that month; and, as it was a cauſe of great expectation, a numerous audience attended it. Mr. Roger Mompeſſon ſat on the bench as chief juſtice, and Mr. Robert Milward and Mr. Thomas Wenham were the aſſiſtant judges. Mr. Bickley, the Queen's attorney-general for that province, managed the proſecution in the name of the Queen; and three advocates, whoſe names were Reignere, Nicoll, and Jamiſon, appeared at the bar as counſel for the defendant. The indictment ſtated, That Francis MacKemie, pretending himſelf to be a Proteſtant diſſenting miniſter, and contemning and endeavouring to ſubvert the Queen's eccleſiaſtical ſupremacy, unlawfully preached without the Governor's licence firſt obtained, in derogation of the royal authority and prerogative:—That he uſed other rites and ceremonies than thoſe contained in the Book of Common Prayer:—And that, being unqualified by law to preach, he nevertheleſs did preach at an illegal conventicle. And both theſe laſt charges were laid to be contrary to the form of the Engliſh ſtatutes made and provided in thoſe caſes. For Bickley, the Attorney-general, was, at the time of preparing that indictment, come to think that the penal laws of England againſt Proteſtant Diſſenters did extend to the American plantations, though at the firſt debating of the ſubject, when the two miniſters were firſt brought before the Governor, he had maintained the contrary opinion. And now, at the trial of the indictment, he endeavoured to prove the Queen's eccleſiaſtical ſupremacy in the Colonies; and that the ſaid ſupremacy was delegated to her noble couſin, the Lord Cornbury, with his office of Governor of the province; and conſequently that his lordſhip's inſtructions relating to church matters had the force of laws. This was his firſt ground of argument. And, in the ſecond place, he contended, that the ſtatute of Uniformity paſſed in King Charles the Second's time, and the penal laws paſſed againſt Proteſtant Diſſenters in the ſame reign, were of force in the American plantations. And upon theſe premiſſes he concluded, that the jury ought to bring in a verdict againſt the defendant. On the other ſide, it was inſiſted by Mr. Reignere, Mr. Nicoll, and Mr. Jamiſon (the defendant's counſel), that preaching was no crime by the common law of England;—That the ſtatutes of Uniformity and the penal laws of Charles the Second's time againſt Proteſtant Diſſenters, and the Act of Toleration, did not extend to the Province of New York;—and that the Governor's inſtructions were no laws. And Mr. MacKemie himſelf (as Mr. Smith informs us) concluded the whole defence in a ſpeech which ſets his capacity in a very advantageous light. The jury were ſatisfied with the reaſons alleged in the defence, and, without any difficulty, brought in a verdict of *Not guilty*, notwithſtanding the exhortations of the chief juſtice to bring in a ſpecial verdict. Mr. MacKemie ought upon this to have been ſet at liberty; but the judges were ſo ſhamefully partial againſt him, that they would not diſcharge him from his recognizance till they had illegally extorted from him all the money expended in carrying on the proſecution againſt him, which, together with his own expences in defending himſelf, amounted to eighty-three pounds, ſeven ſhillings, and ſix-pence.

‘ This laſt piece of oppreſſion upon Mr. MacKemie gave occaſion to a reſolution of a committee of grievances in the new Aſſembly of New York, which met in Auguſt, 1708, which is expreſſed in theſe words: “ Reſolved, That the compelling any man, upon trial by a jury or otherwiſe, to pay any fees for his proſecution, or any thing whatſoever except the fees of the officers whom he employs for his neceſſary defence, is a great grievance, and contrary to juſtice.”

‘ Lord Cornbury, ſoon after this proſecution, became univerſally odious to the people, both in the province of New York, and the adjoining province of New Jerſey, of which he was alſo Governor. And a variety of complaints were made againſt his government by the Aſſemblies of both provinces, he having abuſed his power, and oppreſſed the people entruſted to his care, in many other inſtances beſides the above malicious proſecution, and (amongſt other things) having embezzled a ſum of the public money in the province of New York. Theſe complaints were not without effect; for Queen Anne (tho' his lordſhip was her firſt couſin) thought fit, in conſequence of them, to remove him, in the following year 1708, from the government of both thoſe provinces, and to appoint Lord Lovelace to ſucceed him; accompanying this mark of her juſt diſpleaſure with a public declaration, "that ſhe would not countenance her neareſt relations in oppreſſing her people."

This tranſaction, and ſome others related in this work, lead the Author to a variety of obſervations on the ſubject of toleration, which appear to be juſt and liberal. And if the ſame ſpirit of equity and moderation, reſpecting the government of the colonies, had been adopted which he has recommended, both in civil and religious matters, it would probably have prevented that fatal war with America in which we are now engaged, and which will ever be lamented by every ſincere friend to the intereſts of Great Britain.

Our Author has alſo made ſome remarks on the ſubject of martial law; and is of opinion, that 'martial law relates only to the government of an army, or militia, and not to the people at large; and that it can be lawfully eſtabliſhed, by the King's ſingle authority, only in times of actual invaſion and rebellion, when recourſe cannot be had to the King's courts of juſtice, and not in times of common war, when there is no ſuch invaſion or rebellion, nor even in caſes of imminent danger of an invaſion or rebellion.' He has alſo made ſome ſevere ſtrictures on a ſermon preached by Dr. Markham, Archbiſhop of York, before the Society for propagating the Goſpel in foreign Parts, on the 21ſt of February 1777; and an enquiry into the nature of the eccleſiaſtical ſupremacy of the Kings of England, or the powers belonging to them as ſupreme heads of the church of England. But for theſe, and other particulars, we muſt refer to the work itſelf.

ART. IX. *Eſſays on the Hiſtory of Mankind in rude and uncultivated Ages.* By James Dunbar, LL. D. Profeſſor of Philoſophy in the King's College and Univerſity of Aberdeen. 8vo. 5 s. Boards, Cadell. 1780.

IN a ſhort Preface to theſe very ingenious Eſſays, the Author acquaints his Readers, that the deſign of his work is—*to ſolve ſome appearances in civil life, and, by an appeal to the annals of mankind, to vindicate the character of the ſpecies from vulgar prejudices, and thoſe of philoſophic theory.* He further tells us, that the contents of his work are digeſted on a regular plan, though he has preferred the looſer form of Eſſays to a more ſyſtematic arrangement.

Such of our Readers as have taken an enlarged and comprehenſive view of human nature; marked the gradual opening and expanſion of the human faculties; contemplated the ſpecies more than the individual; conſidered the earlieſt forms of civil life, and traced man from the firſt dawn of reaſon, the firſt rude efforts towards civilization, through the ſucceſſive ſtages of improvement, till he reaches the higher degrees of refinement in arts and policy;—ſuch readers, and ſuch only, will receive both entertainment and inſtruction from our Author's Eſſays. They plainly ſhew an extenſive acquaintance with ancient and modern hiſtory, and bear evident marks of good taſte and ſound judgment. The ſubjects of his Eſſays have indeed been frequently diſcuſſed, and by writers, too, of the moſt diſtinguiſhed abilities; but they are far from being exhauſted, or incapable of further elucidation. Our Author treats them like one who thinks for himſelf, who neither adopts nor ſupports any particular ſyſtem; and though moſt of his obſervations are to be met with in other writers, they are placed in ſo clear and diſtinct a point of view, and often ſo happily illuſtrated, that they ſeem to acquire new force, and have an air of originality.

The *primeval Form of Society* is the ſubject of his firſt Eſſay; and here he ſhews, that ſociety does not derive its origin from mutual dependence and mutual wants; but that it is the free and legitimate offspring of the human heart; that a certain delight in their kind, congenial with all natures, conſtitutes the fundamental principle of aſſociation and harmony throughout the whole circle of being. He concludes the Eſſay with ſome obſervations on a late publication, much read and admired in the faſhionable world, but more dangerous than any ſpeculative theory to the morals of the riſing generation.

'As patrons of licentiouſneſs, ſays he, Epicurus and Hobbes, and even Machiavel and Mandeville, muſt bow to the noble author.

'It is in the ſpirit of his performance to ſeparate the *honeſtum* from the *decorum* of life; to inſult whatever is venerable in domeſtic alliance; to ſubſtitute artificial manners in the room of the natural; to raiſe ſuperficial above ſolid accompliſhment; and to hold up diſſimulation and impoſture as the eſſentials of character.

'This is a ſpecies of refinement avowed in no former age. It contains a ſoleciſm in education, and in the œconomy of civil affairs.

'To exalt the *Graces* above Virtue, is, if I may ſay ſo, to exalt creatures above their Creator. The *Graces* are chiefly amiable as emblems of Virtue. Break this alliance, and they are no more. Unite them with the oppoſite character, and this fantaſtical conjunction renders a monſter ſtill more deformed. For my own part, *I had as ſoon* behold the monſter itſelf in all the horrors of its native deformity, as in ſuch inſolent attire.

'The *Graces* are the handmaids of Virtue, not the ſovereigns; and all their honours are derived. But Virtue, though naked and unadorned, were Virtue ſtill.

'Quam ardentes amores non excitaret ſui, ſi videretur!

'How different was the conduct of a Roman ſtateſman, when, in the perſon of a father, he delivered inſtructions to youth! The inſtructions of the Roman fill the young with rapture. Thoſe of the Briton excite indignation in the aged. But I aſk pardon of the reader, when I name the Britiſh author in the ſame breath with Cicero. And if the ſyſtem of the noble lord was deſigned merely for the courtier, with the courtier let it reſt. Without the formality of ſyſtem, the ſtrict obſervance of moral rules is diſpenſed with in the negociations of courts.

'Let it be numbered then among courtly privileges to patronize deceit. When perfidy and diſſimulation are declared by patent to belong to the members of the diplomatic body, they will become, perhaps, more emphatically, the repreſentatives of Kings.

'But while things are thus adjuſted to the meridian of courts; while the *civil code*, in many countries, is no more than the breath of Kings; and in all countries, may be diſſolved by legiſlative power; the *moral code*, which is paramount to all civil authority, and from which all civil obligations ariſe, remains eternally in force.

'It was delivered from heaven to the people, and to maintain its authority is the *jus divinum* of nations.

'With theſe ſentiments I cloſe the Eſſay: and ſuch ſentiments are addreſſed more particularly to the Britiſh youth by one of their public guardians, who then only feels the full importance of his ſtation when he animates the riſing generation in the purſuits of honour.'

Theſe obſervations of our Author, though but little connected with the ſubject of the Eſſay, cannot fail of being approved by every good citizen, by every friend of virtue; they come with great propriety from the pen of a profeſſor of philoſophy: and we hope that all the public and private inſtructors of youth will, in the moſt earneſt and affectionate manner, endeavour to impreſs their minds with ſuch ſentiments.

In his ſecond Eſſay, the Doctor treats of Language, as an univerſal accompliſhment. He introduces it with obſerving, that, in tracing the origin of arts and ſciences, it is not uncommon to aſcribe to the genius of a few ſuperior minds, what ariſes neceſſarily out of the ſyſtem of man; that though theſe are *inventions* which originate with one only, or with a few authors, yet there are others which neceſſarily refer themſelves to the multitude; and that the caſual exertions of the former ought not to be confounded with the infallible attainments of the ſpecies.

Under this precaution he introduces the queſtion concerning language, and proceeds to enquire, whether it be derived to us at firſt from the happy invention of a few, or to be regarded as an original accompliſhment and inveſtiture of nature, or to be attributed to ſome ſucceeding effort of the human mind.

'The ſuppoſed tranſition of the ſpecies, from ſilence to the free exerciſe of ſpeech, ſays he, were a tranſition indeed aſtoniſhing, and might well ſeem diſproportioned to our intellectual abilities. Neither hiſtory nor philoſophy are deciſive upon this point; and religion, with peculiar wiſdom, refers the attainment to a divine original. Suitable to this idea, language may be accounted in part *natural*, in part *artificial*: in one view it is the work of Providence, in another it is the work of man. And this diſpenſation of things is exactly conformable to the whole analogy of the divine government. With reſpect to the organs of ſpeech, what is there peculiar to boaſt? The ſame external apparatus is common to us and to other animals. In both the workmanſhip is the ſame. In both are diſplayed the ſame mechanical laws. And in order to confer on them ſimilar endowments of ſpeech, nothing more ſeems neceſſary than the enlargement of their ideas, without any alteration of anatomical texture. In like manner, to diveſt, or to abridge mankind of theſe endowments, ſeems to imply only the degradation of the mental faculties, without any variation of external form.

'It is not then ſuppoſed that the organs of man alone are capable of forming ſpeech. The voice of ſome animals is louder, and the voice of other animals is more melodious than his. Nor is the human ear alone ſuſceptible of ſuch impreſſions. Animals are often conſcious of the import, and even recognize the harmony of ſound. Thus far there ſubſiſts a near equality. Viſible ſigns are likewiſe poſſeſſed in common; and language, in every ſpecies, is the power of maintaining ſocial intercourſe among creatures of the ſame order.

'By the ſame medium man is able to converſe, in ſome ſort, with the brute creation; and there the various tribes with each other. But beſides ſome general ſigns conſtituted to preſerve harmony and correſpondence among connected ſyſtems, there are others of a more myſterious kind, deſtined for the uſe and accommodation of each particular claſs. In this ſcience the ſagacity of the philoſopher has hitherto made no diſcoveries. The myſtery of animal correſpondence will, probably, be always hid; and it is often no more poſſible to deſcend into the receſſes of their intercourſe, than to open a communication with a higher ſyſtem.

'In the great ſcale of life, the intelligence of ſome beings ſoars, perhaps, as high above man as the objects of his underſtanding ſoar above animal life. Let us then imagine a man, in ſome other planet, to reſide among a people of this exalted character.

'Inſtructed in the ſounds of their language, as the more docile animals are inſtructed to articulate ours, he might articulate too, but could acquire no more. He might admire the magnificence of ſounds louder or more melodious than he had heard before. But by reaſon of a diſſimilarity and diſproportion of ideas, theſe ſounds could never conduct him to the ſenſe; and the ſecrets of ſuch a people would be as ſafe in his ears, as ours in the ears of any of our domeſtic animals.

'For the ſame reaſons, if one of ſuperior race were to drop into our world, our language might be, in ſome reſpects, impenetrable even to his underſtanding, becauſe deſtitute perhaps of ſome perceptions eſſential to our meaner ſyſtem.

'Thus each order poſſeſſes ſomething peculiar, which is denied to every other; and it belongs to the Author of the univerſe alone to exhauſt that immenſity of knowledge which he has diffuſed in various kind and proportion through the whole circle of being.

'Here is an arrangement of providence coeval with the birth of things; and conſidering the ſimilarity of organical texture, the *taciturnity* of the other animals is a problem to be accounted for, as well as the *loquacity* of man.

'Whence comes it that *he* alone ſo far extends the original grant as almoſt to conſider it as his peculiar and excluſive privilege? Between the lower claſſes and him there ſubſiſts one important diſtinction. They are formed ſtationary; he progreſſive. Had the exact meaſure of his ideas, as of theirs, been at firſt aſſigned, his language muſt have ſtood for ever as fixed and immutable as theirs. But time and mutual intercourſe preſenting new ideas, and the ſcenes of life perpetually varying, the expreſſion of language muſt vary in the ſame proportion; and in order to trace out its original, we muſt go back to the ruder ages, and, beginning with the early dawn, follow the gradual illuminations of the human mind.'

This ſubject is extremely curious, and it would give us pleaſure to lay before our Readers the whole of what our Author advances upon it; but the limits neceſſarily aſſigned to this Article will not admit of it. He points out the ſteps which lead to the more regular combinations of ſound, ſhews in what manner the *analogical* and *diſcriminating* faculties operate, and the various ways in which language is enriched, and diverſified in its words, in its texture, and in its idiom.

' In moſt ſpeculations upon this ſubject, ſays he, there reigns a fundamental error. It conſiſts in referring the riſe of ideas and the invention of language to a different æra, as if a time had ever been when mankind laboured for utterance, yet ſought in vain to open intellectual treaſures, and to be exonerated from the load of their own conceptions. Under this impreſſion we are apt to imagine ſome great projectors in an early age, balancing a regular plan for the conveyance of ſentiment, and the eſtabliſhment of general intercourſe. In ſuch circumſtances, indeed, they muſt have revolved in imagination all the ſubtleties of logic, and entered far into the ſcience of grammar, before its objects had any exiſtence. Profound abſtraction and generalization muſt have been conſtantly exerciſed; all the relations of thought canvaſſed with care, compared with accuracy, and arranged with propriety, and with order: a deſign competent, perhaps, to ſuperior beings, but by no means compatible with the limited capacity of the human mind. Now theſe difficulties and incumbrances, in a great meaſure, diſappear, by contemplating ideas and language as uniformly in cloſe conjunction; and the changes in the former, and the innovations in the latter, of the ſame chronological date.

" A few ideas, in the ruder ages, are ſubjected to expreſſion with the ſame facility, as a greater number in ſucceeding periods. And hence ſpeech, in all its different parts, is already formed when the vocabulary is exceeding ſcanty, and there is no variety or abundance in any one claſs.'

Having conſidered ſpeech in its lower forms, our Author proceeds, in his third Eſſay, to enquire into thoſe ſuperior marks of refinement and art which conſtitute the criterion of a poliſhed tongue. But the extracts we have already preſented to our readers are, we hope, ſufficient to give ſuch of them as are competent judges of works of this kind, an idea of the entertainment they may expect from Dr. Dunbar's performance. We ſhall cloſe this Article, therefore, with the bare mention of the ſubjects of the remaining Eſſays, which are,—The Criterion of civilized Manners—The Rank of Nations, and the Revolutions of Fortune—The general Influence of Climate, and the Tendency of local Circumſtances to affect the Character and Conduct of Nations—The Relation of Man to the ſurrounding Elements—Man conſidered as the Arbiter of his own Fortune—Faſhions that predominate among various Tribes of Mankind—The Tendency of moral Character to diverſify the human Form—And the hereditary Genius of Nations.

Moſt of the Eſſays are followed by Notes, illuſtrating particular paſſages, and throwing additional light on the ſubject of the Eſſay to which they are annexed.

Art. X. *An Attempt to aſcertain and illuſtrate the Authority, Nature, and Deſign of the Inſtitution of Chriſt commonly called the Communion and the Lord's Supper.* By William Bell, D.D. Prebendary of St. Peter's, Weſtminſter, Domeſtic Chaplain to her Royal Highneſs Princeſs Amelia. 8vo. 3 s. Boards. Robſon, &c. 1780.

THE obſcurity and abſurdity in which the ſubject of this publication has been involved, is a ſtriking inſtance of that fondneſs for myſtery which is to be obſerved in the generality of mankind, and of the advantage which artful and intereſted men have taken of this prevailing foible. The doctrine of tranſubſtantiation ſeems to be the utmoſt poſſible extent and degree of prieſtly impoſition and deluſion. And in proportion as we depart from the plain and ſimple account of the Lord's Supper, contained in the Goſpels, and defended and illuſtrated by Biſhop Hoadly and the Author of this Treatiſe, we depart from the principles of common ſenſe and rational piety, and expoſe ourſelves to all the follies and extravagancies of ſuperſtition and enthuſiaſm. It might, indeed, have been imagined, that Biſhop Hoadly's *Plain Account* had rendered any other formal diſcuſſion of the ſubject needleſs. But we believe that no one who reads the preſent Treatiſe, without prejudice, will think it ſuperfluous, or wiſh that it had not been written. And the friends of Biſhop Hoadly in particular cannot but be pleaſed with a publication, in which his Lordſhip's general ſcheme is ſo well ſupported, the objections made to ſome of his arguments ſo effectually obviated, and a few incidental miſtakes ſo judiciouſly corrected. The account which Dr. Bell has given in his Preface, of the occaſion and deſign of his work is as follows:

'The following Treatiſe, which took its riſe from the Author's endeavours, ſeveral years ago, to ſettle his own notions upon the ſubject, is an attempt to reduce the points in queſtion relating to this rite, as near as may be, to demonſtration, by examining into the only ſources of information from which any true knowledge of it can be authentically deduced; the hiſtory of its inſtitution given us by the Apoſtles, and whatever elſe is ſaid of it in the New Teſtament itſelf.

'On reviewing the argument with the cloſeſt attention, he has not been able to detect any fallacy, either in the principles aſſumed, or the conſequences drawn from them. But as it is very far from impoſſible that he may have been deceived by ſome involuntary prejudice in favour of his own conceptions, he now at length ſubmits them to the public; that from the unbiaſſed judgment of others he may either derive the ſatisfaction of being confirmed in the truth of his deductions, or the benefit of having his miſtakes clearly pointed out, and ſuch concluſions as may prove unexceptionable eſtabliſhed. And with the direct view of more eaſily obtaining one or other of theſe advantages, the enquiry has been purſued through a ſeries of diſtinct, though connected propoſitions, drawn up in a cloſe argumentative form; in order that every ſingle principle upon which it proceeds may plainly and fully appear, and the truth or falſehood of every deduction be readily and clearly determined.

'For the fundamental principles here enforced, with reſpect to the nature and effects of the inſtitution concerned, the world has long been indebted to the well-known Mr. John Hales of Eton; and for a profeſſed argument in their ſupport, to a very eminent prelate ſeveral years ſince deceaſed. But how clearly ſoever they have been eſtabliſhed by this diſtinguiſhed writer, in conſequence of objections which have been urged againſt ſome particulars of his reaſoning in their defence, the ſubject itſelf ſtill remains involved in obſcurity; and not only the public doctrines of each diſtinct Proteſtant perſuaſion, but the private opinions of individuals of perhaps every perſuaſion, either vary conſiderably from each other, or at leaſt continue vague and indeciſive. This obſcurity and want of deciſion, therefore, it is the profeſſed object of the following treatiſe to remove, by ſuch an application of the only principles upon which the points in queſtion are capable of being determined, and ſo clear a deduction of the material conſequences reſulting from them, as may evince the true nature of the rite by a complete direct proof; and without expreſsly adverting to objections, in effect meet and ſuperſede them.'

We fear, that notwithſtanding the rational principles advanced in this publication, and the juſt concluſions drawn from them, both the public doctrines of different Proteſtant communities, and the private opinions of individuals, will continue to vary from each other, and will ſtill be vague and indeciſive. But every attempt to remove the abſurd and ſuperſtitious notions which are entertained even by Proteſtants, of this plain inſtitution, and to eſtabliſh juſt and accurate ideas of it, deſerves commendation: and it may with reaſon be expected, that ſo candid and judicious a treatiſe as the preſent will have ſome good effect in recalling the attention of individuals of every perſuaſion to the ſubject, and engaging them to review their principles, to reject the additions and inventions of weak or deſigning men, and to content themſelves with thoſe eaſy and rational notions of the Lord's Supper, that may be gathered from the original accounts which the Evangeliſts and Apoſtles have given of it.

The treatiſe before us is divided into ſections, without titles, through which runs a continued ſeries of propoſitions, expreſſive of the principles upon which the Author's ſcheme is founded, and of the concluſions, reſpecting the Lord's Supper, that reſult from them. At the end of the treatiſe is an appendix, conſiſting of ſix diſſertations on different points relative to the general ſubject, and tending to obviate ſome objections which might be offered, and to ſupport and illuſtrate the principles and reaſonings contained in the treatiſe itſelf. To the whole are ſubjoined notes on particular paſſages, both in the treatiſe and in the appendix. We ſhall give our Readers ſome extracts from each, that they may be able to form a judgment both of the general ſcheme of the work, and of the manner in which it is executed. The treatiſe, as we have obſerved, conſiſts of a ſeries of propoſitions regularly numbered, from which we ſelect the following:

'II. The true deſign of every religious rite muſt depend entirely upon the intention of the inſtitutor himſelf with regard to it.

'III. The intention of the inſtitutor of any religious rite, and conſequently the nature and deſign of the rite itſelf, muſt be learnt* from the declarations of the inſtitutor, conſidered jointly with all ſuch circumſtances as he muſt be ſuppoſed to have regarded at the time of the inſtitution; and from the declarations of ſuch other perſons, if any ſuch there are, as he has properly authorized to declare his intentions relating to it;—and from theſe authorities only.

'IV. If neither the words of the inſtitution of any rite, nor the circumſtances in which it was inſtituted, nor the declarations of thoſe who alone are duly qualified to declare its deſign, contain or imply a promiſe of any peculiar rewards attending the performance of it; or a threatening of any peculiar puniſhments attending the omiſſion of it;—the rewards, or puniſhments, attending the performance or omiſſion of ſuch rite, can be no other than the good or evil ariſing from obedience or diſobedience to any expreſs command of the inſtitutor; and the good or evil naturally reſulting from the due performance or omiſſion of the actions themſelves in which the rite conſiſts.'

Such are the principles on which this judicious divine has founded his ſcheme; principles which, we imagine, no ſober and conſiderate mind will be diſpoſed to deny. The concluſions which he draws from them reſpecting the nature and deſign of the Lord's Supper, are, in our opinion, equally juſt and incontrovertible. But this muſt be left to the judgment of the Reader.

'VII. The deſign of the Lord's Supper muſt be learnt from the words of Jeſus himſelf at the inſtitution, conſidered jointly with the circumſtances attending it; and the declarations of the Apoſtles relating to it, and from no other authorities whatſoever.

'VIII. The hiſtory of the inſtitution of the Lord's Supper is delivered by the Apoſtles in the following paſſages, and in them only; viz. Matth. xxvi. 26, &c. Mark xiv. 22, &c. Luke xxii. 19, &c. Paul, 1 Cor. xi. 23, &c.'

Here our Author recites the paſſages at length.

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* Read *learned*, here and elſewhere.

‘ XI. From theſe accounts given us by the Apoſtles of what Jeſus ſaid and did in inſtituting this rite, it evidently appears,

‘ 1ſt, That Jeſus commanded the Apoſtles to obſerve a practice of breaking and eating bread, and drinking wine together, in remembrance of him.

‘ 2dly, It appears from the relations of the Apoſtles, that Jeſus commanded them to do this, not as a mere general remembrance of himſelf; but that they ſhould eat *the bread*, as a memorial of *his body, broken* or *given for them*; and the *wine*, as a memorial of *his blood ſhed for them*; and conſequently, *both together* as memorials of *his death*; and further, of his ſuffering death *for many*, that is for all, *for remiſſion of ſins.*

‘ 3dly, It appears, that the words and actions of our Lord, in inſtituting this rite, conſidered in themſelves, do neither expreſs, nor imply any thing more as contained in this rite, than what has now been explained.

‘ 4thly, More particularly it appears, that the words and actions of Jeſus on this occaſion, conſidered in themſelves, do not contain or imply, either a promiſe of any ſpecial reward, that ſhould attend the performance of this rite, or a threatening of any ſpecial puniſhment that ſhould attend the omiſſion of it, or any thing more than a plain deſcription of the rite itſelf, and a poſitive command to celebrate it.

‘ XII. The Lord's Supper was not inſtituted by Jeſus for the obſervation of the Apoſtles alone, but was enjoined by him for a ſtanding rite of his religion, to be perpetually celebrated by all who ſhould ever profeſs themſelves his diſciples.’

In this place Dr. Bell has introduced an ingenious, ſtrong, and concluſive argument, in proof of the authority and perpetuity of this Chriſtian rite; but which, we think, according to his general plan, ſhould rather have made a part of the Appendix. For the particulars of his reaſoning we muſt refer our Readers to the work itſelf.

‘ XIII. All the benefits we are warranted in expecting from the due performance of any rite inſtituted by Jeſus, to which no ſpecial benefits have been poſitively annexed, can be no other than theſe:

‘ 1ſt, That approbation of God which an intentional compliance with his will muſt certainly procure.

‘ 2dly, And, whatever additional ſtrength our principles and habits of virtue may naturally acquire by the celebration of any religious rite, owing to the virtuous tendency of the rite itſelf.

‘ XIV. All the evils we are warranted in apprehending from the omiſſion of any rite inſtituted by Jeſus, to the omiſſion of which no ſpecial evils have been poſitively annexed, can be no other than theſe:

‘ 1ſt, That diſapprobation of God, which an intentional diſobedience to his will muſt certainly produce.

‘ 2dly, And the loſs of whatever additional ſtrength our principles and habits of virtue might naturally acquire by the celebration of any particular religious rite, owing to the virtuous tendency of the rite itſelf.

‘ XV. Since neither the words nor the actions of Jeſus, in inſtituting the Lord's Supper, do in themſelves contain or imply a promiſe of any ſpecial benefits to reward the celebration of this rite, or a threatening of any ſpecial evils to puniſh the omiſſion of it, it muſt be granted, that there neither are, nor can be, any other benefits attending the performance, nor any other evils attending the omiſſion of it, than thoſe juſt deſcribed in propoſitions XIII. and XIV. unleſs it ſhall be found, either that ſome circumſtances yet unnoticed accompanied the inſtitution of it, which will give ſome peculiar meaning to the words and actions of our Lord in the inſtitution; or that the Apoſtles, in their writings, have communicated to us ſome particulars of its nature and effects, which neither the words or actions of Jeſus in the inſtitution itſelf, nor the circumſtances attending it imply.'

The only peculiar circumſtance, according to Dr. Bell, attending the inſtitution of the rite in queſtion, was, 'That the ſupper at which it was inſtituted was not a mere common meal, but the paſchal ſupper: and the only paſſages in the writings of the Apoſtles, from which any intelligence may be collected, reſpecting the nature and deſign of the Lord's Supper, are, 1 Cor. x. 14.—xi. 1. and 1 Cor. xi. 20—34. But from neither of theſe can any thing be juſtly inferred inconſiſtent with the account already given of this Chriſtian rite. In the ſequel of his diſcourſe, this ingenious and judicious Writer proceeds to conſider and illuſtrate, upon the principles already advanced, the apparent intention of Jeſus in appointing ſuch a memorial of his death; what is neceſſary to the due celebration of it, and the beneficial conſequences ariſing from a ſerious and devout obſervance of it; and to guard his readers againſt ſome ſuperſtitious notions and enthuſiaſtical expectations which ariſe from miſtaken ideas of the nature and deſign of the Lord's Supper. After which he ſums up the whole in the following

'Conclusion. If the principles above laid down are true, and the conſequences drawn from them juſt, it follows,

'That the Lord's Supper is a rite of the ſimpleſt and plaineſt nature, perfectly intelligible to every capacity.

'That it is nothing more than what the words of the inſtitution fully expreſs, a religious commemoration of the ſufferings and death of Chriſt, and the general purpoſe for which he died;—which it is the abſolute duty of every one who believes in him to celebrate, becauſe he himſelf enjoined it;—and which requires nothing more for its worthy celebration, than that intentional obedience, and ſerious diſpoſition of mind, which deliberate reflection upon the particulars commemorated in it will naturally produce.

'That as the performance of it is not attended with any other benefits than thoſe we ourſelves take care to make it productive of, by its religious influence on our principles and practice, ſo nothing but our own want of ſeriouſneſs and good intention in performing it can poſſibly make it productive of any danger or evil.

'That as its primary object is the commemoration of the ſufferings of our Lord in accompliſhing the adopted plan of our redemption, we ought always to be diſpoſed to aſſiſt at it, with the ſame readineſs, the ſame thankfulneſs, and the ſame eaſe and ſatisfaction of mind, with which we offer up our thankſgivings to God in our conſtant acts of worſhip.

'And, in fine, that though it is left to our own diſcretion how often to celebrate it, nothing can ſo well manifeſt our proper ideas of, and attention to it, as an habitual performance of it, whenever an opportunity is purpoſely afforded us; while an habitual omiſſion of it, when ſet before us, muſt unavoidably convict us, either of ignorance of its univerſal and perpetual obligation; ſome miſconception of its nature and effects; or an intentional diſobedience to a poſitive Chriſtian duty.—The injunction of our Lord is always a reaſon for performing it; and, if rightly underſtood, there cannot be any good reaſon for avoiding it; conſiſtent with thoſe principles which habitually influence the conduct of a man of virtue, and upon which whoever profeſſes himſelf a Chriſtian would be underſtood to act.'

The Appendix is divided into ſix Parts or Numbers. In No. I. Dr. Bell conſiders the reſemblance between the Lord's Supper and the Jewiſh Paſchal Supper, and the conſequences that may be deduced from that reſemblance. No. II. is a critical inquiry into the meaning of St. Paul in what he has advanced relating to the Lord's Supper in 1 Epiſt. Cor. ch. x. ver. 14. to ch. xi. ver. 1. and a judicious paraphraſe of the whole paſſage. No. III. contains an explanation of that paſſage in the following chapter, in which the Apoſtle reproves the Corinthians for the impropriety and indecency of their behaviour when aſſembled to celebrate the Lord's Supper: viz. ch. xi. ver. 20—32. In No. IV. our Author conſiders another paſſage in the ſame Epiſtle, ch. v. ver. 7, 8. and proves, that ſo far is it from communicating any new intelligence reſpecting the nature or deſign of the rite in queſtion, that in fact the Lord's Supper is not ſo much as alluded to in it. In No. V. Dr. Bell diſtinctly replies to Dr. Cudworth's argument, founded on what St. Paul has ſaid relating to the Lord's Supper, 1 Cor. x. 14, &c. to evince that it is, A Feaſt upon Sacrifice: And in No. VI. ſets himſelf to prove in general, that upon the obvious fundamental principles of the Chriſtian religion, the Lord's Supper cannot have the ſame reſpect to the Chriſtian ſacrifice, meaning thereby the death of Chriſt, which the Jewiſh and the Gentile feaſts had to their ſacrifices. Upon this laſt point, we cannot but think, that his reaſoning would have been more clear and concluſive, if he had not embarraſſed himſelf with the ideas of *atonement* and *merits*, or had obſerved that the death of Chriſt is termed a ſacrifice merely by way of alluſion, in the ſame manner as thankſgiving, faith, repentance, and in general a conduct agreeable to the Chriſtian profeſſion, are termed ſacrifices.

As a ſpecimen of our Author's critical abilities, we ſhall preſent our Readers with the following extract from No. II. in which he has with great judgment corrected an incidental miſtake of Biſhop Hoadly, and other writers on this ſubject, as well as of the generality of commentators.

‘ Remark 2. The next words in the original whoſe meaning has been made matter of diſpute, and upon the ſuppoſed meaning of which all the notions which have ever been embraced of ſomething myſterious in the nature of the Lord's Supper have been chiefly, if not entirely founded; are—Κοινωνια in ver. 16.; and Κοινωνος in ver. 18 and 20.; and μετεχειν in ver. 17, 21, and 30.

‘ Κοινωνια—κοινωνος—κοινωνεω—

‘ 1ſt, Signifies merely the connection, participation, partnerſhip, agreement, &c. of one perſon or thing with, in, or of, another perſon or thing; without any reference whatever to the *joint* participation, &c. of more than one in the ſame thing.

‘ As 2 Cor. vi. 14. viii. 23. Epheſ. iii. 9. Philipp. ii. 1. iii. 10. 1 Tim. v. 22. Philem. 17. And 1 Pet. v. 1. 2 John 11. And this is exactly the manner in which it is uſed in the very paſſage in queſtion, 1 Cor. x. 16.

‘ 2dly, Where ſeveral perſons or things are ſpoken of as partaking of any thing, this word itſelf does not expreſs collectively the *joint* participation of all; but ſimply the *diſtinct* participation of each: that is, in other words, it expreſſes the mere participation itſelf, and nothing more.’

‘ As Rom. xv. 27. 1 Cor. i. 9. 2 Cor. i. 7. xiii. 13. Gal. ii. 9. Heb. ii. 14. x. 33. 1 Pet. iv. 13. 2 Pet. i. 4. 1 John i. 3, 6, 7. Matt. xxiii. 30. Luke v. 10. And ſo it is uſed likewiſe in the paſſage before us, 1 Cor. x. 18, 20.

‘ 3dly, When St. Paul would expreſs, in this word itſelf, the idea of the *joint* partaking, &c. of more than one in any perſon or thing, he diſtinguiſhes his meaning by prefixing to it the particle—συν.

‘ As Rom. xi. 17. 1 Cor. ix. 23. Epheſ. v. 11. Philipp. i. 7. iv. 14. And ſo John, Rev. xviii. 4 *.

‘ μετεχειν—μετοχος—μετοχη—

‘ 1ſt, Signifies merely one perſon's or thing's partaking of, agreeing with, &c. another perſon or thing; without any reference whatever to the *joint* partaking, &c. of more than one in the ſame thing:

‘ As 1 Cor. ix. 10. x. 30. 2 Cor. vi. 14. Heb. ii. 14.

‘ 2dly, When ſeveral perſons or things are ſpoken of, as partaking, &c. of any thing, this word itſelf does not expreſs collectively the *joint* partaking of all, but ſimply the *diſtinct* partaking, agreement, &c. of each, with the thing ſpoken of: that is, it ſignifies the participation itſelf, and nothing more.

‘ As 1 Cor. ix. 12. Heb. iii. 1. 14. vi. 4. xii. 8. And in the paſſage before us, 1 Cor. x. 17. 21.

‘ 3dly, When St. Paul would expreſs, in this word itſelf, the idea of the *joint* partaking, *joint* agreeing, &c. of ſeveral together in any perſon or thing, he diſtinguiſhes his meaning by prefixing to it the particle—συν.

‘ As Epheſ. iii. 6. v. 7.

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* The word κοινωνια ſometimes ſignifies benevolent aſſiſtance, or charitable contribution towards thoſe who ſtand in need of it. As Rom. xii. 13. xv. 26. 2 Cor. viii. 4. ix. 1. 13. Gal. vi. 6. Philipp. i. 5. iv. 15. Heb. xiii. 16. And ſo Acts ii. 42. But with this application of it we have here no concern, and when uſed in this ſenſe it is eaſily diſtinguiſhed.

'4thly, The words μετεχειν and κοινωνειν, μετοχος and κοινωνος, are uſed ſynonimouſly, as well in the internal or ſpiritual, as the external or material ſenſe:

'As 2 Cor. vi. 14. Heb. ii. 14. iii. 1. 14. vi. 4. So, particularly, Luke v. 7. compared with v. 10. And ſo likewiſe in the very paſſage under conſideration; as will appear by comparing 1 Cor. x. 16. with ver. 17 †.

'From theſe indiſputable proofs of the ſenſe in which St. Paul uſes theſe words it is abundantly plain, that they muſt be interpreted in the ſame ſenſe reſpectively in thoſe verſes where they occur in 1 Cor. ch. [illegible] And more eſpecially, as what is of the utmoſt importance to the true interpretation of ver. 16, it appears from theſe proofs, that St. Paul having here made uſe of the ſimple word κοινωνια, not the compound συγκοινωνια, its true and whole meaning in this verſe muſt be—*each* perſon's *partaking*, or *participation*, of the body and blood there mentioned, and nothing more ‡.'

'And the true ſenſe of κοινωνια in this paſſage being thus aſcertained from St. Paul's undoubted uſe of it in other places; it is of great moment, I apprehend, to obſerve further, what, as far as I know, has never yet been properly attended to, that though St. Paul has actually inſerted this word only in the latter part of each of the queſtions he here aſks, the obvious ſenſe of the queſtions themſelves abſolutely requires it to be underſtood in the firſt part of each queſtion likewiſe. The cup or wine itſelf in this rite is the blood of Chriſt; but it muſt be the *partaking* of the cup, that is the *partaking* of the blood of Chriſt: in like manner the bread itſelf is the body of Chriſt; but it muſt be the *partaking* of the bread, that is the *partaking* of the body of Chriſt. This is ſelf-evident. And from this obſervation, joined to the foregoing, in which the meaning of κοινωνια was aſcertained, it neceſſarily follows, that in order to comprehend St. Paul's true meaning, we muſt here underſtand by *the cup*, and *the bread*, the κοινωνια, or *partaking of* the cup and the bread, in the firſt part of theſe queſtions; to anſwer to the κοινωνια, or *partaking of* the body and blood in the laſt part of them.'

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† Here the Author refers to the following Note at the end of the Appendix.

'Had Biſhop Warburton happened to have obſerved the perfectly correſponding meaning of theſe words in the ſeveral paſſages here referred to, he could not, it is preſumed, have inclined to the opinion, as he does (*a*), in oppoſition to Biſhop Hoadly (*b*), that κοινωνια was uſed to ſignify the inward or ſpiritual part in the Lord's Supper, and μετεχειν the external part only. In fact, it appears from the paſſages referred to, that there is not any ground for ſuch a diſtinction; and κοινωνια here ſignifies nothing elſe than the participation of the bread and wine conſidered as the appointed repreſentatives, or memorials of the body and blood.

‡ Upon this paragraph is the following Note at the end of the Appendix.

'Biſhop Pearce in his Commentary, and Note Q, on ver. 16.; as well as in his Commentary, and Note S, on ver. 18.; and his Commentary, and Note W, on ver. 20.; is very particularly careful in repeatedly interpreting the word κοινωνια, as ſignifying the *common*, or *joint* participation of ſeveral together in the ſame thing; and Biſhop Hoadly likewiſe has interpreted it in the ſame manner (*c*). But if they had happened to obſerve, what is ſo fully proved by the paſſages referred to in pages 67—70, that St. Paul uſes κοινωνια itſelf to expreſs merely the participation, &c. of one only, of whatever it may be; and that when he deſigns to expreſs the *common*, or *joint* participation of ſeveral together in any thing, he makes uſe of the compound word συγκοινωνια;—they could not, it is preſumed, have interpreted κοινωνια in theſe verſes in the ſenſe they have.—Biſhop Warburton rightly contends, that κοινωνια itſelf does not include the idea of *joint* participation (*d*); though he had not obſerved the uſe St. Paul makes of the compound συγκοινωνια, when he would expreſs that meaning.'

(*a*) Rational Account, &c. p. 35—37. (*b*) Plain Account, p. 45, 46.

(*c*) See Plain Account, &c. p. 33, 34. 39. 43.—3d edit.

(*d*) Rational Account, &c. p. 33—35. Edit. 12mo. 1741.

Then, after ſome obſervations to prove, that *the bread and wine* are ſtyled *the body and blood of Chriſt* in the ſame ſenſe as *the Paſchal lamb* is called *the Lord's Paſſover* *, that is, a religious memorial of that tranſaction, he thus concludes his obſervations on ver. 16.

'From theſe ſeveral remarks that have now been made it appears, that, in order fully to expreſs the true ſenſe of St. Paul, and nothing but his ſenſe, in ver. 16. it muſt be tranſlated in the following manner:

'Ver. 16. The partaking of *the cup of bleſſing, which we bleſs, is it not*, to each of us, *the partaking* of the memorial *of the blood of Chriſt?* The partaking of *the bread which we break, is it not*, to each of us, *the partaking* of the memorial *of the body of Chriſt?*'

To this we ſhall ſubjoin an extract from No. III. containing remarks on the phraſe, *guilty of the body and blood of the Lord*, 1 Cor. xi. 27, as it includes an explanation of a ſimilar expreſſion in the Epiſtle of St. James, which has been generally miſunderſtood. Having juſtly obſerved, that theſe words in this place cannot with any truth or propriety be underſtood in their firſt and obvious meaning, viz. *guilty of putting Chriſt to death*, and having offered ſome conſiderations to prove, that the intention of St. Paul was to aſſert, 'that whoever behaved at the celebration of' the Lord's Supper 'in ſuch a manner as to ſhew a thoughtleſs diſregard, and want of ſerious attention to it, did by that particular miſbehaviour—ſhew a diſregard, and want of ſerious attention to the ſufferings and death of our Lord; in ſome ſmall degree ſimilar to, though by no means to be compared with, that of thoſe who actually cauſed him to be put to death,' &c. he makes the following remarks on the phraſe:

'The original is, ενοχος εϛαι τȣ σωματος, &c. and the word ενοχος is of ſuch extenſive uſe and application, that on different occaſions the obvious ſenſe of the paſſages will force us to tranſlate it in very different manners.

'In Matt. ch. xxvi. 66.—ενοχος θανατȣ εϛι; and Mark, ch. xiv. 64.—ειναι ενοχον θανατȣ; it may with propriety be tranſlated, *guilty of*; becauſe, *guilty of death*, is an elliptical expreſſion, which uſe has rendered familiar; and the meaning of which anſwers exactly to the meaning of the word in theſe two paſſages.

'But in Matt. ch. v. 21, 22.—ενοχος εϛι τη κρισει—τω συνεδριω,—εις την γεενναν;—and Mark iii. 29.—ενοχος εϛιν αιωνιου κρισεως;—and Heb. ii. 15.—ενοχοι ησαν δουλειας;—in all theſe paſſages it muſt of neceſſity be tranſlated—*ſubject to, expoſed to, liable to, obnoxious to,* &c. and cannot poſſibly be rendered *guilty of.*

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* Exod. xii. 11, 14.

'And in 1 Cor. xi. 27. the paſſage under conſideration, ενοχος εϛαι του σωματος; as well as in James ii. 10.—γεγονε παντων ενοχος, which is exactly ſimilar to it; to give it its true and proper meaning, it muſt be rendered in a different manner ſtill; ſuch as,—*offends againſt—affronts—ſhews a diſreſpect to,* &c.—Or, ſtill more fully, *is guilty of offending againſt—guilty of affronting—guilty of ſhewing a diſreſpect to,* &c.—Not abſolutely, *guilty of the body and blood of Chriſt,* in the one inſtance; or, *guilty of all the commandments,* in the other.

'The neceſſity there is for tranſlating the word in this manner, in theſe two perfectly ſimilar paſſages, is not only evident from the reaſon of the thing, but likewiſe from St. James's explanation of his own meaning.

'St. James ſays [*], Whoſoever ſhall offend againſt one commandment of the law—γεγονε παντων ενοχος; which we tranſlate,—*is guilty of all.*—But here the evident reaſon of the thing muſt convince us that this tranſlation is improper; becauſe it makes St. James affirm what is manifeſtly falſe; and what indeed he himſelf has informed us, he did not mean. Whoſoever breaks *one* commandment of the law only, is far leſs guilty than he who actually breaks them *all.* The utmoſt that with truth can be ſaid of him who breaks *one only,* is, that he *offends againſt,* or *affronts,* or *ſhews a diſreſpect to, all*; by *offending againſt,* in one inſtance, that authority which equally enjoins *all*: and this the Apoſtle himſelf has informed us was exactly what he meant [†]. Here therefore it is manifeſt, that ενοχος γεγονε ſhould not have been rendered abſolutely, *is guilty of*; but ought to have been tranſlated, *becomes an affronter of,* or *becomes guilty of affronting,* or *ſhewing diſreſpect to,* all the reſt.

'And for the ſelf-ſame reaſons, in the paſſage before us, ενοχος γεγονε [‡] τȣ σωματος ought not to have been tranſlated, abſolutely, *is guilty of the body,* &c. but ſhould have been rendered by ſome ſuch expreſſion as, *offends againſt, affronts,* ſhews a diſreſpect to; or, more fully, *is guilty of offending againſt, affronting,* or *ſhewing a diſreſpect to,* the body and blood; that is, the memorials of the body and blood, and conſequently the ſufferings and death of Chriſt [§].'

We could willingly make ſome farther extracts from both the Appendix and the Notes; but our limits forbid. What we have already tranſcribed will give our Readers an idea of the entertainment they may expect from this ingenious publication; which we earneſtly recommend to the peruſal of every one who is deſirous to form juſt and accurate notions of the Lord's Supper, as the moſt complete, rational, and ſatisfactory treatiſe on the ſubject hitherto publiſhed, written with equal learning and judgment, and diſcovering in the worthy Author the moſt commendable liberality and candor of ſentiment and diſpoſition.

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[*] Ch. ii. 10.

[†] James ii. 11.

[‡] It ſhould have been εϛαι.

[§] The Reader may have the ſatisfaction of finding this interpretation confirmed by the authority of Biſhop Pearce, in his Commentary, and Note upon the paſſage, vol. ii. p. 270; though there, in the Note, by filling up the words of St. James thus,—is guilty of *the breach* of all—he undeſignedly goes further than either his own interpretation of the original word, or the reaſon of the thing, will warrant. See likewiſe his Note on Matt. v. 21. vol. i. p. 30.

Art. XI. *Sermons*, by Alexander Gerard, D. D. Profeſſor of Divinity in King's College, Aberdeen, and one of his Majeſty's Chaplains in Ordinary in Scotland. 8vo. 5 s. Boards. Dilly. 1780.

THOUGH truth does not, in theſe ſermons, wear the ſoft robe of mild perſuaſion, and ſeldom attracts the Reader's regard by the ornaments of fancy, yet ſhe ſteps forth in the ſober and decent attire of reaſon and good ſenſe. Dr. Gerard addreſſes himſelf more to the underſtanding than to the heart, and his diſcourſes are diſtinguiſhed from moſt compoſitions of the ſame kind by perſpicuity and ſtrength of reaſoning, by a manly and philoſophical way of thinking.

Three of his ſermons, if our recommendation can have any weight, will be peruſed by our Readers, with the moſt ſerious attention. The ſubject of them is of great importance, as it comes "home to men's buſineſs and boſoms;" though there are few, even of thoſe whoſe characters are, upon the whole, reſpectable and exemplary, who attend to it as they ought.

The Doctor diſcourſes from *Prov.* xxviii. 28.—*He that hath no rule over his own ſpirit, is like a city that is broken down and without walls.*—He begins with obſerving, that the *ſpirit of a man* is an expreſſion, which has different ſignifications in ſcripture, eſpecially in the book of Proverbs; but he conſiders it as ſignifying a man's particular temper, or predominant turn of mind: ſo that Solomon may be underſtood to aſſert, that he who hath no command over his natural temper, or peculiar bias, is in danger of running into every ſin.

After this introduction, he proceeds to explain the origin and nature of the variety of tempers among mankind; and this he does with much diſtinctneſs and accuracy, and in ſuch a manner as will be peculiarly pleaſing to readers of a philoſophical turn of mind.

He obſerves, that, among the diverſities of character of which men are ſuſceptible, there is ſcarcely any more remarkable or more intereſting, than that which belongs to the natural temper; that this diverſity may be increaſed by a difference in the education and culture which men receive, and in the habits which they contract; but that it is not produced by theſe; that it is founded in the original conſtitution; that it appears in children from their very birth, and continues to diſtinguiſh perſons who have received the ſame culture, and acquired the ſame habits—that both the temperament of the body and the turn of mind contribute to form the peculiar bent; that the latter requires principally to be regarded, as it influences the temper moſt directly; the former affecting it only indirectly, by firſt affecting the turn of the mind—that it ariſes both from the peculiar make of the underſtanding, and from the conſtruction of the paſſions and active powers; but that, in moſt inſtances, the latter is its chief and moſt immediate cauſe, either by the predominance of one paſſion in the conſtitution, or by the general tone of all the paſſions.

The Doctor conſiders the ſeveral tempers, that are found among mankind, ſimply in themſelves, and not either thoſe exceſſes of them which are vicious, or that regulation of them which is virtuous, though he is often obliged to ſpeak of them by names which imply approbation or diſapprobation, eſpecially the latter. The reaſon, he tells us, is, that as all tempers are moſt obvious in their exceſſes, and as ſome are very apt to run into exceſs, we have in many inſtances no name for the temper itſelf as diſtinguiſhed from the abuſe of it. We muſt, therefore, he ſays, be on our guard againſt deception from this imperfection of language, and endeavour, as much as poſſible, to conceive every temper that may be mentioned, as in itſelf indifferent, however readily it may on the one hand degenerate into vice; or however eaſily it may on the other hand be improved into virtue.

He now proceeds to a more particular inveſtigation of his ſubject, and ſhews, that all the affections and paſſions, according as one or another of them is predominant, tinge the whole ſoul with their own peculiar hue.

He obſerves, that very great diverſities of temper may proceed from the ſame paſſion, only by its being predominant in different manners; that the paſſionate temper and the peeviſh are extremely different, though they both proceed from the predominance of the very ſame principle, ſudden anger; that deliberate anger produces, in thoſe who have a propenſity to it, many diſtinctions of temper unlike to both theſe; that whatever be the varieties of which any paſſion is ſuſceptible in reſpect of its cauſes, its objects, its feeling, or its tendencies, the temper founded in that paſſion will be ſuſceptible of all the ſame varieties—that ſome tempers proceed from the weakneſs of a particular diſpoſition, more properly than from a predominance of the contrary; that courage, ſo far as it is conſtitutional, proceeds merely from the abſence of fear; that impudence is not the prevalence of any poſitive affection, but only the want of ſhame—that ſeveral paſſions and affections are, in different men, combined in an infinite variety of ways; and that every particular combination of them produces a diſtinct temper; that every temper, when it is analyſed with the utmoſt accuracy, will perhaps be found, not to ariſe from the prevalence of a ſingle affection, but to derive its form in ſome degree from the union of ſeveral: thus fainter traces of ſeveral diſpoſitions, are often diſcernible in a countenance, which yet receives its principal expreſſion and general form from one affection—that it is not only by the prevalence of ſome of them in compariſon with the reſt, that the paſſions produce diverſities of temper among mankind; but that the general tone of all the paſſions occaſions a ſuitable peculiarity.

Though the paſſions be the moſt immediate cauſes of the varieties of temper, he further obſerves, that the underſtanding has not only ſome influence on every peculiarity of temper, but alſo that ſome peculiarities of it cannot be at all explained without taking into the account the turn and degree of the underſtanding; nay, that ſome peculiarities of temper are occaſioned almoſt wholly by the form of the intellectual powers—that ſome men have a propenſity to obſerve accurately, without any formed deſign, whatever comes in their way; that this propenſity lays the foundation of an attentive turn; that a heedleſs temper ariſes from the want of this propenſity—that ſome men have reaſoning minds; that whatever object is before them, they place it in every attitude, view it in every light, and inveſtigate all its conſequences; that this turn of underſtanding lays the foundation of a conſiderate, provident temper, and the contrary turn, of a thoughtleſs, raſh, improvident temper;—that the ſame temper may, in different men, proceed from different cauſes, and even oppoſite tempers may proceed from the ſame cauſe.

Having explained the origin and the nature of the variety of tempers among mankind, in his firſt ſermon, he proceeds, in the ſecond, to ſhew the neceſſity of our governing, each his own peculiar temper, and to point out the ill conſequences of neglecting it. In the third, he ſhews how the duty of governing the natural temper ought to be performed, and to explain what is implied in the government of it; but we muſt refer our Readers to the ſermons themſelves, where they will find this important ſubject treated in a maſterly manner.

The Sermon on *conſtancy in religion*, &c. is a very judicious diſcourſe, and contains ſome obſervations which we do not remember to have ſeen ſo happily illuſtrated by any other writer. The Doctor ſhews very clearly, that, by deviating from virtue, we can obtain no ſecurity againſt thoſe afflictions and ſorrows which are common and even univerſal in human life.

The ſubjects of the other ſermons are—Juſtice the Decorum of the Character of Judges, preached at the aſſizes—the firſt Promiſe of the Redeemer—the Promiſe of the Redeemer to Abraham—the Old Age of the Righteous honourable—Virtuous Solicitude—Regard to poſitive Inſtitutions eſſential to Goodneſs of Character—Redeeming the Time—the Truth of Chriſtianity confirmed, &c.—the Power of virtuous Reſolutions—the Advantages of the Virtuous for the Enjoyment of external Good—

the Houſe of Mourning more improving than the Houſe of Feaſting.

ART. XII. *Account of the* PHILOSOPHICAL TRANSACTIONS, Part II. for the Year 1779, concluded.

MATHEMATICAL.

Article 32. *On the Preceſſion of the Equinoxes produced by the Sun's Attraction.* By the Rev. Mr. Iſaac Milner, M. A. and Fellow of Queen's College, Cambridge.

THE purport of this ingenious paper is, as Mr. Milner hints, rather to explain and eſtabliſh, on the moſt ſolid foundation, the philoſophical principles on which the mathematical calculations of this moſt intereſting problem are founded, than to illuſtrate the method of calculation itſelf, although he has not altogether neglected the latter. And he ſhews, contrary to the opinions of ſome, that the reſult will be very different if the calculation be founded on a ſuppoſition that the earth is a maſs of fluid matter, under the form of an oblate ſpheroid, from what it will be if ſuppoſed a maſs of matter, perfectly rigid, under the ſame form.

Having eſtabliſhed, in the cleareſt and moſt inconteſtable manner, the firſt principles, he proceeds, by a very ſhort and elegant calculus, to enquire into the quantity of the annual preceſſion of the equinoxes, cauſed by the attraction of the ſun, and finds it to be 21″ 6‴, agreeing exactly with the reſult which Mr. Simpſon has given us in his *Miſcellaneous Tracts*, publiſhed in 1757, as well as with ſeveral other authors who have written ſince that time, and which is ſomewhat more than double the quantity aſſigned to it by *Sir Iſaac Newton*, at p. 476 of his *Principia*, *Edit.* 1726.

Mr. Milner next enquires into the cauſe and ſeat of *Sir Iſaac*'s error; and concludes that it is not where *Mr. Simpſon* has ſuppoſed it to be, namely, in aſſuming as a principle, which he does in his 39th propoſition of the 3d book, "That if a ring, encompaſſing the earth at its equator, but detached therefrom, was to tend or begin to move about its diameter with the ſame accelerative force, or angular celerity, as that whereby the earth itſelf tends to move about the ſame diameter through the action of the ſun, that then the motion of the nodes of the ring and of the equator would be exactly the ſame.'

But, ſays Mr. Milner, if the error be not here, it will be aſked, where is it then to be looked for? To this queſtion he does not appear to be abſolutely prepared with an anſwer, but ſeems to think, with *Father Friſius*, in contradiction to what has been advanced by Simpſon, that it lies in *Newton*'s ſuppoſing *that the motion of the nodes of a ring would be the ſame, whether the ring were fluid, or conſiſted of hard rigid matter; and alſo the ſame with the motion of the nodes of a ſatellite moving upon the ſurface of the earth in the plane of its equator, and making one revolution in the time of a ſyderial day.* But he intimates, that at ſome future opportunity he may further conſider this matter.

We rather marvel why, when he is enumerating the ſeveral authors who have inveſtigated this curious ſubject, he ſhould take no notice of one of the moſt valuable papers that have been offered to the public upon it; namely, Art. 15. Part I. of the Philoſophical Tranſactions for 1777.

HYDROSTATICS.

Article 37. *A Treatiſe on Rivers and Canals.* By Theod. Aug. Mann, Member of the Imperial and Royal Academy of Sciences at Bruſſels.

This long paper, which takes up more than 100 pages of the Tranſactions, is divided by the Author into ſix ſections, beſide the introduction.

In the firſt, he treats of the different purpoſes for which canals are made, and gives a ſhort account of the principal authors who have written on the ſubject.

In the ſecond, he diſtinguiſhes between natural and artificial rivers, as he terms them; that is, rivers whoſe channels are dug by hand, but which have not their waters kept up by ſluices or flood-gates; and thoſe again from ſuch as have their waters kept up by theſe means, and which, alone, he calls *canals*. He defines ſuch terms, uſed by himſelf in this paper, as have not been made uſe of by others before him, or that have been uſed in a leſs determinate ſenſe than he chuſes to confine them to; and delivers the laws by which waters, flowing in rivers and canals, act; referring to the authors mentioned in the firſt ſection, for the demonſtrations of theſe laws.

He next enumerates the ſeveral inherent cauſes of the acceleration and retardation of the motion of water in rivers and canals; he ſhews by what means this motion may be either augmented or diminiſhed, as circumſtances require; and he explains divers methods of trying the velocity of the current, and finding whether the water flows ſwifteſt at the top or bottom of the ſtream. From the principles thus laid down, he deduces various means of preventing and remedying the defects and inconveniencies which muſt neceſſarily happen to rivers, &c. in a ſeries of years, from the reiterated action of the water on their banks, and many other, as well natural as accidental cauſes: and explains the nature and cauſes of inundations; why they are more frequent in ſome rivers than others, and always leſs frequent in large than ſmall ones; at the ſame time ſhewing how they may be prevented, or at leaſt rendered leſs frequent, where the object will anſwer the expence. He concludes this ſection with ſome remarks on the confluence of rivers, and on the ſeparation of the ſame river into many branches, as is uſual in large rivers eſpecially, near their mouths, or influx to the ſea; and explains the effects which theſe circumſtances have on the velocity of the currents, inundations, &c.

In this ſection he inveſtigates the laws which obtain when currents running in oppoſite directions meet; and he obſerves that, ‘ when two equal currents of homogeneous fluids meet in oppoſite directions, there is firſt a ſwelling and riſing up of them, at the point of rencounter; then follows a revulſion and counter-current of each equally back again, ſo as to bring the whole to an equilibrium.’

‘ If the two oppoſite currents are unequal, either in force or in quantity, or both, there will ſtill be a ſwelling and revulſion of each back again; but it will be diminiſhed in the greater current, and augmented in the leſs, in proportion to the quantity by which the one ſurpaſſes the other; and the point of rencounter of the two currents will have a flow and progreſſive motion in the direction of the ſtronger, the degree of velocity thereof being always in a direct ratio of the force and quantity of one above the other.

‘ If the fluids in oppoſite currents be not homogeneous, as is the caſe between ſea and river water, that which has the leaſt ſpecific gravity will ſwim upon the other, and continue to follow its firſt direction, until ſuch time as the heavier fluid ſhall have communicated its motion to all the parts of the lighter. But the lighter fluid will not loſe its former motion and direction at once, but in a decreaſing ſeries, the law of which will vary according to the greater or leſs ſpecific gravity in the two fluids, until the whole of the lighter has acquired the velocity and direction of the heavier, which buoys it up.

‘ The time and ſpace required for a greater current of ſalt water to communicate its motion and direction to an oppoſite one of freſh water, will be but very little, ſince they differ in ſpecific gravity only $\frac{3}{71}$ parts, which the ſalt is heavier than the freſh. It would require much greater between water and oil, and ſtill much more between quickſilver and oil, and ſo on. The elements for determining them in every caſe might be found by a proper number of experiments.

‘ Let the two currents be equal or unequal in force and velocity, but nearly of the ſame ſpecific gravity, if we ſhould ſuppoſe, at the ſame time, that their ſurfaces are not upon a level, but that the one is higher than the other (as is conſtantly the caſe in all ſluices that open to the ſea, except at the moment when the ſurface of the tide is on a level with the ſurface of the water in the canal behind the ſluice), this circumſtance entirely changes both the caſe and effects. It is certain, on this ſuppoſition, that the overplus of velocity and elevation in the higher current, though it ſhould be the leſſer, will make the waters in the lower and greater current reflow upon themſelves, until they come to a level and equilibrium with thoſe in the upper current; ſince theſe, by the laws of univerſal gravitation, cannot flow back from a lower to a higher level, but muſt deſcend according to the declivity of their ſurfaces. ‘If the currents are of *very dif-*

ferent specific gravity, they will come to an equilibrium according to the law laid down above; but their greater or lesser quantity and velocity will produce little or no effect in this case.

'Now, as the running of two currents in opposite directions, after their rencounter, and beyond the limits laid down above, is incompatible with, and contradictory to the laws of nature, and consequently impossible, we may draw this useful conclusion, which becomes important during inundations, and especially during the annual overflowing of the low grounds in flat countries; to wit, that if the sluices next the sea, against which the tide flows, be shut only a quarter of an hour before the flood has risen to the level of the water in the canal, not a drop of water can enter the said canal, *or even into the sluice itself*; because both the progressive motion of the point of rencounter of the two currents, and the over-swimming of the fresh water upon the salt, will be always without the sluice and towards the sea, so long as the surface of the tide is below the level of the water in the canal. Many sluice-masters, for want of knowing or considering this, are accustomed to shut their gates next the sea a little after *half flood*, under the pretence of preventing, by this means, the salt water from getting into the canal, and communicating thereby with the waters which overflow the low grounds in many places during the winter, which would be of great detriment to the soil. Through this false persuasion, they lose no inconsiderable part of that time every day, which they might safely employ in drawing off the waters which overflow and incommode low and flat countries, almost every winter and rainy season, as is the case in the Dutch and Austrian Netherlands;' as well as many parts of the counties of Norfolk, Cambridge, and Lincoln, and other parts of England.

Section IV. contains an account of sundry experiments made by the Author, at the request of Mr. Needham, Director of the Imperial Academy of Sciences at Bruxelles, for determining the different velocities which the same floating bodies will have in different depths of water, when urged by the same force. *Dr. Franklin*, in a letter to Sir John Pringle, written so long ago as the year 1769, has shewn, that it is well known amongst people accustomed to work boats on canals, that there is a considerable difference in the swiftness of their motion, according as they float in a greater or less depth of water; and that the water being shallow is of itself sufficient to retard the motion of a boat, notwithstanding its keel may not touch the bottom of the canal. The reason he assigns for it is evident; for a boat cannot advance its own length without displacing a quantity of water equal in mass to the space which the boat occupies under the surface of the fluid. The water so displaced must return, and pass underneath and by the sides of the boat; so that the less depth and breadth of water there is in the canal, the more in proportion it must rise up and press against the boat, and of course retard its motion.

The result of the experiments here related by Mr. Mann is as follows:

'When the body, which was made in the form of a veſſel commonly called a bilander, floated in 15 inches of water, and was pulled by a weight of eight ounces, which was juſt ſufficient to draw it along, it paſſed over a canal of a certain determinate length in 14¾ ſeconds. When in 14 inches of water, it paſſed the length of the canal in 15 ſeconds.

In 13 inches it paſſed in 15½″; in 12 inches of water it required 16″; in 11 inches, 16¾″; in 10 inches, 17½″; in 9 inches, 18½″; in 8 inches, 20″; in 7 inches, 23″; and in 6½ inches it required 30″. In this laſt experiment, the body which drew 6 inches of water touched the bottom ſeveral times.' It appears from theſe experiments, that in the ſeveral depths of water which are here made uſe of, the times are, very near, in the inverſe ratio of their depths; but there can be no doubt but that if the ingenious Author had proceeded to greater depths, he would have found the differences in the times inſenſible, as is manifeſt without more words.

The fifth ſection treats of the quantity of declivity which is uſually found in natural rivers; and he ſhews, from a great number of examples, that it is generally from 1 fathom in 12,000 to 1 in 1700: and that from the motion being ſcarcely ſenſible in the firſt, it will run at no leſs a rate, in the laſt, than 80 fathoms in a minute of time.

The ſixth ſection contains 'a general and eaſy method of taking levels through large extents of country, where rivers paſs; and alſo of computing the heights of interior parts of continents above the ſurface of the ſea.'

The ſubject of this ſection is, it muſt be confeſſed, chiefly conjectural; but it is not leſs curious and ingenious than the former; and we might give ſeveral extracts from it, which we are certain would give many of our Readers great pleaſure; but we have already extended our account of this article to too great a length; and as the Author himſelf acknowledges that the matter it contains is founded on leſs certain principles than the former, it may be preſumed that ſuch extracts would be rather more curious than uſeful.

MONTHLY CATALOGUE,

For DECEMBER, 1780.

AMERICA.

Art. 13. *A Reply to the Obſervations* of Lieut. Gen. Sir William Howe, on a Pamphlet entitled, "Letters to a Nobleman;" in which his Miſrepreſentations are detected, and thoſe *Letters* are ſupported, by a Variety of new Matter and Argument. By the Author of Letters to a Nobleman. 8vo. 3 s. Wilkie. 1780.

THIS indefatigable Writer ſets out with the following declaration:—'Had the General,' ſays he, 'by a true ſtate of facts, and by candid argument, free from *perſonal abuſe* *, convinced me that I was wrong; ever happy to acquit injured innocence, there is no conceſſion, no act of juſtice, which my honour would not induce me to perform; but as the reverſe is the caſe, the ſame motives which influenced me to write the Letters, oblige me to vindicate the truths they contain.'——He has, accordingly, entered on a ſtrict examination, paragraph by paragraph, of the General's *Obſervations*, which have, on this occaſion, undergone a very *ſevere* inveſtigation indeed! We preſume not to *decide* on the reſult; but we cannot conceal our apprehenſions, that, from an attentive conſideration of the facts and circumſtances adduced in this performance, many readers will be led to form concluſions which may prove *highly diſadvantageous* to the reputation of the late commander in chief of the Britiſh forces in America.

Art. 14. *An impartial Hiſtory of the War in America*, between Great Britain and her Colonies, from its Commencement to the End of the Year 1779; exhibiting a circumſtantial, connected, and complete Account of the real Cauſes, Riſe and Progreſs of the War, interſperſed with Anecdotes and Characters of the different Commanders, and Accounts of ſuch Perſonages in Congreſs as have diſtinguiſhed themſelves during the Conteſt. With an Appendix, containing a Collection of intereſting and authentic Papers, tending to elucidate the Hiſtory. Illuſtrated with a Variety of Copper-plates. 8vo. 6s. 6d. Boards. Faulder. 1780.

It is not to be expected that any detail of the events of the preſent American war can be given, while the diſpute remains undecided, which ſhall merit the name of an *impartial* hiſtory. This is a work which muſt remain to be executed by ſome independent and judicious ſpectator of this great revolution, at a period when the events which are now unfolding ſhall have been brought to an iſſue, and when the preſent race of actors on the political theatre ſhall have left the ſtage. Till then, the beſt that can be expected is a ſimple recital of the ſeveral incidents of the war, as they have been often haſtily, and ſometimes partially related, in the memorials of the day. Such a compilation as this, collected from the moſt common ſources of information, and put together without any traces of the hand of an eminent maſter, is here offered to the public.

Concerning the impartiality of this work, our Readers will probably entertain no very high opinion, when they are informed that the Author, in the virulence of party ſpirit, has taken upon him deciſively to pronounce Dr. Price's *Obſervations*, &c. 'deſtructive of all civil authority, of all ſubordination among men or eſtates.' However, without ſearching farther into this Writer's political principles, we may venture to conclude, that a work thus made up, to gratify the curioſity of the day, can have little proſpect of obtaining a place among the permanent records of hiſtory. The utmoſt that can be expected from it, and this may probably anſwer the Author's purpoſe—is, that it ſhould be made uſe of as a temporary regiſter of occurrences, adapted in ſome meaſure to anſwer the ends of preſent information.

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* The Author complains much of the General's *incontinence* in this reſpect; and the inſtances of what he deems *perſonal abuſe*, which he frequently meets with in the *Obſervations*, have drawn from him an earneſt defence of the character and conduct of 'Mr. Galloway,' [the reputed author of 'Letters to a Nobleman,' and of this publication] in which defence he ſeems to have been ſucceſsful.

POLITICAL.

Art. 15. *Lucubrations on Ways and Means*, humbly addreſſed to the Right Hon. Lord North. By John Berkenhout, M. D. 8vo. 2 s. H. Payne. 1780.

Conſiſts of a few deſultory obſervations on the preſent ſtate of our public affairs; together with a long liſt of propoſals for new taxes, with a view to the laudable purpoſe of raiſing the neceſſary ſupplies within the year.—It ſeems, however, by the way, as though this lively miniſterial projector conſidered the people as created like *ſilly ſheep*, only to be *fleeced*: ſeveral of the Doctor's hints, appear, nevertheleſs, to merit the *fleecer's* attention; and ſome of them might, perhaps, prove immediately beneficial to the *flock*.

NOVEL.

Art. 16. *The Surry Cottage.* By James Penn, Vicar of Clavering cum Langley, Eſſex, Chaplain to the Right Hon. Earl Gower, and Lecturer of St. Ann's Alderſgate. 12mo. 3 s. Bladon. 1779.

The materials of which the Surry Cottage is compoſed, though neither elegant nor curious, are at leaſt ſound and uſeful. To ſpeak without a metaphor; much plain ſenſe, and many practical aphoriſms, may be collected from this unoſtentatious little volume, for which, in more ſplendid performances, the Reader will frequently look in vain.

POETICAL.

Art. 17. *The putrid Soul:* a poetical Epiſtle to Joſeph Prieſtley, LL. D. F. R. S. on his Diſquiſitions relating to Matter and Spirit. By A. Bicknell, Author of the Life of King Alfred, &c. &c. 4to. 1 s. 6 d. Bowen. 1780.

It is difficult to decide on the comparative merit of this Author, when we view him in the threefold light of a poet, philoſopher, and theologiſt. In all three he is ſo completely deficient, that we are unable to determine in which character he diſgraces himſelf moſt. His ſyſtem (if we may be indulged in a figure of ſpeech which rhetoricians call a *catachreſis*) is a compound of the moſt crude and heterogeneous principles that ever were jumbled together by ignorance and vanity. From the dregs of Platoniſm he hath attempted to extract a ſort of equivocal theology; and having mixed it up with ſome of the laſt runnings of modern myſticiſm, he hath here offered it to ſale in a cracked poetical phial, as a ſovereign antidote to Dr. Prieſtley's *highly rectified ſpirit of matter!*

This retailer of—'ſomething ſo old and yet ſo very new,'—adopts the long-forgotten hypotheſis of the lapſe of human ſouls in a pre-exiſtent ſtate;—of the flight of impure ſpirits, after their departure from this world, to ſome of the remoter planets, where they will undergo a degree of puniſhment, proportioned to the guilt they have contracted, till by progreſſive ſteps (i. e. by going from one ſtar to another) they recover their original purity.

For the leading principle on which this conjecture is founded, our Author might avail himſelf of the venerable authority of an ancient and learned father of the Chriſtian church. But in what ſchool did he learn that,

' ——— after æras that amount
To more than human mind can count,
Each vital ſpark of heav'nly flame
Which from the eternal Eſſence came,
Shall into that again reſolve;
Created ſubſtance ſhall *diſſolve*;
By unknown means again reduc'd
To th'principle from whence *produc'd?*

This doctrine of the *reſolution* of ſouls into their firſt principle, and of conſequence the total annihilation of individuality, or ſeparate conſciouſneſs (which is the chief privilege of immortality), was never taught even by the wildeſt viſionaries of the Chriſtian church; notwithſtanding this Author would affect to prove it by an appeal to the authority of the Apoſtle himſelf,

' That finally, as ſays St. Paul,
The great ſupreme be all in all.'

This Writer, in his poor attempt to ridicule Dr. P. hath run into a ſtrain of groſs and profane raillery, by introducing a ſubject that is too awful to be ſported with—even the final reſurrection, and the day of judgment. All that he hath advanced in his ſtory about ' poor Thomas drowned in the Thames,' and at length devoured by ' a commonwealth of eels,' that were afterwards ſerved up at a city feaſt, is at once ſo ſilly and ſo prophane, that we are at a loſs whether moſt to deſpiſe or deteſt it.

MISCELLANEOUS.

Art. 18. *A Plan for the better Regulation of Mariners in the Merchants Service*, to increaſe their Numbers, and form the whole Body of Britiſh Seamen into a diſtinct Corporation, to be called *the Fellowſhip of Seamen, voluntarily offering to ſerve the State when called upon.* Wherein are ſhewn the ſingular Benefits and Immunities which every Member of this Corporation will be entitled to, from his firſt Entrance into the Fellowſhip, to the Time of his becoming incapable of Service, together with the Proviſion intended for him, during the Remainder of his Life. The Liberality of theſe Encouragements, it is ſubmitted, will be a ſufficient Inducement to Seamen to become Members of this Corporation; whereby the Royal Navy may at all Times, and on any ſudden Emergency, be expeditiouſly manned, the Practice of Impreſſing rendered uſeleſs, and Commerce be uninterrupted by Embargoes at the Commencement of a War, or the Want of Protections during any Periods of it. By John Green. 8vo. 2 s. Bew, &c. 1780.

This Writer juſtly obſerves, what is indeed generally acknowledged, though perhaps not always ſufficiently attended to, ' that the ſafety and proſperity of this kingdom depends principally on our marine ſtrength.' His title-page ſufficiently and diffuſely acquaints the Reader, that his ſcheme propoſes reciprocally the benefit of ſeamen and of the public. The ſavings to the State, which he apprehends would ariſe from the purſuit of his plan, amount to a large ſum indeed.

deed, no leſs than 5,776,000 l. *per annum!* Beſide which, he thinks it would render mariners more numerous, more uſeful, more comfortable, &c. He particularizes the taxes which would be neceſſary in order to eſtabliſh a marine fund, and a method of raiſing them without injury or burden to the public, or to individuals. We cannot, conſiſtently with the nature of our work, enter into a farther enumeration of the ſeveral articles; but we muſt ſay, that his deſign appears to merit the attentive regard of thoſe to whom the direction of national affairs and the public revenue is intruſted! In the dedication of this pamphlet to Lord Sandwich, we are informed, 'that the propoſals here offered have undergone the ſerious conſideration of a very numerous and reſpectable body of maſters of ſhips, whoſe approbation, it is added, could not be more plainly manifeſted, than by their having unanimouſly petitioned parliament to carry them into execution; and this they did, becauſe they ſaw moſt clearly, that were theſe meaſures adopted, Government would only have to find *ſhips*; the propoſals would find *men*.' He ſpeaks very highly of Sir Herbert Mackworth's ſpirited exertions to procure this ſcheme a fair parliamentary inveſtigation.

Art. 19. *Biographical Memoirs of extraordinary Painters.* 12mo. 2 s. 6 d. ſewed. Robſon. 1780.

The plan of this ſtrange work, as far as may be collected from an advertiſement prefixed to it, is 'to exhibit ſtriking objects both of nature and art, together with ſome ſketches of human life and manners, through a more original medium than thoſe uſually adopted in the walk of novel-writing and romance.' We are there likewiſe told, that 'whatever merit the plan of the following work may be thought to want in ſome reſpects, it is at leaſt preſumed to be new; and perhaps a better could not have been found for the diſplay of a pictureſque imagination.'

Not content with ſtudying this performance carefully, we have conſulted both profeſſors and virtuoſos concerning it; but ſtill remain in the dark with reſpect to the Author's real drift. The painters whoſe lives are here pretended to be given, are deſcribed under the ſtrange names of *Aldrovandus Magnus, Andrew Guelph and Og of Baſan*; his ſuppoſed diſciples, *Sucrewaſſer of Vienna, Blunderbuſſiana,* and *Waterſoucby*.

On the firſt view of this performance, it naturally occurs, that the Author meant to draw ſome modern or living characters: but if ſuch was his intention, we confeſs that we are not of that claſs of readers who can identify any one of them, in this mingled maſs of true and fictitious hiſtory. The Author, however, is by no means a bad or uninformed Writer. In his performance the Reader will meet with ſome good deſcriptions, and ſome humour; which laſt, however, loſes its effect, through the *ill-humour* into which the Reader is continually thrown, by the vexatious obſcurity that pervades the whole work.

Art. 20. *The Elements of Beauty. Alſo Reflections on the Harmony of Senſibility and Reaſon.* By J. Donaldſon. 12mo. 2 s. ſewed. Cadell. 1780.

We are nearly as much at a loſs to characteriſe this performance as the preceding; or to diſcover what was the drift or deſign of the Author in compiling it. It conſiſts of an ill-connected medley of obſervations, arranged in certain chapters or ſections, in which the Author treats — of *light*, of *ſound*, of *motion*, of *aſſimilation*, of *contraſt*, of *perſonification*, of *character* and *expreſſion*, and of *gracefulneſs*. All that we can learn with reſpect to his plan is, that his deſign was, ' to trace the progreſs of beauty, from its beginning in the *ſenſes*, to its ſecond ſource of perfection in the *mind*; both centering in the conſciouſneſs of *life* or *ſenſibility*.'

A ſtrange and aukward kind of conſtruction occurs frequently in this work.—' Mellow and gentle tones of colour aſſociate with, and diſpoſe to, the gentle and *delicate* of internal feelings, &c.'—' The *violent of* the ſenſes ever aſſociating with, and diſpoſing to, the violent or diſagreeable of internal ſenſation.'—' Bitter or ſour things, &c. affect the *hoſtile* or *diſcordant of* paſſion."—We read, too, of mellow, ſoft, and gentle ſounds, as beſt adapted to expreſs ' the *gentle of* ſentiment.'—We read likewiſe of a thing being ' congenial to life, or to the kindly and *delicious of* paſſion ;—and of the *pleaſing of* ſenſe aſſociating, in all things, with the *pleaſing of* ſentiment.'

As to the ' *Reflections*,' we ſhall content ourſelves with tranſcribing the Author's final paragraph, in which he obſerves, that ' it has been inſtanced, through the whole of this performance, that *ſenſibility*, as directed by *reaſon*, conſtitutes *virtue*.'—We have no inclination to controvert this aſſertion, or to tranſcribe any of the inſtances contained in twelve ſections, from which it is deduced.

Art. 21. *A B C Dario Muſico.* 8vo. 1 s. 6 d. Bath, &c. Sold by Bladon, &c. in London. 1780.

This unfeeling and cankered critic has arranged the names of various muſical compoſers and performers, reſiding in England, in alphabetical order ; and has annexed their ſuppoſed characters, which he has generally compriſed in the ſpace of ten or a dozen lines; though he has ſometimes thought fit to condenſe them within three or four. Within ſuch ſcanty limits he comprizes not only the praiſe or damnation which he is pleaſed to beſtow,, but likewiſe ſometimes favours us with ſhort hints of the life and converſation, or with an account of the perſonal or mental defects of the ſubjects of his work.

Thus, to give an example from one of his longeſt articles—without, however, propagating his ſcandal by naming the perſon—after expending the firſt ten lines in ſpeaking of the country, &c. of a certain celebrated compoſer and performer, and owning that ' his execution and expreſſion are warmly to be applauded,' he devotes the remaining nine to the giving us the following lights reſpecting his *ſtature* and his *temper*, which muſt certainly prove very edifying to the inquiſitive muſical reader.

' Perhaps he has not more bile than is uſually given by nature; but compreſſed into ſo ſmall a compaſs as his frame, it overflows; and if we had not ſomewhat leſs *malignity*, *envy*, and *ineffectual detraction*, than he (*'tis ſaid*) exerciſes, he would not have experienced the *candour* with which we have given his portrait.'

Speaking of a certain capital performer on the violin, he tells us that ' his execution is rapid and clean, his tones full and even, particularly ſo ſince his good ſenſe permitted that great maſter Giardini to new-model the ſtrings and bow of his inſtrument.'—Here too the reader is edified in another, and certainly much leſs exceptionable manner.

In Signor Pacchierotti—[we can have no motive for concealing *his* name]—the delight, as we learn from all quarters, of every perſon poſſeſſed of taſte and ſenſibility, this unfeeling Cenſor does not diſtinguiſh a ſingle characteriſtic mark of excellence. We hear not a ſyllable of his taſte, expreſſion, feeling, fancy, and variety of embelliſhments; but we are readily told that 'he ſings *horribly* out of tune.'—This ſnarler may have been ſo informed; or, with *a monochord* at hand, may have been capable of noticing occaſional ſlips of this kind, by no means unuſual to vocal performers in this *Bœotian* climate of ours—but he is utterly inſenſible to the excellencies that overbalance theſe occaſional tranſgreſſions.

A country reader would at once conclude, from his ſhort character of Mrs. Wrighten, that ſhe is crooked and ugly. Out of four lines and three quarters, in which her character is compriſed, this truly *polite* Critic devotes nearly three, to tell us that 'ſhe is a very great favourite with the public, *in ſpite of a bad perſon, and plainneſs of face.*' Thoſe who have not, as well as thoſe who have, opportunities of ſeeing the lady, will conſider the Author as a *brute.*

Of one perſon he tells us, that 'he received the firſt rudiments of *time*, by turning over the leaves of the organ-book, above fifty years ago, at V. for Mr. G. then organiſt.'—Of another he ſays, that he ſhould have omitted his name, if it had not concluded the alphabet;—and a third he pronounces to be 'a regularly rude, rugged, rough raſper.'

Having given theſe ſpecimens of the knowledge, candour, taſte, feeling, politeneſs, and good-nature of this *Abecedarian*, we leave the Reader to eſtimate the value of his deciſions in the other articles of his *horn-book*, as it may very juſtly be called, though not ſo harmleſs a performance.

Art. 22. *A Tour to the Caves*, in the Environs of Ingleborough and Settle in Yorkſhire—In a Letter to a Friend. 8vo. 1 s. Richardſon and Urquhart. 1780.

Given by way of Appendix to Mr. Weſt's *Guide to the Lakes*; ſee Review, Vol. 59. p. 70. It does not appear that this *Tour to the Caves* is written by the Author of the Guide, &c. for the *Dedication* is ſubſcribed with the initials J. H.

This Account of *the Caves* will not fail to excite the Reader's curioſity. Some of them are not leſs remarkable than the celebrated caverns in Derbyſhire, which every body viſits.

Art. 23. *A Letter to the Rev. Mr. Madan*, concerning the Chapter of Polygamy in his late Publication entitled THELYPHTHORA. By a Layman. 8vo. 1 s. Fielding and Walker. 1780.

The modeſt Author profeſſes his incompetency to hold a contention with Mr. Madan on the ground of critical learning. His object is, 'to throw ſome information in the way of *the plain* and *unlettered*; and to oppoſe, as far as lies in the power of an obſcure citizen, the dangerous conſequences that may ariſe from the publication of Mr. Madan's treatiſe.' The Author's piety and good intentions will excuſe the defects of this performance; and we ſincerely recommend it to the peruſal of thoſe for whoſe uſe it was *profeſſedly* intended.

Art. 24. *Remarks* upon the eighth Section of the ſecond Volume of Mr. Warton's Hiſtory of Engliſh Poetry. 8vo. 1s. T. Payne. 1780.

If any thing could tempt us to tranſgreſs that line of moderation, which inclination as well as duty marks out to us, it would be the petulance of ſuch a writer as this. The manner in which he has attacked Mr. Warton, merely for differing from him in opinion on a matter of very trifling conſequence, is equally rude and indecent. Had he been defending the validity of title-deeds to a family eſtate, he could ſcarcely have been more angry, or have treated his adverſary with greater illiberality or inſolence than he has poured out upon this worthy and learned Profeſſor, for calling in queſtion the authenticity of Rowlie's Poems.

We meet with little in this Writer's arguments that has not already been ſuggeſted by others who have treated the ſubject before him. Our ſentiments on this matter are well known; if there be any variation in them, it is, that the interpolations of Chatterton are not ſo numerous as at firſt we ſuſpected.

MEDICAL.

Art. 25. *Practical Obſervations on the Treatment of Conſumptions.* By Samuel Foart Simmons, M. D. &c. 8vo. 2 s. Murray. 1780.

In this performance the Author does not profeſs to give a ſyſtematical treatiſe on the ſubject; but confines himſelf to ſome general obſervations, relative to the ſymptoms and progreſs of the pulmonary conſumption, and the remedies that have hitherto been the moſt commonly employed in the treatment of it: adding ſuch other remarks as have occurred to him in the courſe of his own practice. We have in a former article* noticed the ſingular obſervation made by the Author, reſpecting the appearance of the teeth in this diſeaſe. This circumſtance was firſt communicated to the Author by the learned Profeſſor Camper. He ſuppoſes this appearance to attend every ſpecies of conſumption; and the Author himſelf has, from repeated and attentive obſervations, been induced to think it is the diſtinguiſhing characteriſtic of a genuine *phthiſis*, or of a pre-diſpoſition to it. Of thoſe, ſays the Author, who are carried off by this diſeaſe, the greater number will be found never to have had a carious tooth. 'This phænomenon may ſerve to put us upon our guard, but ought not to make us deſpair of ſucceſs. I have very lately ſeen a young gentleman recover, who had this tranſparency in a high degree, together with other ſymptoms of incipient phthiſis.'

The practical obſervations, with reſpect to the curative indications in the different periods of this diſeaſe, and to the remedies that have been propoſed for the relief of it, are ſuch as ſhew the Author to be a ſkilful and judicious obſerver; and accordingly merit the attention of practitioners, who cannot fail to receive with pleaſure any new lights reſpecting a diſorder ſo frequent and ſo fatal as the pulmonary conſumption.

Art. 26. *An Account of the Life and Writings of the late Alexander Monro, Senior,* M. D. F. R. S. Delivered at the Harveian Oration at Edinburgh, for the Year 1780. By Andrew Duncan, M. D. &c. &c. 8vo. 1 s. Edinburgh. Sold by Dilly in London.

This biographical commemoration of a truly great man is a laudable tribute of reſpect and gratitude, and will, we doubt not, be acceptable to the medical public. It would, however, have been more inſtructive and intereſting, if the ingenious Writer had ſomewhat more particularly diſcuſſed the merits of the late Dr. Monro, as an improver of the theory and practice of medicine. This, indeed, would have required a larger compaſs; but without it, the piece ſcarcely anſwers to its title, as the Reader will probably be diſappointed in his expectations from the account of the *writings* of the cebrated Profeſſor.

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* See Rev. for laſt month, p. 391.

A ſhort and elegant 'Addreſs to the Students of Medicine,' by Dr. Webſter, on delivering the Harveian prize to Dr. Arthur Broughton, of Briſtol, for his paper on the Coagulable Lymph, is ſubjoined.

Art. 27. *Obſervations* on the Means of preſerving the Health of Soldiers; and of conducting Military Hoſpitals: And on the Diſeaſes incident to Soldiers at the Time of Service; and on the ſame Diſeaſes as they have appeared in London. By Donald Monro, M. D. Phyſician to his Majeſty's Army, and to St. George's Hoſpital; Fellow of the Royal College of Phyſicians at London, and of the Royal Society. 8vo. 2 Vols. 10 s. Boards. Murray, &c. 1780.

In our Review for October 1766, an account was given of the firſt edition of this work, in one volume, then entitled *An Account of the Diſeaſes which were moſt frequent in the Britiſh Military Hoſpitals in Germany*, &c. It now appears in ſo enlarged a form, that we think ourſelves obliged to take notice of it as a new publication.

The Author has now divided his work into five parts. The *firſt* treats on the means of keeping ſoldiers healthy in different ſervices and climates. The *ſecond* contains very particular directions with reſpect to the fitting up and conducting military hoſpitals. In the *third* a ſhort account is given of the health of the troops encamped at Coxheath in 1778 and 1779. The *fourth*, and moſt conſiderable part, conſiſts of obſervations on the diſeaſes prevalent in the military hoſpitals of Germany during the laſt war, and in the late camp hoſpitals in England. The *fifth* is a pharmacopœia for military uſe. The diſeaſes treated of in the fourth part are, putrid and petechial fevers; the putrid ſore throat; the dyſentery; cholera morbus; inflammatory fever; inflammatory angina; pleuriſy; peripneumony; cough and conſumption; influenza; rheumatiſm; autumnal remitting fever; ague; jaundice; ſmall-pox; ſcurvy; lues venerea; and ſome others.

It would occupy too much of our room and time to give an analyſis of matter ſo various and extenſive. We ſhall therefore only obſerve in general, that the work, in its preſent ſtate, forms the moſt complete ſyſtem of military medical practice we are acquainted with, and cannot fail of being peculiarly uſeful at this unhappy juncture.

In a poſtſcript are ſubjoined ſome remarks on Dr. Millar's *Tables*, ſo far as the returns of the German military hoſpitals form a part of them. And it ſeems clearly proved, that his miſrepreſentations, for the purpoſe of decrying the practice of others, were as flagrant as thoſe by which he puffed off his own ſucceſs. (See *Monthly Review* for Auguſt 1777.)

Art. 28. *Free Obſervations on the Scurvy*, Gout, Diet, and Remedy; &c. &c. By Francis Spilſbury, Chymiſt. 8vo. 2 s. 6 d. Wilkie. 1780.

We confeſs ourſelves vanquiſhed at laſt. Mr. Spilſbury has written ſo much beyond our powers of reading, that we cannot, in conſcience, pretend to exerciſe our cenſorial authority upon him. Nay, ſo thoroughly are we humbled, that were he to appear before us with a book in one hand, and a bottle of his drops in the other, we ſhould cry out with Lear,

> If you have poiſon for me, I will drink it.

Art. 29. *Hiſtories of Gouty, Bilious, and Nervous Caſes*; with the ſafe and eaſy Means by which they were remedied; related by the Patients themſelves, in ſundry Letters to John Scot, M. D. 8vo. 6 d. Becket. 1780.

Without pretending to the ſpirit of prophecy, we may boaſt of a prediction very ſpeedily and eaſily fulfilled. We ventured to foretel, that this writer's *Enquiry into the Origin of the Gout* *, would prove the precurſor of a noſtrum; and lo! here it is. The pamphlet conſiſts of the moſt obliging and ſatisfactory teſtimonies to the merit of Dr. Scot's pills, from Capt. J. G. the Right Honourable Lord Blank, an Honourable Colonel of the ſame family, Sir W. M. Bart. &c. &c. And our worthy publiſher, Mr. Becket, promiſes to gratify any curious enquirers at his ſhop with a ſight of the originals of theſe important epiſtolary documents.

MATHEMATICS, &c.

Art. 30. *The Advancement of Arts, Manufactures, and Commerce*; or, Deſcriptions of the uſeful Machines and Models contained in the Repoſitory of the Society for the Encouragement of Arts, Manufactures, and Commerce. Illuſtrated by *Deſigns* on *Fifty* Copper-plates. Vol. II. Carefully reviſed and corrected by Alexander Mabyn Bailey. Folio. 2 l. 12 s. 6 d. ſewed. Walter, &c. 1779.

In the 47th volume of our Review, we gave an account of the firſt volume of this work, as publiſhed by Mr. *William Bailey* †, in the year 1772. In that Article, we ſufficiently explained the deſign and plan of Mr. Bailey's undertaking. This ſecond volume, publiſhed by Mr. Bailey *junior*, contains drawings, deſcriptions, and explanations of many new kinds of ploughs, with other implements of huſbandry,—machines for improvements in manufactures,—mills, models, and other mechanic inventions.

RELIGIOUS.

Art. 31. *A Letter to the Rev. Sir Harry Trelawny*, Bart. A. B. occaſioned by his Sermon preached at Taunton, May 26, 1779, before an Aſſembly of Proteſtant Diſſenting Miniſters. By Thomas Reader. 8vo. 6 d. Buckland. 1780.

When Sir Harry Trelawny firſt appeared on the ſpiritual theatre, the Methodiſts miſtook his enthuſiaſm for inſpiration; and, in the intoxication of their triumph for ſo rare an acquiſition to the Tabernacle, they cried out, *What hath the Lord wrought!*

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* See *Review* for June laſt.

† Regiſter to the Society.

When the hurricane of his zeal was a little abated, and the wind had ſet in to a calmer point of the compaſs, the Calviniſtical Independents entertained the moſt ſanguine hopes of eſtabliſhing him amongſt them as a *ſound* and *regular* brother. Hence he was ordained in form, and a wonder was expreſſed in public——not, that *many* wiſe, not that *many* noble, were *not* called, but—that *any* were!

Our Mr. Thomas Reader was one of thoſe who thought very highly of Sir Harry's gifts and graces, at the time when he declared, with a truly orthodox zeal and aſſurance from our Author's pulpit, that "the Arians had ruined many once flouriſhing churches." But though Mr. Reader had *caſt a figure* to determine the date of Antichriſt's downfall, yet, he was not conjurer enough to foreſee the apoſtacy of Sir Harry Trelawny.

Quandoque bonus dormitat Homerus!

However, Mr. Reader was ſoon waked out of the ſlumber of falſe confidence. The ſaints were fairly bit!—and ſo they were all—ſaints and ſinners too—they were all bit! orthodoxy and hereſy triumphed in their turns; and each, in turn, looked blank with chagrin and diſappointment. Sir Harry's weather-cock is veering round, we are informed, to that quarter from whence its revolution firſt began. Whether (as Swift ſaid of the capricious coquette who finiſhed her giddy rambles in ſober matrimony) he will *ruſt to a point, and fix at laſt,* is a matter we pretend not to be prophets enough to foretel, whatever Mr. Reader (on *ſecond* thoughts) may be capable of deciding by the help of thoſe ſpectacles which no one but himſelf can look through.

As for the Letter before us, we think a few extracts ſufficient to give our Readers a pretty juſt idea of its merits:—and from them, too, a tolerably exact eſtimate may be formed of the ſtate and condition of the Writer's *head* and *heart.*

——'I beſeech you, by all the unknown tenderneſs of IMMANUEL's heart to ſinners, take care that thoſe words may never be applicable to *you,* viz. *who were of old forewritten to this condemnation* (Jude 4.)—for all God's words will be accompliſhed, in whatever book they are written.'—Thus Sir Harry is awfully warned to take care of what it is impoſſible to avoid!

Again——'I am unacquainted with your friend the Rev. Mr. Towgood, who, it is ſaid, firſt led you into what is called the *modern candour.* That gentleman will, however, know, *at the day of judgment,* whether he befriended or injured the world, by the pains he took to moderniże your ideas of eternal things.' .... 'The followers of Jeſus ought, at leaſt, to be certain, that the *preſent* aſſembly (viz. of the Diſſenting miniſters of Devon and Cornwall) is not a *combination* againſt the Godhead of Chriſt, before they attend it again, for this is the doctrine, *ſtantis & cadentis Britanniæ.*'

Once more—'It gave me yet more pain to hear that you had joined in the ſolemn work of ordination with Dr. Prieſtley, whoſe *Appeal* to profeſſors of religion, &c. ſhews him to be wholly unacquainted with the Goſpel; and whoſe ſchemes of *neceſſity* and *materialiſm* ſeem to ſtrike at the foundation of all religion.' .... 'Good God! when will this man ceaſe to blaſpheme Jeſus and his Goſpel?

—The church of God hath no good to expect from thoſe miniſters who can eſteem Dr. Prieſtley as a miniſter of Chriſt.'

The greateſt part of this Letter is in the ſame ſolemn ſtrain of expoſtulation and denunciation. One black and heavy cloud ſcowls over the whole.

Art. 32. *Sermons on the moſt prevalent Vices*, &c. By the Rev. David Lamont, Miniſter of Kirkpatrick-Durham, near Dumfries. 8vo. 6 s. bound. Crowder. 1780.

The ſubjects of theſe ſermons are important, uſeful, and ſeaſonable. The Writer has not all that engaging and winning manner which renders ſome productions of this kind peculiarly acceptable in theſe days of refinement, but the diſcourſes are plain, ſerious, and ſenſible.

Beſide two ordination ſermons, and two on a future ſtate, mentioned in the title-page, the others are on the ſubjects which follow, and on each topic there are two diſcourſes;—Againſt evil ſpeaking; the debauchery of the heart; revenge; idolatry; covetouſneſs; lying; ſwearing; drunkenneſs; pride; the violation of the ſabbath; —and a ſynod ſermon.

In the diſcourſe againſt lying, the Preacher defends the propoſition, that there are caſes in which perſons have no right to truth. He ſpeaks guardedly on the ſubject, which is very prudent,—as the aſſertion may be extended ſo as to produce the moſt pernicious conſequences.

In one of the ordination ſermons, we have the following characteriſtics of a good preacher: 'By a good preacher, I do not mean a man of noiſe and geſture, who preaches up himſelf and not his ſubject, and goes to the pulpit, as many go to the church, to be ſeen of men. The action of the theatre, and the bombaſt of romances, are unworthy of the pulpit, and diſgrace its ſolemnity. But by a good preacher, I underſtand, a man, who, from his original good ſenſe, improved by a good education, enters deep into the ſpirit of the ſacred text, ſpeaks what he feels, and feels what is juſt; who, in his lectures, is clear and copious; in his ſermons, accurate and perſuaſive; in both more attentive to ſenſe than ſound, to dignity of ſentiment than loftineſs of ſtyle; who manages his diſcourſes with ſuch propriety, that in each there is as much ſimplicity as will render it inſtructive to the vulgar, and as much ſublimity as will render it acceptable to the refined.'

This is *rational*; but *that circumſtance* will not recommend theſe diſcourſes to the bulk of the people in this country, who greatly prefer the noiſe and ranting of our modern Enthuſiaſts, Methodiſts, and Myſtics.

Art. 33. *Hymns to the Supreme Being*: in Imitation of the Eaſtern Songs. 8vo. 3 s. 6 d. Boards. Nichols. 1780.

The volume opens with a paraphraſe on the Lord's Prayer. We are next preſented with hymns of adoration, particularly ariſing from a view of the Divine works and Providence; which ſubject affords the Author an opportunity of adding a variety of miſcellaneous notes, chiefly relative to ſome curious particulars in natural hiſtory. We have alſo Hymns of Thankſgiving and Gratitude,—of Penitence, and of Supplication for bleſſings private and public. The expreſſions are generally thoſe of Scripture, or ſuch as are conformable to Scripture language, and the Eaſtern ſtyle. The Author obſerves, 'that ſome of them were adapted to particular circumſtances of his own life, and may, therefore, be little intereſting to others; yet he thinks they may poſſibly be uſeful when in a ſituation any way ſimilar.'

The tendency of theſe hymns (none of which are in verſe) is to elevate the mind to piety and virtue. In a devotional view, without doubt, they will be very acceptable to many Readers.

SERMONS.

I. *Againſt Perſecution:* Preached at Houghton-le-Spring, July 16, 1780. By John Rotheram, M. A. Rector of Houghton-le-Spring, Vicar of Seaham, and Chaplain to the Right Rev. the Lord Biſhop of Durham. 8vo. 6 d. Robſon, &c.

This good ſermon appears to have been occaſioned by the late riots in London, and other parts of the kingdom. Mr. R. paints, in lively colours, the horrid and impious nature of the ſpirit of intolerance and perſecution; a ſpirit totally oppoſite to the genius of true Chriſtianity,—to both the precepts and example of its divine Author; whoſe memorable reproof to his diſciples—"*Ye know not what manner of ſpirit ye are of*"—furniſhes an excellent text for this diſcourſe.

II. Preached at the Pariſh Church of Greenwich in Kent, Feb. 4th, 1780, being the Day appointed for a General Faſt. By Edward Birkett, Clerk, Curate of the ſaid Pariſh. 4to. 1 s. Robinſon.

This diſcourſe conſiſts of ſome pious reflections on *Hezekiah's* prayer to the Lord, when the army of *Sennacherib,* the Aſſyrian monarch, inveſted the city of Jeruſalem, and menaced its inhabitants with a terrible ſlaughter. The Author adverts alſo to their miraculous deliverance, and ſpeaks of the advantage of prayer and dependence on Almighty power in the day of danger and diſtreſs. Theſe reflections are applied to the preſent ſituation of our country; and while the Preacher ſounds the alarm, he points to the beſt means for ſecurity.

III. Preached before the Governors of the Devonſhire Hoſpital, at their Anniverſary Meeting in 1780, at the Cathedral, Exeter. By John Marſhall, A. M. Vicar of Widecombe, and Maſter of the Grammar-ſchool in Exeter. 4to. 1 s. Printed for Thorn, Exon.

This diſcourſe is on the ſubject of Charity; a ſubject ſo trite and common, that it is ſcarcely in the power of genius itſelf to advance any thing new or original on it. The text is taken from the 37th verſe of the 10th chapter of Luke. The ſubject is well illuſtrated and enforced, and beſpeaks the Author a man of ſenſe and benevolence.

Mr. Marſhall places the Prieſt and the Levite in the moſt candid point of view, and endeavours to apologize for their conduct from the contracted principles of the Jewiſh œconomy. He thence very pertinently draws a concluſion in favour of the more enlarged and unreſtrictive benevolence recommended by the amiable example of Chriſt, and enforced by the motives of his diſpenſation. In oppoſition to Lord Shafteſbury, he remarks, that private friendſhip is included in the more extenſive connections recommended by our Saviour; and in the concluſion very properly ſpeaks of the excellence of that inſtitution which it was the deſign of the aſſembly he was addreſſing to ſupport and extend.

IV. Preached in the Pariſh Church of Whitby, July 2d, 1780, before a Battalion of Volunteers, formed for the Defence of that Town and Neighbourhood. By the Rev. Joſeph Robertſon, Curate of the ſaid Church. 4to. 6 d. Baldwin, &c.

Very properly adapted to the occaſion, by a lively exhortation of the audience to exertions of valour, and exertions of virtue.

V. *The Wiſdom of appointing and ſupporting the Civil Magiſtrate:* at the Chapel-Royal, St. James's, June 25, 1780. By Robert Markham, D.D. Rector of St. Mary's Whitechapel, and Chaplain in Ordinary to his Majeſty. 4to. 1 s. Rivington.

Few, if any, will diſpute the neceſſity and advantage of government to the peace and welfare of ſociety: nor will they generally deny the obligation of ſubmitting to its juſt and reaſonable orders. So far then Dr. Markham is well ſupported: nor do we perceive that he pleads in favour of government any farther than as it tends to ſecure the public peace and welfare, with that of every individual; the only end, as common ſenſe will dictate, for which we can ſuppoſe magiſtrates, *ſupreme* or *ſubordinate*, to be appointed.

VI. *Chriſtian Zeal recommended and enforced*—before the Contributors to the Salop Infirmary, at their anniverſary Meeting, in the Pariſh Church of St. Chad, Shrewſbury, September 14, 1780. By the Rev. Brian Hill, A.B. of Queen's College, Oxford; and Chaplain to the Earl of Leven. 8vo. 6 d. Robinſon, &c.

The Preacher appears to be himſelf *zealouſly* affected, and recommends, with ardour, PIETY and GOOD WORKS. In one part of his diſcourſe, he exhorts to a zeal in ſupport of ſome points of reputed *orthodoxy*, concerning which ſenſible and pious Chriſtians entertain very different ideas. Here he may poſſibly err: but when he exhorts us, in a plain and fervent manner, to a diligent and conſtant care, ſo to act in the preſent life as to be ready to leave it with peace and hope,—and when he urges a chearful contribution to the charitable inſtitution in favour of which his diſcourſe was delivered,—there, we apprehend, he cannot be miſtaken.

VII. Preached in the Cathedral at York, July 30, 1780, at the Aſſizes. By Nicholas Torre, M.A. Fellow of Trinity College, Cambridge. 4to. 1 s. Baldwin. 1780.

In this elegant harangue on juſtice and judgment, the Preacher laments the late alarming tumults, 'which, he ſays, wore the maſk of religion, yet concealed beneath it hypocriſy and rebellion.' He aſſures us, that the 'Papal authority is now ſo enfeebled, ſo diſarmed of its terrors, that the extenſion of its influence is no longer to be dreaded.' Others are of opinion, that the *principles* of Popery have always the ſame tendency to diſquiet and oppreſs mankind; and therefore, that while every proviſion is to be made for the ſafety and comfort of individuals among the Papiſts, it is wiſe and reaſonable to do it under ſome reſtrictions. However this be, we never yet could admit the thought, that any zeal for *religion* really occaſioned the horrid devaſtations to which this diſcourſe alludes.

VIII. *The Duty of Patriotiſm vindicated and enforced:* in the Cathedral Church of Ely. By Cæſar Morgan, M. A. Minor Canon, and Preacher in that Church, and late Fellow of Chriſt College, Cambridge. 4to. 1 s. Cadell, &c. 1780.

An ingenious and ſenſible harangue, recommending an attention to the preſent diſtreſs of our country, in ſome, by retrenching expences, or by pecuniary aids, and in all perſons by repentance and amendment of life. As to pecuniary aids, it may, perhaps, be doubted, whether the people are not generally too little ſatisfied about the vaſt ſums which have been already laviſhed, to be very forward in voluntary contributions.

IX. At St. Paul's, Covent-Garden, June 11, 1780. By James Howell, M. A. Student of Chriſt Church, Oxford. 4to. 1 s. Robſon, &c.

Offers very good advice, though in ſomewhat of an odd and irregular manner. But, if the pariſhioners of Covent-Garden, or any other pariſhioners, will heartily follow the Preacher's admonitions, it will no doubt be productive of ſalutary effects.

CORRESPONDENCE.

To the EDITOR *of the* MONTHLY REVIEW.

SIR,

IN the very excellent criticiſm which is given, in your Work, upon Mr. Madan's Thelyphthora, ſome notice is taken of that writer's appeal, in favour of his doctrine, to the authority of Biſhop Burnet. But as your ingenious and learned Reviewer doth not ſeem to have been acquainted with the whole of the caſe in regard to the Biſhop, perhaps you will indulge me, as a Correſpondent, in ſtating the matter a little more particularly. Burnet's paper, which Mr. Madan has inſerted in his treatiſe, was written on the following occaſion. About the year 1670, or 1671, the Earl of Lauderdale diſcovered to Dr. Burnet the ſecret of the Duke of York's religion, and perceiving him to be exceedingly ſtruck with the apprehenſions of the return of Popery into the kingdom, hinted to him a project of King Charles the Second's divorce, that, by his Majeſty's marrying again, he might have an heir to the crown, and thus prevent his brother's ſucceeding to it. Upon this the Doctor, who was then only twenty-ſeven years of age, and full of the civil law, which had been his firſt ſtudy, mentioned ſeveral paſſages out of the Digeſts, Code, and Novels, that favoured the Earl's idea. His Lordſhip deſired him to ſtate the matter in writing, which he did; ſaying, at the ſame time, that he ſpoke of the ſudden, but that when he went home among his books, he would examine the affair more cloſely. Accordingly, in the winter following, he wrote to the Earl of Lauderdale, retracting the whole paper. Nor did he barely retract it, but anſwered and confuted the moſt material things which he had before advanced. If we look, alſo, into Dr. Burnet's account of the life and death of the Earl of Rocheſter, we ſhall there find him expreſsly condemning both the doctrine of polygamy and divorce. Thus it appears, that what is conſidered as *Biſhop* Burnet's authority, was only an opinion haſtily adopted by him when a very young man, ſpeedily and ſolemnly renounced, and which he never afterwards maintained. For the proofs of what I have alleged, I refer to the Biſhop's reflections upon Dr. Hickes's Diſcourſes, to his article in the Great General Dictionary, Note M, and to his article in the Biographia Britannica, Note PP. I ſhall only add, that Dr. Burnet's paper, though given by Mr. Madan from the Britiſh Muſeum, is not now firſt publiſhed; having been printed in the year 1733, at the end of Macky's Memoirs.

I am, Sir,
Weſtminſter, Your moſt humble ſervant,
Dec. 23, 1780. AND. KIPPIS.

*** The letter ſigned '*A Polygamiſt*,' controverting the criticiſm on *Thelyphthora*, given in the Monthly Review, has been forwarded to the Author of that criticiſm [now at a great diſtance from the capital]; from whom no anſwer *could* be received, time enough for any farther notice of this Correſpondent's objections, in the preſent Month's Review.

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††† The Editor has received a letter, dated *Tamworth*, in Staffordſhire, and ſigned *Eliza Malkin*,—relating to the prices of books, as commonly inſerted at the head of each Article in the Review.—Mrs. *Malkin* (if that be our Correſpondent's real name) complains, that ſometimes ſhe does not underſtand, preciſely, what is meant by the diſtinctions of *unbound*,—in *ſheets*,—in *boards*, &c.——Theſe are matters with which the Reviewers have little concern. They are left to the *Collector*, who (it is underſtood) generally takes them from the news-paper advertiſements, and in the very terms there uſed: and where thoſe vehicles of information are ſilent with regard to the price of any publication, the deficiency is always ſupplied by inquiry of the publiſher.—As to the *liſt of books*, ſubjoined, by way of *Poſtſcript*, to Mrs. *Malkin*'s letter, and of which ſhe deſires to know the *prices*, "neatly bound in calf, and well letter'd,"—the inquiry is improperly addreſſed: it ſhould be made at the ſhops of the Bookſellers, particularly thoſe for whom the Articles are printed, or where they are advertiſed for ſale.—And this the country Bookſellers can readily do, when writing to their correſpondents in town.

*** H. P—— 'wonders' that we have 'overlook'd' a little tract, entitled, *A Diſſertation on Scripture Imprecations*, by Benjamin Williams. Our Collector can find no ſuch publication; nor have we ever ſeen it advertiſed.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SIXTY-THIRD.

FOREIGN LITERATURE.

ART. I.

ΟΜΉΡΟΥ ὙΜΝΟΣ ΕΙΣ ΔΉΜΗΤΡΑΝ: vel, *Homeri Hymnus ad Cererem*, nunc primùm editus à Davide Ruhnkenio. Lugduni Batav. apud Sam. et Joann. Lutchtmans. 8vo. [pages 63.] 1780.

THE diſcovery of this ancient and truly beautiful Greek poem was no leſs ſingular than intereſting; and the admirers of *claſſic lore* will think themſelves under great obligations to the learned and ingenious Editor, for the pains he hath taken to gratify their curioſity;—not only by an elegant edition of the poem itſelf, but by his very valuable Notes and Obſervations, which tend to illuſtrate its beauties, and to throw a light on ſome of its obſcurities.

The Editor's Preface, though not written on the pureſt model of claſſical elegance, contains many ſtriking and beautiful paſſages, even in point of language and compoſition: but it hath ſtill a much higher merit: it is ſenſible, modeſt, and highly ſatisfactory to the curious Reader.

We ſhall give the ſubſtance of it; referring the learned, who may wiſh for more ample ſatisfaction, to the original.

The Editor informs us, that nothing was more diſtant from his expectations than the diſcovery of this *Hymn to Ceres.* He knew, indeed, that a poem, bearing that title, and aſcribed to Homer, exiſted in the ſecond century; [*altero à* C. N. *ſeculo ſuperfuiſſe ſciebam*] but as it had long been conſidered as irretrievably loſt, he had formed no hopes of ever ſeeing it reſcued from the obſcurity to which it had been conſigned:—at leaſt (as he modeſtly ſays) he could not have flattered himſelf, that on a diſcovery of ſo unexpected a treaſure, the charge of preſenting it to the Public would have been entruſted with him.

The circumſtances of this diſcovery are related by the Editor; though at firſt hearing it might ſurpriſe any one to be informed, that a Greek poem, attributed to Homer, which had been loſt for ages, was at length diſcovered in *Muſcovy*. Such a relation would appear to ſavour more of fiction and raillery, than of ſober truth. [*Si quis narraſſet, omnes eum jocari potius, quam* ſeriò *loqui, putaſſent.*] But ſo in fact it was: and the rudeſt and moſt unclaſſical country in Europe hath the honour of having preſerved from final perdition this curious and moſt beautiful remnant of antiquity.

For the ſatisfaction of our Readers, it is neceſſary to mention the moſt intereſting particulars that relate to this ſingular and valuable diſcovery.

Some years ſince, a German, *Chriſtian Frederic Matthæi*, who had been educated by the learned *Erneſti*, and credited the diſcipline of that celebrated maſter, by his ſkill and erudition, was invited to ſettle at *Moſcow*, and to aſſiſt in a plan of literature for which his abilities and acquirements moſt eminently qualified him. On his arrival at that city, he was informed, equally to his aſtoniſhment and ſatisfaction, that a very copious treaſure of Greek MSS. was depoſited in the Library of the *Holy Synod* [*in Bibliothecâ S. Synodi*] which no perſon in that country had either the abilities to make uſe of, or the curioſity to examine. Struck with the relation of a circumſtance ſo unexpected, and at the ſame time ſo peculiarly flattering to the taſte of this learned man, he immediately ſeized the opportunity that was luckily offered him, to explore this repoſitory of hidden treaſure. After having examined ſeveral curious books (of which an account will be given in due time), he diſcovered a manuſcript copy of the Works of Homer, written about the concluſion of the 14th century, but evidently a tranſcript from a very ancient and moſt valuable copy, which, beſides the *Iliad* and the *Odyſſey*, contains alſo ſixteen of the Hymns, which have been long publiſhed under the name of Homer. But this was not all. Twelve lines of a loſt Hymn to Bacchus (publiſhed at the concluſion of the preſent work) and the HYMN TO CERES (which, excepting a few lines towards the cloſe, appears to be entire) were preſerved in this curious and long unnoticed manuſcript. Exulting, as indeed he well might, in an acquiſition ſo unexpected, and, at the ſame time, ſo valuable, the learned diſcoverer, with ſingular diſintereſtedneſs, communicated it to our Editor, that he might preſent it to the world without thoſe delays, which would, in all probability, have retarded the publication of it at Moſcow.

Matthæi, indeed, was well acquainted with the talents and extraordinary erudition of Ruhnkenius; and as he knew too that his learned friend had been particularly engaged in the ſtudy of the Hymns of Homer, in order to give the Public a complete edition of them, he could not have entruſted this poem to the charge of a perſon more qualified to do juſtice to its publication than our Editor: and we can truly ſay, that he hath not diſhonoured the truſt repoſed in him, nor fruſtrated the expectations of his moſt ſanguine admirers.

With this Hymn, many *various readings*, tending to illuſtrate and explain ſome obſcure paſſages in thoſe already publiſhed, were alſo communicated to Ruhnkenius; the uſe and importance of which will be ſeen in their proper place.

The Editor obſerves, that as there was only *one* copy of this Hymn to Ceres, to which he could have recourſe, he was frequently obliged to call in the aid of conjecture, in order to determine the reading, or gueſs at the ſenſe, of ſome obſcure paſſages. [*Ad ingenium, codicis vicarium, confugi.*] And when an Editor makes ſo good a uſe of his *ingenuity* as Ruhnkenius, the moſt ſcrupulous and faſtidious critic will ſcarcely be diſpoſed to find fault with him.

The Editor declines the hazardous taſk of tranſlation. We are ſorry, that his ſcruples on this head ſhould have deprived us of a pleaſure, which we are ſure he could have given us by a Latin verſion of this Hymn. It is certain, that tranſlations have been (as our Editor ſays) the ſource of contentions; and we may add, that they have frequently been made the refuge of indolence. Nevertheleſs, they have their peculiar uſes; and we hope ere long to ſee a tranſlation of this poem executed with correctneſs and taſte by ſome learned and ingenious hand. Such a tranſlation would enſure its own ſucceſs; and would be equally acceptable to the learned, as to thoſe who are incapable of reading the poem with eaſe and fluency in the original.

Having given a general account of the diſcovery of this Hymn to Ceres, the Editor examines with what propriety it may lay claim to the Muſe of Homer for its birth.

Pauſanias, it is obſerved, hath aſſerted more than once, and that not accidentally, but by deſign, that Homer had written ſuch a hymn: and the old Scholiaſt on the Alexipharmics of Nicander ſpeaks of hymns that were attributed to Homer, in which a circumſtance relating to Ceres is mentioned. But this hymn records no ſuch circumſtance; and therefore the Editor conjectures, that the critic, through forgetfulneſs or inadvertence, miſtook Homer for Orpheus: or elſe, he muſt have ſeen another hymn aſcribed to Homer different from the preſent. As to Pauſanias, our Editor hints, that his judgment with reſpect to the ſubject of Homer's Hymns is not to be implicitly followed. He allows this writer great merit, as a critic; but thinks, that the ſplendor of the ſubject too much dazzled his underſtanding to permit him to decide with impartiality.

The Editor acknowledgeth, that he hath *not one*, but many doubts, with reſpect to the high and illuſtrious origin aſcribed to this Hymn: but as no poſitive external evidence can be produced to determine the point, he chuſes to reſt his argument on, what appears to him, the more certain ground of internal proof: and obſerves, that though it be exquiſitely beautiful, yet that it is evidently deficient in ſome of Homer's more ſtriking and predominant characteriſtics. It wants his energy and ſpirit:—that vigour, that inſpiration which animates and gives an irreſiſtible power, as well as an enchanting beauty, to the poems of that ſublime and inimitable bard.

This opinion hath been given by other critics on *all* the hymns aſcribed to Homer. An ancient Greek writer, quoted by Allatius (de Patria Homeri, cap. 15.), aſſerts poſitively, that *nothing* is to be eſteemed as the genuine production of Homer, but his Iliad and Odyſſey: and as for the Hymns, and other things which bear his name, they are to be regarded as ſpurious, for, ſays he, they are deſtitute of force, and not conſiſtent with nature.

The Editor of this Hymn, though by no means diſpoſed to attribute it to Homer, yet acknowledges, that the ſtructure of its language is founded throughout on the model of that ancient poet [*Forma dicendi, fateor, tota eſt Homerica*];—though he produces ſome ſtriking exceptions to this general aſſertion:—*too* general (we think) and unguarded; and liable to *more* exceptions than the ingenious Editor hath ſpecified.

But though this poem be diſpoſſeſſed of the claim aſcribed to it in the old manuſcript at Moſcow, viz. as the production of Homer, yet the Editor heſitates not to give it the honour of very high antiquity. He is of opinion, that it was written immediately after Homer; or at leaſt in the age of Heſiod. [*A poëta, qui vel ſtatim poſt Homerum, vel Heſiodi ætate vixerit, ſcriptum videatur.*] The χνȣς αρχαιοτητος—the venerable wrinkles of hoary age are deeply marked on the very face of it. This will be viſible to all that are ſkilled in the Greek claſſics. Such will perceive, and as it were *feel*, its antiquity, by a ſenſation that cannot be communicated or explained to the reader who hath not been particularly converſant in theſe ſtudies, or (to expreſs our meaning in the ſtrong language of Shakſpeare) *native and endued to them, as* their *own element.* [*Hoc à peritis ſentiri poteſt, imperitis, quid ſit,* explicari *non poteſt.*]

The Editor congratulates the age on the diſcovery of this curious poem—reſcued by mere accident from the darkeſt retreats of oblivion; and, perhaps, but at a ſlight diſtance from inevitable perdition.——He deems it to be an acquiſition, not only calculated to gratify the curioſity of the connoiſſeurs in claſſic antiquity, or to entertain thoſe lovers of Greek poetry whoſe ſtudies are made ſubſervient to a refined and elegant ſpecies of amuſement; but he alſo eſteems it as of particular uſe to the critic, as it tends to illuſtrate ſome obſcure paſſages both in the Greek and Latin poets. To evince its utility in this view, the Editor refers to three examples which ſpontaneouſly offered themſelves, without any particular ſearch for the purpoſe of finding out inſtances to prove his aſſertion.

The firſt is from Catullus, de Nupt. Pel. & Thet. 281.

> ——— quos propter fluminis undas
> Aura parit flores tepidi fecunda Favonî,
> Hos indiſtinctis plexos tulit ipſe corollis
> Queis permulſa *domus jucundo* RISIT *odore.*

Vulpius cenſures the metaphor in the laſt line, and ſays, that "it is too far fetched." [*longius petitum.*] But the learned Editor produces a paſſage from the beginning of this hymn, as the ſource from whence this mode of expreſſion was derived. [*Ecce fontem unde venuſtum illud loquendi genus fluxerit, in hymno noſtro, verſ.* 13.]

> Κηωδει δ' οδμη πας δ' ȣρανος ευρυς ὑπερθεν
> Γαια τε πας' ΕΓΕΛΑΣΣΕ και ἁλμυρον οιδμα θαλασσης.

i. e. The wide circuit of Heaven above, all Earth below, and the ſwell of Ocean's briny wave, *laughed* [*i. e.* were cheared or refreſhed] *with the delicious odour* of the Narciſſus.

It is, however, by no means clear to us, that Catullus borrowed either the thought or the expreſſion from this poem. Metaphors of the ſame import, and equally bold, and, as ſome would call them, unwarrantable and far-fetched, may be found in almoſt all the ancient poets. As to this particular metaphor, it may be traced up to

> —— Siloa's brook that flow'd
> Faſt by the oracle of God ———

as well as to the leſs hallowed fountain of Hippocrene. Several examples of a ſimilar mode of expreſſion will readily occur to thoſe who have been converſant with the Holy Scriptures, and particularly the Pſalms of David.

A haſty critic, in his eagerneſs to trace out the origin of a poet's idea, might have been ready to have charged Milton with borrowing one of the moſt admired paſſages of the Paradiſe Loſt, from the lines juſt quoted, if the Hymn to Ceres had been publiſhed in his day.

> —— oft at ſea, North-eaſt winds blow
> Sabæan odour, from the ſpicy ſhore
> Of Araby the Bleſt ————————
> ——— ———— and many a league
> *Chear'd with the grateful ſmell, old Ocean* SMILES. B. IV.

Laughter is here moſt elegantly ſoftened into a *ſmile*; elſe the laſt line is almoſt a literal tranſlation of

Κηώδει δ' οδμη ——————
—————— εγελασσε και ἁλμυρον οιδμα θαλασσης.

The Editor cloſes his Preface with obſerving, that, content with the honour of publiſhing this Hymn, he leaves the farther compariſon of it with the other poets of antiquity, for the ſake of mutual illuſtration, to the ſkill and induſtry of other critics.

It will be expected by our Readers, that we ſhould give ſome account of the Hymn itſelf; and we know not how we can more effectually gratify them, than by preſenting them with the general ſcope and argument of it; reſerving our remarks on ſome of its more ſtriking and beautiful paſſages, together with an extract from the original, by way of ſpecimen, for the cloſe of this Article.

A general View of the HYMN TO CERES.

The Poet firſt recites the manner in which Proſerpine was carried off by Pluto, as ſhe was innocently indulging herſelf, with the daughters of Oceanus, in gathering flowers of various kinds, in the meads of Nyſia. As ſhe plucked, with eager hands, a beautiful Narciſſus (produced by Jove's own decree on purpoſe to entice her), the earth inſtantly opened in the deluſive ſpot, and Pluto ruſhing forth, ſeized the helpleſs virgin, and hurried her away, regardleſs of her cries, to his gloomy palace in hell. Ceres, though ſhe hears her daughter's voice, is ignorant of the cauſe of her diſtreſs. To gain ſome intelligence reſpecting her fate, the goddeſs wanders about for nine days, in a ſtate of wild diſtraction. On the tenth ſhe meets Hecate, who informs her that ſhe alſo heard the cries of Proſerpine, but was not certain who her raviſher was. This unſatisfactory account ſerves but to aggravate the diſtreſs, and increaſe the apprehenſions of Ceres. Mingled anxiety and indignation could find no utterance in words. She makes no reply to Hecate, but inſtantly haſtens to Sol, to enquire into the fate of her daughter. Approaching his flaming chariot, ſhe claimed that reſpect which was due to her rank among the immortals. The chariot ſtops, and ſhe hath audience of Sol, to whom ſhe relates the cauſe of her errand, and ſolicits him to inform her where ſhe might find her daughter, and whether ſhe had been bereaved of her by any one of divine, or human race. Sol informs her, that Pluto was the raviſher; and, by the counſel of Jove, had married Proſerpine, and carried her to his gloomy palace. In order to aſſuage the grief, and ſoften the indignation of the goddeſs, he urges the diſtinguiſhed rank that Pluto held among the immortals; but this doth not reconcile her to the loſs of her daughter; ſhe continues relentleſs, and particularly conceives a ſevere reſentment againſt the Father of the Gods, for having counſelled Pluto to carry off her daughter. With mingled indignation and anxiety, ſhe ſeparates herſelf from the aſſembly of the immortals, leaves Olympus, and deſcends to earth, in order to indulge her ſorrow among men. Aſſuming the form of a woman advanced in years, diſguiſed in the habit of a nurſe, and paſſing under the feigned name of Doris, ſhe meets the daughters of Celeus Prince of Eleuſis, who, with their urns of poliſhed braſs, were going to draw * water from a fountain near the ſpot. To them ſhe relates a fictitious ſtory of her adventure with a crew of pirates, who had taken her, as ſhe pretended, in order to ſell her for a ſlave; but having made her eſcape from them whilſt they were regaling themſelves at ſupper on the ſhore, ſhe had ſtrayed to the place where ſhe then was. She calls herſelf a forlorn wanderer, among ſtrange people, and in an unknown region; implores their compaſſion, and ſolicits ſome menial employment in their houſe, to preſerve her from periſhing through want. They are affected with her ſtory, and haſten home to give an account of the diſtreſſed ſtranger to their mother Metanira. On the recital of it, ſhe orders them inſtantly to return, and bring the woman to her houſe, as ſhe intended to employ her in the quality of a nurſe to her ſon. The daughters, with eager joy, run to execute the commands of their parent; and finding the diſconſolate ſtranger ſitting by the highway-ſide, they deliver the meſſage they were charged with, and gladly conduct her to the houſe of Celeus.

As Ceres enters the porch, the whole ſtructure is illumined with an extraordinary radiance, betokening the approach of a goddeſs. Metanira herſelf feels an inexplicable impreſſion of awe and reverence, and, riſing with a deference due to a ſuperior being, offers her ſeat to the unknown gueſt. Ceres modeſtly refuſes the honour, and looking on the ground, as if unconſcious of her dignity, ſhe remains ſilent, in a ſtate of delicate confuſion. At laſt, when ſeated, Metanira relates to her the extraordinary bleſſing of the gods, in giving her a ſon (the darling and fond hope of the houſe of Celeus), at a period of life when human nature could have formed no expectation of ſo ſingular a favour. As the outward appearance of Ceres favoured her ſuit to the daughters to be employed in ſome domeſtic concern, where the caution of mature years was requiſite, Metanira is deſirous to commit to her care this darling child; and to encourage her to undertake the charge, and at the ſame time to engage her to tenderneſs and fidelity, ſhe aſſures her, that if her ſon ſhould live, he would have it in his power to repay her tenderneſs and care to the utmoſt extent of her wiſhes. Ceres readily accepts the charge, and engages to protect the child from the evils

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* An employment not beneath the daughters of perſons of rank in the ages of primitive ſimplicity. Vid. Gen. xxiv. 15. Exod. ii. 16.

of malignant incantation, and all the miſchiefs which ariſe from unſkilful nurſes. Demophon (for that is the name of the royal infant) flouriſhes with moſt aſtoniſhing quickneſs under the care of Ceres; for nurſed by a goddeſs, he is treated like a child of the gods. He is anointed with ambroſia, and refined by fire, that he might acquire an immortal ſubſtance. All this was tranſacted in private, nor were his parents conſcious of the honour that was intended for their ſon. But Metanira, impelled by the fooliſh curioſity that hath been proverbially incident to her ſex, watches to ſee in what manner her child is treated; and obſerving him thruſt into the fire by his nurſe, her natural feelings are awakened, and ſhe alarms the whole houſe with her loud and bitter exclamations. The goddeſs is highly provoked at this intruſion and frantic behaviour of the mother of Demophon, and haſtily ſnatching the child from the myſtic fire, that was prepared to endue him with the powers of divinity, ſhe laments the precipitance of mortals, and their blindneſs to approaching fate, whether good or ill; and then addreſſing Metanira, the goddeſs informs her, that her raſhneſs and folly had rendered her purpoſes towards the child for ever abortive;—that the immortal ſubſtance into which he was paſſing, under the operations of her divine power, could not now be perfected;—and that, brought back to the ſtate of mortals, he muſt ſhare their fate. Nevertheleſs, ſhe aſſures Metanira, that her ſon's honour would be incorruptible, though his body would periſh, becauſe, nurſed in the boſom of a goddeſs, he had imbibed ſome qualities of a divine principle. After having foretold a civil war amongſt the Eleuſinians, Ceres announces her divinity, and, dropping the form ſhe had aſſumed, breaks forth into all the radiance of an immortal being, diffuſing around her the odours of a goddeſs. Metanira is overwhelmed with aſtoniſhment and horror. Her daughters hearing her cries, haſten to her aſſiſtance, and find the child caſt on the ground. They divide their attention between him and their mother; till diſcovering the cauſe of the confuſion, they are ſtruck with awe and dread, and employ the whole night in efforts to appeaſe the incenſed goddeſs.

In the morning Celeus becomes acquainted with all the circumſtanees of this ſtrange event: on this he conſults the moſt diſtinguiſhed and experienced perſons in the country, as to the moſt proper means of appeaſing Ceres. By their counſel, he orders a temple to be erected, and an altar conſecrated to the goddeſs. This being accompliſhed, Ceres vouchſafes to make it her reſidence, in a total ſeparation from the ſociety of the gods. Here ſhe indulgeth herſelf in deep diſtreſs for the loſs of her daughter, and meditates revenge on the author of her calamity. She makes the earth barren for a whole year, and thus reſtraining its fertility, the gods are deprived of their wonted offerings. Jupiter revolving in his mind the fatal conſequences of Ceres' revenge, if ſhe ſhould obſtinately perſiſt in her reſolution to deprive the earth of its accuſtomed produce, diſpatches Iris to ſoften her reſentment, and invite her to reſume her ſeat among the immortals. But Ceres is inflexible. The other gods are ſent to the temple of Eleuſis, to mediate between the goddeſs and Jupiter; but not one could effect the purpoſe of their meſſage; and ſhe declares that ſhe will never aſcend Olympus, till ſhe beholds her beautiful daughter. On this Jupiter diſpatches Mercury to Pluto, to inform him of the diſtraction of Ceres, and her fatal reſolution, and to ſolicit him to yield up Proſerpine, that he might carry her to her mother. His eloquence ſooths the grim monarch of hell into compliance. Pluto endeavours to fix in her mind a deep impreſſion of his authority, in order to engage her to return, and be reconciled to her connection with him. He promiſes her high honours among the immortals, and the ſatisfaction of ſeeing thoſe puniſhed for ever, who ſhould impiouſly deny her thoſe oblations which were her appointed tribute. After he had given her a part of a pomegranate, to ſecure her return, he prepares his golden chariot, and ſeating Proſerpine in it, Mercury performs the office of charioteer, and rapidly conveys her to the temple of Eleuſis, where Ceres once more beholds her daughter with rapture; and ruſheth forward, as ſhe approaches the temple, to embrace her in her arms. After theſe endearments, Proſerpine relates to her mother the circumſtances of her raviſhment; enumerates her companions when it happened, and their amuſements in the fields. In the midſt of their converſation, Hecate approaches and joins them. After this, Jupiter ſends Rhea, the mother of Ceres, to invite her to mix again with the celeſtials, engaging, on her conſent, to permit Proſerpine to divide the year between Erebus and Olympus;—ſix months to reſide with Pluto, and the remaining ſix with Ceres and the other immortals. The goddeſs is delighted with the preſence of her mother; her reſentment yields to parental authority and entreaties; ſhe conſents to the deciſion of Jupiter; and revoking her reſolution, the earth reſumes its uſual fertility, and the gods have their offerings reſtored. Then, having given ſuch inſtructions as were proper for the direction of her votaries at Eleuſis, in the celebration of her ſacred rites, ſhe aſcends Olympus, and joins the gods.

In the Concluſion, the Poet invokes Ceres and Proſerpine, and ſolicits them to accept his Hymn, and reward the Author with a pleaſant life.

We have thus given a general view of this ancient and curious hymn; which, though it will by no means ſatisfy the lovers of Greek poetry, may have the effect we deſire, and that is, to engage them to peruſe the whole in its original and infinitely more beautiful ſtate.

We ſhall ſelect a paſſage or two from the poem itſelf, which particularly ſtruck us for its exquiſite merit; and from them the learned reader may form ſome judgment of the ſtyle and manner of the ancient Bard.

When Ceres approached the threſhold of Celeus's palace, though under the diſguiſe of a nurſe, every object around her ſeemed to confeſs * the perſon of a deity. Metanira felt an ineffable impreſſion of reverence and awe, and aroſe to offer her ſplendid ſeat to the ſtranger. This circumſtance is beautifully expreſſed by the Poet.

———η δ' αρ επ' ȣδον εβη ποσι. και ῥα μελαθρȣ.
Κυρε καρη. πλησεν δε θυρας σελαος θειοιο.
Την δ' αιδως τε, σεβας τε, ἰδε χλωρον δεος ειλεν.
Ειξε δε οι κλισμοιο, και ἑδριαασθαι ανωγεν.

The goddeſs modeſtly waved the diſtinction, as unſuitable to the appearance ſhe had adopted to veil her divinity; and ſtood (as the Poet ſays) 'ſilent; fixing her beauteous eyes on the ground.'

Αλλ' ȣ Δημητηρ ωρηφορος, αγλαοδωρος,
Ηθελεν ἑδριαασθαι επι κλισμοιο φαεινȣ,
Αλλ' ακεȣσα εμιμνε, κατ' ομματα καλα βαλȣσα.

The Poet finely deſcribes the circumſtance, mentioned in our general account of this Hymn, viz. of the goddeſs's reſuming her original ſplendor when Metanira intruded on her ſecret operations, as ſhe was preparing the child for immortality.

Ειμι δε Δημητηρ τιμαοχος, ἡ τε μεγιςον
Αθανατοις θνητοισι τ' ονειαρ και χαρμα τετυκται.
Αλλ' αγε, μοι νηον τε μεγαν, και βωμον υπ' αυτῳ,
Τευχοντων πας δημος υπαι πολιν, αιπυ τε τειχος,
Καλλιχορȣ καθυπερθεν, επι πρȣχοντι κολωνῳ.
Οργια δ' αυτη εγων ὑποθησομαι, ως αν επειτα,
Ευαγεως ερδοντες, εμον νοον ιλασκοισθε.
Ως ειπȣσα θεα, μεγεθος και ειδος αμειψε,
Γηρας απωσαμενη. περι τ' αμφι τε καλλος αητο,
Οδμη δ' ἱμεροεσσα θυηεντων απο πεπλων
Σκιδνατο, τηλε δε φεγγος απο χροος αθανατοιο
Λαμπε θεης, ξανθαι δε κομαι κατενηνοθεν ωμȣς,
Αυγης δ' επλησθη πυκινος δομος, αςεροπης ως.

The following tranſlation may convey to our leſs learned Readers ſome faint idea of the beauties of the original:

I am Ceres; and claim my right to the higheſt honours, ſince I yield delight and profit both to mortal and immortal beings.

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* Signa dedi veniſſe deum, &c. Vid. Ovid. Metam. lib. i. ver. 220.

Go—let all the people unite in erecting for me a ſpacious temple on Callichorus's o'erhanging mount. Raiſe my altar beneath its ſtately roof. This I ordain; that thoſe who ſacrifice to me with pure hearts may enjoy the tribute of my acceptance. Thus ſpake the goddeſs: when the form ſhe had aſſumed of wrinkled age inſtantly diſappeared; and all her native beauty ſhed its charms around her. From her incenſe-dropping robes a delicious fragrance was diffuſed. Light ſtreamed afar from her radiant and immortal form. Her golden locks flowed around her beauteous ſhoulders: while the ſplendor of the goddeſs, darting like the lightning of heaven, irradiated the gloomy palace.

Our claſſical Readers will doubtleſs recollect the elegant lines of Virgil (reſpecting the diſcovery of Venus by Æneas), which, however, are by no means equal to thoſe of the Greek Poet for dignity and force:

> Dixit: et avertens roſea cervice refulſit,
> Ambroſiæque comæ divinum vertice odorem
> Spiravere: pedes veſtis defluxit ad imos;
> Et vera inceſſu patuit dea.

The laſt ſpecimen that we ſhall give of this poem, is the deſcription of Mercury's conveying Proſerpine to the temple of Ceres.

> Ιππους δε προπαροιθεν υπο χρυσεοισιν οχεσφι
> Εντυεν αθανατους πολυσημαντωρ Αιδωνευς.
> Ηδ' οχεων επεβη, παρα δε κρατυς Αργειφοντης,
> Ηνια ϗ μαστιγα λαβων μετα χερσι φιλησι,
> Σευε δι' εκ μεγαρων· τω δ' ουκ ακοντε πετεσθην·
> Ριμφα δε μακρα κελευθα διηνυσαν· ουδε θαλασσα,
> Ουθ' υδωρ ποταμων, ουτ' αγκεα ποιηεντα,
> Ιππων αθανατων, ουτ' ακριες, εσχεθον ορμην,
> Αλλ' υπερ αυταων βαθυν ηερα τεμνον ιοντες.
> Στησε δ' αγων, οθι μιμνεν ευστεφανος Δημητηρ,
> Νηοιο προπαροιθε θυωδεος· η δε ιδουσα
> Ηιξ' ηυτε * μαινας ορος κατα δασκιον υλης.

Of which the following is a tranſlation, chiefly deſigned to gratify the Engliſh Reader:

Pluto, the monarch of a vaſt dominion, led forth, to open view, his immortal ſteeds, and harneſſed them to his golden chariots. Proſerpine aſcends, and takes her ſeat. Mercury, the dauntleſs hero, who ſent Argus to the ſhades, graſps the reins in his ſteady hand, and waves his laſh. Inſtant they ruſh from Pluto's drear abode, and unreluctant urge their rapid courſe. Soon they paſs o'er a long extended track. Nor ſeas, nor torrents, nor the deep vallies filled with herbage, nor mountains raiſing their lofty heads, impede their progreſs. Through mid-air they cut their way, nor ſlack their ardour till they arrive at Ceres' temple, fragrant with incenſe. There, when the goddeſs beheld her daughter, ſhe ruſhed towards her, with the ſwiftneſs of a hind, bounding o'er the ſhady ſummits of the mountain.

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* *Lege potius* κεμμας.

We have already obſerved that this poem is enriched with a number of very learned Notes; in which the Editor hath diſcovered a moſt perfect acquaintance with the Greek Poets, and a happy talent at emendation and conjecture. We muſt now quit this pleaſing ſubject, and leave our learned Readers to improve theſe imperfect hints.

(N. B. *We are indebted to* " A Country Correſpondent" *for the foregoing very curious Article.*)

Art. II.

Rouſſeau Juge de Jean Jacques, &c.—Rouſſeau the Judge of Jean Jacques. In Dialogues. Dialogue the Firſt: From the Manuſcript of M. Rouſſeau, left in the Hands of Mr. Brooke Boothby. 8vo. 6 s. Boards. Dodſley. 1780.

THIS ſingular work, for ſuch it certainly is, is evidently different from that mentioned by Mr. Magellan [in his Account of '*The Circumſtances attending the Death of M. Rouſſeau*,' M. R. December 1778, pag. 412] under the title of *Mes Confeſſions*: as an alluſion to a work under that very title occurs twice in the preſent performance. In an advertiſement prefixed to it by the Editor, we are told that it was put into his hands by M. Rouſſeau, in the month of April 1776; with conditions annexed to the truſt, which he has thought it to be his moſt indiſpenſable duty to fulfil.

'I ought to inform thoſe,' ſays Mr. Boothby, 'who might be induced, by the celebrated name of the Author, to ſeek amuſement in theſe ſheets, that they will find nothing here to gratify their taſte, or to indulge their curioſity.' He adds, very properly in our opinion,—'the cool philoſopher will deign perhaps to ſee in them an intereſting collection of materials well adapted to ſerve towards a hiſtory of the human mind.'

'If there be a pen,' adds the Editor, 'capable of delineating the moſt ſimple and the moſt ſublime manners; a benevolence that took a ſhare in all the miſeries of mankind; a courage always ready to ſacrifice every thing to the cauſe of truth; and particularly thoſe continual aſpirations after the moſt ſublime virtue, too elevated perhaps to be ever attained by human weakneſs, but which place thoſe who feel them in a ſituation above that of ordinary minds; let ſuch a pen write the life of *Jean Jacques Rouſſeau*.'

After the Editor's Advertiſement follows a Table of Contents; from which we learn that the preſent work, which is compoſed in the form of dialogue, is only the firſt of three that have been left by the late Author. Its title is—'*Of the Syſtem of Conduct adopted by Adminiſtration toward* Jean Jacques, *with the Approbation of the Public.* Firſt Dialogue.' The titles of the other two dialogues,

dialogues; which the Editor informs us were *not* put into his hands, are—" Of the Temper [*naturel*] of Jean Jacques, and of his Habits [*habitudes*]. Second Dialogue.—Of the Genius of his Writings, and Concluſion. Third Dialogue."

To this firſt dialogue is prefixed a kind of Introduction, in which M. Rouſſeau treats ' of the ſubject and the form of this work.' On the page preceding and facing this Introduction, the Reader meets with the following ſingular addreſs; from the purport and ſtyle of which he is in ſome meaſure prepared for the ſtriking ſingularities that follow :

' Whoever you be to whom heaven has given the diſpoſal of theſe papers ; to whatever uſe you may reſolve to put them ; and whatever opinion you may have of the Author ; that unfortunate Author conjures you, by the feelings of humanity [*par vos entrailles humaines*], and by the repeated anguiſh which he has ſuffered in writing them, not to part with them till you have read the whole. Reflect that this favour, requeſted of you by a heart broken with grief, is a duty of equity [*un devoir d'équité*] which Heaven requires of you.'

As to the dialogue itſelf, we ſcarce know what account to give of it. It is ſupported by a Frenchman, and Rouſſeau ; and the ſubject of their diſcourſe is the moral and literary character of *Jean Jacques* (the Chriſtian name of the Author), who is conſidered as a third perſon. The Author puts into the Frenchman's mouth all the charges which he ſuppoſes the Public to have alleged againſt Jean Jacques, both as an Author and as a man ; and makes him aſſign the ſuppoſed ſecret ſprings of their conduct towards him, in theſe two characters, as far as he can penetrate into them. Rouſſeau, in anſwer, defends Jean Jacques ; and to account for the treatment which he has met with from the world, conſtantly *ſuppoſes* that a *league* has been formed, the object of which is the debaſement and defamation of poor Jean Jacques.

' Why do I ſay, *ſuppoſe?*'—ſays *the* Rouſſeau, in the dialogue.—' Whatever were the motives for forming this *league*, it exiſts. Even according to your own account, it ſeems to be univerſal ; it is, at leaſt, great, powerful, numerous ; it acts in concert, and with the moſt profound ſecrecy with reſpect to all thoſe who do not form a part of it, and eſpecially to the unfortunate creature who is the object of it. To defend himſelf from this combination he has no ſuccours, no friend, nor any ſupport, counſel, or light to direct him. He ſees nothing around him but ſnares, falſehoods, treacheries, and darkneſs. He finds himſelf abſolutely alone, and has no reſource but himſelf. He has no reaſon to expect any aid or aſſiſtance, from any one perſon on the face of the earth. A ſituation ſo ſingular is an *Unique*, ever ſince the human race came into exiſtence.'——

From the ſtrange tenour even of this ſingle paſſage, the Reader will judge of the *ſtate of mind* of the Writer. The ſenſe we mean to convey by this laſt expreſſion will readily occur on the peruſal of what follows.—At the cloſe of this dialogue M. Rouſſeau gives the following account of the plan which he had formed, to tranſmit this poſthumous publication, unaltered, to poſterity.

'Here follows,' ſays he, 'a copy of the ſuperſcription of the manuſcript, containing theſe three dialogues, which I had reſolved to depoſit, under the ſole protection of Providence, on the high altar of the church of *Notre Dame* at Paris. But on attempting to put this reſolution in execution, on the 24th of February 1776, I found that, through a precaution perfectly new, the grates which incloſe the choir, and through which alone I could reach the altar, had been ſhut up. I then ſaw myſelf obliged, if not to renounce my project, at leaſt to change it; for I ſhall always think that I have very happily accompliſhed it, if I find a diſcreet and faithful depoſitary. Is there a more worthy inſtrument of the work of Providence than the hand of a virtuous man?'

'*Depoſit conſigned to Providence.*

'Protector of the oppreſſed, God of juſtice and of truth, receive this depoſit, which is placed upon thy altar, and confided to thy Providence by an unfortunate ſtranger, alone, without ſupport, without a protector on the whole earth, abuſed, derided, defamed, betrayed by an entire generation, ſtudiouſly oppreſſed during fifteen years with treatment worſe than death, and with indignities hitherto unexampled among men, without ever having been able to learn the cauſe. All explanation is refuſed me, all communication is taken from me; I no longer expect from men, become ſtill more exaſperated by their own injuſtice, any thing but affronts, falſities, and treachery. Eternal Providence! my ſole hope is in thee. Deign to take my depoſit into thy keeping, that it may fall into young and faithful hands, who may tranſmit it exempt from fraud to a better generation; who, deploring my fate, may learn what treatment was received from the preſent, by a man without gall and without diſguiſe, an enemy to every kind of injuſtice, but patient in ſuffering it, and who never either did, or willed, or returned, evil to any man. No man has a right, I know, to hope for a miracle, not even innocence oppreſſed and not known: as a time will come when order will take place, it is ſufficient to wait. If my work be loſt; if it is to be delivered up to my enemies, and to be deſtroyed or diſfigured by them; as this appears unavoidable, I ſhall not the leſs rely upon thy work, although I am ignorant of the time, and the means; and after having exerted, as I ought, all my efforts towards that end, I wait with confidence, I repoſe on thy juſtice, and reſign myſelf to thy will.'

That numerous and reſpectable claſs of Readers, who have been charmed with the writings of M. Rouſſeau, will readily recogniſe his hand in this performance: at the ſame time, they cannot fail to be hurt at various parts of it, which exhibit a mortifying and affecting picture of the weakneſſes of human nature; and particularly of the extreme and even *morbid ſenſibility* of this extraordinary man. The ſubjects diſcuſſed in this dialogue are ſo involved, and would require ſo much prefatory explanation, that we cannot give any ſatisfactory ſpecimens of it without tranſcribing ſeveral pages. Though the authenticity of the work is ſufficiently aſcertained by internal evidence; we ſhall add, that the original manuſcript, written fair with M. Rouſſeau's own hand, has been depoſited by the Editor in the *Britiſh Muſeum.*

ART. III.

Ed. Sandifort Obſervationes, &c.—A Collection of Anatomical and Pathological Obſervations; Books 2d and 3d. By Ed. Sandifort, Profeſſor of Phyſic, Anatomy, and Surgery, in the Univerſity of Leyden. 4to. Leyden. 1778 and 1779.

THE nature of this publication is ſuch as to require from us only a ſhort and general account of its contents. The ſecond book is divided into eight chapters, the greater part of which contain anatomical deſcriptions, and pathological remarks, relating to the *uterus.*

The Author having lately had an opportunity of diſſecting the body of a woman big with child, who died before delivery, minutely deſcribes, in the firſt chapter, all the appearances on diſſection; adding a variety of obſervations reſpecting the ſubject, made by the moſt accurate anatomiſts and phyſiologiſts. The deſcription is illuſtrated by ſeveral plates, ſmall indeed, but well executed. In the ſecond chapter he offers various obſervations, deduced from actual diſſections, with regard to the oblique poſition of the *uterus,* occaſioned by the unequal length of the ligaments; as well as other remarks reſpecting the *os uteri,* and the occaſional ſtoppage of the Fallopian tubes.

In the third chapter he treats principally of a human *ovum,* which had been expelled after about eleven weeks ſuppoſed pregnancy; and which, though it appeared to be perfect in every other reſpect, was found not to contain the leaſt veſtige of a fœtus within it. Inſtances are likewiſe given of the degeneracy of a *placenta* into *hydatides.* The fourth chapter contains an account of ſeveral varieties in the *placenta* and umbilical chord. In the fifth, are related the fatal conſequences enſuing the too haſty and violent extraction of the placenta. In the ſixth, the Author deſcribes certain *anchyloſes* of the *oſſa pubis*; and in the ſeventh and eighth he treats of ſome varieties in the number of different parts or organs of the body, and in the courſe of the lacteal veſſels.

The third book is divided into ten chapters; in the firſt of which is given a very particular deſcription, illuſtrated, as are almoſt all of the Author's obſervations, by figures, of a fœtus born alive; in which were preſented many remarkable conformations of various parts; particularly an immenſe umbilical rupture, in which were contained many of the *viſcera* of the *abdomen*. In the ſecond chapter are contained accounts of the oſſification of the *pia mater*, and of other parts: and in the third is given the hiſtory of a fatal ſuppreſſion of urine, in conſequence of a ſtone ſticking in the urethra; which was ruptured ſo as to form two canals.

The fourth chapter preſents us with the caſe of a young lady, who had for two years had a tumour near the inner angle of the eye; which diſcharged matter, and cauſed the tears to flow continually down the cheek. The Author attempting the cure of this diſorder by inciſion, diſcovered the cauſe of this complaint, which he ſoon removed, by the extraction of a *ſtone* ſomewhat bigger than a pea.

In the fifth chapter, an account is given of a remarkable thickneſs and hardneſs of the *peritoneum*; and of a concretion or coheſion of almoſt all the abdominal viſcera, in a body which he diſſected. In this ſubject he found the *foramen ovale* open; and obſerves, that this circumſtance exiſts much oftener than is ſuſpected.

The ſixth chapter contains ſome new obſervations, confirming and illuſtrating thoſe which the Author had produced in the preceding book, relative to the human *ovum*. In the ſeventh is given a deſcription of a ſingular kidney; and in the eighth and ninth, various obſervations reſpecting the ſutures of the bones of the *cranium*. The tenth and laſt contains deſcriptions of various bones, which differ from the uſual form. Beſides the obſervations peculiar to the Author, he has collected many others relative to the ſubjects here treated of, from the beſt authors: and the plates, which amount to eighteen in the two books, appear to be executed with equal accuracy and neatneſs.

ART. IV.

Collection de différens Traités, &c.—A Collection of ſeveral Treatiſes on Aſtronomical Inſtruments, and others, relative to various Branches of Experimental Philoſophy, &c. With uſeful Tables, and Copper-plates. By J. H. de Magellan, F. R. S. Correſpondent Member of the Royal Academy of Sciences at Paris, &c. 4to. Paris and London. 12 s. Boards. White, Elmſley, &c. 1780.

THE Author of this Collection of ingenious tracts is equally well known to the learned world by his extenſive correſpondence, and by the zeal and ability with which he himſelf proſecutes philoſophical inquiries. In the Appendix to our 56th volume, June 1777, page 548, we gave an account of a very uſeful work publiſhed by him, containing a particular deſcription of the Engliſh octants and ſectants, or, as they are commonly called, *Hadley's quadrants*; together with the deſcription of a new ſectant invented by himſelf. The preſent work is to be conſidered as a ſequel or a ſecond part of that performance, and appears to have been compoſed by the Author, principally in conſequence of his having undertaken to ſuperintend the conſtruction of five capital collections of aſtronomical and philoſophical inſtruments, executed by Engliſh artiſts for the court of Portugal; and ſoon afterwards of ſix ſimilar collections for the court of Spain. In theſe treatiſes the Author deſcribes the various inſtruments in the moſt particular and ſatisfactory manner, as conſtructed under his inſpection, by the firſt artiſts in London; giving a particular account of the various improvements they have lately received, many of which they owe to himſelf. Theſe deſcriptions are illuſtrated by ſeveral copper-plates.

The firſt of theſe tracts contains the deſcription of a *new circular reflecting inſtrument*, invented by the Author, for the purpoſe of obſerving, with the greateſt preciſion, angular diſtances at ſea: and a method is likewiſe ſhewn of altering the common ſectants, ſo as to obtain, in part, the ſame advantages.

In the ſecond tract, Mr. Magellan deſcribes, in the moſt minute manner, the conſtruction and method of uſing the improved portable aſtronomical quadrants, which form a capital part of the above-mentioned collection; particularly with a view to the inſtruction of thoſe, probably inexperienced, philoſophical travellers, and navigators, or young aſtronomers, whoſe office it may be to make uſe of them. We ſhould obſerve, that theſe Collections are evidently intended for the uſe of *philoſophical expeditions*, probably in South America; and the different inſtruments are accordingly diſpoſed in their reſpective caſes, in ſuch a manner, that one complete collection is diſtributed into ſix caſes, nearly of equal weight, ſo as to be conveniently carried by three horſes.

In the next tract, Mr. Magellan deſcribes very fully the conſtruction and uſes of another part of this philoſophical apparatus; we mean certain new *portable barometers*, adapted particularly to the meaſuring the height of mountains, and the depth of mines. In this part likewiſe the Author has contributed to the improvement of the inſtrument; and has taken laudable pains to make the young obſerver fully acquainted with every particular relative to the conſtruction and manner of employing it; furniſhing him likewiſe with various tables and examples, to render the practice of meaſuring heights familiar to him.

Beſides the barometers appropriated to this particular ſervice, the Author deſcribes various others adapted to common purpoſes, and conſtructed with a view of rendering the variations in the height of the mercury more ſenſible. One of theſe was very lately invented by the *Chevalier Landriani*, of Milan, and is called the *ſtereometrical barometer*; but the ſhort deſcription of it here given cannot be rendered intelligible without the figure. The ſame obſervation may be applied to a new conſtruction of a barometer propoſed by the Author, under the title of the *ſectoral barometer*; in which the ſcale is magnified by the inclination of the tube, or its frame, which turns on an axis.

A third barometer which is here deſcribed, called the *ſtatical barometer*, is not new, indeed; for it was the invention of the *Chevalier* (we believe Sir Samuel) *Moreland*, who preſented one of them to Charles II. It is very extraordinary, Mr. Magellan obſerves, that no authors who have written upon the ſubject of barometers, have, as far as he recollects, made any mention of this inſtrument; nor has he ſeen more than two barometers of this kind, which he ſuppoſes to be the only two that exiſt in the world.——'One of them was made in the year 1760, by the late Mr. Adams, for his preſent Majeſty, then Prince of Wales. The conſtruction of the other had been begun, perhaps ſome time before, by the late Mr. Jonathan Siſſon. I found it by chance, well preſerved, in a private houſe, and purchaſed it; and I have it now by me, completely fitted up, having made ſome changes that may be conſidered as improvements in the conſtruction.'

We cannot deſcribe this curious inſtrument without a plate: we ſhall obſerve, however, that it marks the variations in the heights of the mercury, by ſpaces twice as large as thoſe in the ſimple barometer. We ſhall mention, too, an obſervation of the Author's relating to it, who remarks, that the *perpetual clock*, or time-piece, which was conſtructed in London ſome years ago*, and which perfectly ſucceeded, was formed on the ſame principles with this ſtatical barometer; the motions produced in the mercury, by the varying preſſure of the atmoſphere, being employed in renewing, from time to time, the power which gave motion to the pendulum.

'This idea,' ſays Mr. Magellan, 'is very happy:—but modern mechaniſm has very lately advanced much further, with reſpect to *pocket-watches*, which *go continually*, without the neceſſity of ever winding them up:'—that office being performed by the motions neceſſarily given to them by the perſon who wears them in his fob; and yet they are ſaid not to differ, either in form or ſize, from common watches.—'I have lately tried two,' he adds, 'made by Meſſrs. Spencer and Parkins, during the ſpace of twenty-eight days, and was perfectly ſatiſfied with their performance.'

Theſe obſervations are followed by a propoſal of the Author's to conſtruct a piece of mechaniſm, which he calls a *perpetual meteorograph*, or an inſtrument connected with a common time-piece, or eight-day clock, which ſhall perform the office of a conſtant and ſedulous meteorological obſerver, and indicate the weight, temperature, and moiſture of the air, the force of the wind, the quantity of rain, the ſtate of the tide, and other meteorological *deſiderata*, during the abſence of the owner; as well as the preciſe hour, or even half hour, when the reſpective changes happened. The very ingenious ideas here thrown out by the Author, to facilitate the conſtruction of an inſtrument of this kind, and which, it appears, have in part been executed by him, can only be underſtood by having recourſe to the performance itſelf; where we learn—with reſpect to the barometer in particular—that a time-piece, which marks the motions of that inſtrument, has been going for fifteen years paſt, at Buckingham-houſe, made by Mr. Cummings; who has conſtructed another of the ſame kind, the price of which amounts to about 500 guineas;—and that the Author himſelf has executed a time-piece for the ſame purpoſe, but on a different plan, which did not coſt more than the fifteenth part of that ſum, and which has been going for a year paſt.

The title of the next treatiſe is—'*An Eſſay on the new Theory of Elementary Fire, &c. with a Deſcription of ſome new Thermometers particularly adapted to the making of Obſervations on that Subject.*' The Author appears to have written this eſſay with a view to explain to philoſophers in general, as well as to his foreign philoſophical correſpondents in particular, the principles on which Dr. Crawford grounded his late theory of *animal heat*;

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* The Author here alludes, we ſuppoſe, to the inſtrument exhibited at Mr. Cox's Muſeum.

as many of his friends had complained, perhaps not without reaſon, that they found ſome difficulty in comprehending the principles on which that hypotheſis is founded. This difficulty Mr. Magellan very properly aſcribes to Dr. Crawford's not having entered into a ſufficient detail, or explained the baſis of his theory in a manner ſufficiently familiar. This eſſay is not only well adapted to ſerve as an explanatory commentary on Dr. Crawford's work, but it likewiſe contains much new matter, and particularly the reſults of ſeveral experiments made by Mr. Kirwan, on the *ſpecific heat*, as it is called, of various bodies. For the ſake of ſuch of our philoſophical readers as are yet unacquainted with this theory, or as an example of the doctrine, we ſhall give the ſubſtance, or rather an amplification of one of Mr. Magellan's propoſitions, as being well adapted to convey a general idea of the changes that have been obſerved in the temperature of certain bodies, when they have been mixed together, which are not ſuppoſed to have any proper chemical action on each other.

It has long been known, that if a pound of water, of the temperature, for inſtance, of 162° F, be mixed with an equal quantity of water of the temperature of 32°, or juſt on the point of freezing, *but ſtill fluid*; the temperature of the mixture will be 97°, that is, juſt one half of the ſum of the two numbers denoting the two temperatures; the heat being equally diffuſed throughout the maſs *. But if one of theſe portions of *water* be converted into *ice*, ſo as to aſſume a ſolid form, though its temperature be *ſcarce ſenſibly* changed †, the heat of the other portion being 162°, as before, the reſult, on their admixture with each other, will be very different. The following propoſition of the Author's alludes to this laſt caſe.

'*Propoſition* 3d. The difference between the *ſpecific heat*,'—or, as Dr. Black has termed it, the *latent heat*,—'of a *fluid* body, and that of the ſame body in a *ſolid* ſtate (that is to ſay, in a ſtate of *cryſtallization*, *fixity*, or *hardneſs*), is very conſiderable.'

'*Demonſtration*. Take one pound of *water*, at the temperature of 162°; mix it with 1 pound of powdered *ice*, the temperature of which is 32°; agitate the mixture continually, ſo that the ice may be diſſolved or melted; and the temperature of the mixture' (inſtead of being 97°, as in the preceding caſe)

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* See M. Review, November 1779, pag. 384. Note A.

† It may be proper to obſerve, for the ſake of thoſe who may not be much converſant in obſervations of this kind, that there is a ſmall latitude reſpecting the *freezing point*. *Water*, at 32°, may ſtill preſerve its fluidity; and *ice*, at the ſame temperature, may ſtill retain its ſolid form.

'will only be 32°. Therefore the *ſpecific heat* of water, in a ſtate of *fluidity*, is 130° (for 162—32=130) more than that of the ſame water, in the form of ice, or in a *ſolid* ſtate.'

The Author afterwards makes an ingenious ſuppoſition, which may be conſidered as the converſe of the foregoing propoſition. He thinks it may be reaſonably concluded, from the reſult of this laſt mentioned experiment, that if a pound of *ice*, 130° *below* the freezing point (that is, as many degrees below it as the water in the preceding experiment was above it) could be intimately mixed with, and diſſolved in a pound of *water* at 32°, but ſtill *fluid*, the temperature of the mixture would, in this caſe likewiſe, be 32°: or that the fluid water (at 32°) would in this caſe loſe all that portion of its *(ſpecific)* heat (amounting to 130°) to which alone it owed its ſtate of fluidity; and which it would communicate to the pound of ice, ſo as juſt to melt it; the two pounds or maſſes of matter acquiring, on their admixture, exactly the temperature of 32 degrees. This experiment is perhaps impracticable; but a ſimilar trial might be made with equal portions of ice and water, not varying ſo very greatly in temperature from each other as in this inſtance; or in other words, with ice not ſo cold, and water proportionably warmer.

Theſe inſtances will be ſufficient to give ſuch of our philoſophical readers, as may be unacquainted with this new theory of fire, ſome idea of the nature of the facts, or experiments from which it is deduced. We learn with pleaſure, from a *Poſtſcript* at the end of this eſſay, that Dr. Black has at length determined ſhortly to publiſh the obſervations which he has made relative to this curious ſubject. We ſhould not neglect to obſerve, that Mr. Magellan deſcribes a method of conſtructing thermometers peculiarly adapted to inquiries of this nature. Nor ſhould we omit taking notice of a ſhort intimation, that a correſpondent of the Author's, the ingenious *M. Achard* of Berlin, has lately invented a thermometer, adapted to indicate, with exactneſs, degrees of heat much ſuperior to whatever can be ſuſtained by thoſe of glaſs. The bulbs and tubes of theſe new thermometers are made of a tranſparent kind of porcelain; and contain, inſtead of mercury, a metallic compoſition, conſiſting of two parts of biſmuth, one of lead, and one of tin. As this mixture melts in a heat equal to that of boiling water, and as the mercurial thermometers will indicate about 600° of Fahrenheit, it is eaſy to obſerve that theſe new thermometers may be rendered *comparable* to thoſe of mercury, and the ſcale be extended upwards in a regular manner.

The laſt tract contains a kind of deſcriptive catalogue, or inventory, of every member belonging to the aſtronomical, ſurveying. or, in ſhort, philoſophical apparatus, ſent to the court of Spain. In this are comprehended directions, not only reſpecting dependent of *heat*) that has been made to expel it from the calx of this metal.

It is true, that it has been affirmed by our ingenious countryman Dr. Lewis, and by others, that *aurum fulminans* has been deprived of its fulminating property, by digeſting it with fixed alcaline lixivia, or with oil of vitriol. Mr. Bergman, however, ‘ triturated for a long time ſix parts of ſalt of tartar with one part of *aurum fulminans*, and a few drops of diſtilled water. Adding more water, which was expelled in a *heat of digeſtion*, no ſmell of volatile alcali was perceived during the proceſs. The reſiduum properly edulcorated and dried, not only detonated, but more ſtrongly than uſual. Again, he expoſed, during two hours, to a boiling heat, one part of fulminating gold, recently prepared, together with two hundred parts of cauſtic alcaline *lixivium:* but in this caſe likewiſe, the detonating property of the powder was rather increaſed than diminiſhed.’

The fact appears to be, that in the caſes above mentioned, in which the *aurum fulminans* loſt its fulminating quality; that loſs was occaſioned, not by the chemical action of the alcaline ſalt upon it, but by the increaſed *heat*, which a ſtrong alcaline lixivium is capable of acquiring, when expoſed to the fire: for it has been obſerved, that *heat alone*, properly regulated, ſo as to be juſt inferior to that which will produce an exploſion, will, if applied a ſufficient time, deprive the *aurum fulminans* of its detonating property. Accordingly, Mr. Bergman, uſing a diluted alcaline ſolution, which could not acquire a heat much greater than that of ſimple water, found, that the *aurum fulminans* was not injured by being boiled in it.

The Author alleges, that ſalt of tartar, and many other ſubſtances, may deprive *aurum fulminans* of its peculiar property, merely by the *mechanical* interpoſition of their particles, without any *chemical* action upon it. He took ſome fulminating gold, which had apparently loſt its detonating quality, by being treated with an alcaline ſalt. Having well edulcorated it, and boiled it in water, ſo as to ſeparate from it all the interpoſed alcali, he found, that its fulminating property was again reſtored to it.

When *aurum fulminans* is boiled in oil of vitriol, it certainly loſes its fulminating quality; and, on the expulſion of the acid, the gold reaſſumes its metallic ſtate. But here too Mr. Bergman's experiments, as related by the Author, ſeem to ſhew, that the effect depends entirely on the *heat* of the concentrated boiling acid: for, on diluting the acid, ſo as to render it incapable of acquiring ſo great a heat, the powder boiled in it did not loſe its fulminating property. Leſt objections ſhould be made to his uſing a weak or diluted acid, he rubbed and digeſted this powder (we ſuppoſe *without heat)* with the moſt highly concentrated vitriolic acid, and found that it ſtill retained its fulminating property.

No ſatisfactory hypotheſis has yet been invented to explain the action of this wonderful powder; half a *drachm* of which, as M. Beaumé informs us (and not half a *grain*, as the Author ſays *), though fired in the open air, produces a louder exploſion than even ſome *pounds* of gun-powder fired from a cannon. The opinion which has hitherto been thought the moſt probable was, that its effects were principally owing to a *nitrous ammoniac*, or *nitrum flammans*, as it has been called, or to a *nitrous ſulphur* contained in the compoſition: but Mr. Bergman appears to have overturned this manner of accounting for the phenomenon, by producing a genuine *aurum fulminans*, or a fulminating calx of gold, which, according to him, does *not* contain any *nitrous* acid. This, he thinks, he has effected by diſſolving a precipitate of this metal (which would not detonate) in vitriolic acid; and then again producing a freſh precipitation by means of volatile alcali, which was found to be poſſeſſed of a fulminating quality.

We do not however concur in opinion with the Author, in thinking, that Mr. Bergman's trials deciſively prove, that no nitrous acid was contained, or could poſſibly remain, in the above-mentioned calx, after it had been digeſted with oil of vitriol; as the nitrous acid might poſſibly be ſo intimately combined with the calx, as to reſiſt the means he employed to diſlodge it. We ſhall offer the following obſervation, as better adapted to ſhew, either that no nitrous acid is contained in the calx; or, at leaſt, not in a ſufficient quantity to account for the phenomena preſented by this powder.

Mr. Bergman has lately obſerved, what has been long ago remarked, that *aurum fulminans* expoſed to heat in ſtrong veſſels exactly cloſed, or without any communication with the external air, does not produce any exploſion; the gold being reduced to its metallic ſtate without noiſe. Now it is well known, that in gun-powder, as well as in other combinations of the nitrous acid with *inflammable* matters (for ſuch the *volatile alcali*, an ingredient in the *aurum fulminans*, undoubtedly contains), a deflagration, or even a detonation, will take place even in cloſe veſſels, or without the acceſs of common air, in conſequence of the *dephlogiſticated* air generated from the nitrous acid, as hath been of late fully explained by many of Dr. Prieſtley's experiments; from whoſe mode of experimenting alone, we apprehend a ſatisfactory ſolution of the *phenomena* of the *aurum fulminans*, and other powders of a ſimilar kind, is to be obtained.

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* M. Beaumé, of whom the Author very frequently ſpeaks not very reſpectfully, though ſo largely indebted to his valuable writings, may here very juſtly apply to the Author himſelf what the latter ſoon afterwards ſays of M. Beaumé, on account of his having committed a miſtake in quoting from Mr. Bergman,—'*Parum ſane exacta talis eſt auctorum citatio.*'

No perſon who writes on the ſubject of *aurum fulminans*, and perhaps excites his readers to the making experiments on it, ought to omit giving them the moſt earneſt cautions with reſpect to the handling of ſo dangerous a ſubſtance. We ſhall therefore obſerve, that the moſt dreadful and horrid miſchiefs have followed the exploſion even of no great quantity of it; and further, that the whole quantity contained in a vial has more than once been kindled by the acceſſion of a ſmall unheeded particle that happened to ſtick in the neck of the vial, and which has been fired, by its ſuffering only the ſlight friction given it by merely thruſting in the glaſs ſtopper.

To what we have already ſaid of this work, and of its utility with reſpect to thoſe particularly who wiſh to enter on the ſtudy of chemiſtry, we ſhall only add, that, in the ſucceeding volume, the Author propoſes to include the Chemical Hiſtory of the *inflammable*, and, if poſſible, of the *ſaline* ſubſtances.

ART. VI.

Dictionnaire de Chemie, &c.—A Dictionary of Chemiſtry, containing the Theory and Practice of that Science; together with its Application to Natural Philoſophy, Natural Hiſtory, Medicine, and the Arts depending upon Chemiſtry. *Second Edition*, reviſed, and conſiderably augmented. By M. Macquer, M. D. &c. 4 vols. 12mo. Paris. 1778, &c.

THOUGH the fourth and laſt volume of the ſecond edition of this valuable work (the three firſt of which were publiſhed in 1778) has been in our hands ſome time, we think we ſhall do an acceptable ſervice to thoſe who intereſt themſelves in chemical reſearches, to inform them of the very conſiderable additions, and the great improvements, which it has received, and which render its bulk nearly double to that of the firſt edition. The merit of the work, as firſt publiſhed, is now too well known, to render it neceſſary for us to refer to the character of it given in our 46th Volume, March 1772, or indeed rather of Mr. Keir's excellent tranſlation of it, enriched with notes, and with new articles added by himſelf; ſeveral of which, as well as of thoſe added to the German tranſlation by M. Pœrner, M. Macquer has adopted in the preſent edition.

In this edition the greateſt part of the articles has received ſome improvement or augmentation. The number of perſons who cultivate chemiſtry is now ſo great, that new lights are almoſt daily thrown on various ſubjects of that ſcience. The moſt extenſive additions, however, that have been made to the firſt edition of this work are to be found under the words, *Affinity*, *Charcoal*, *Metallic Calces*, *Quick-lime*, *Combuſtion*, *Mineral Waters*, *Cauſtic Volatile Alcaline Spirit of Sal Ammoniac*, *Iron*, *Fire*, *Luna Cornea*, *Nitre*, *Bones of Animals*, *Gravity*, *Phlogiſton*, *Phoſphoric Stones*, *Platina*, *Salt*, *Sulphur*, *Emetic Tartar*, *Art of Dying*, *Veſſels* and *Utenſils of Chemiſtry*, *Varniſh*, *Wine*, *Vitrification*, and many others.

Beſides theſe augmentations of former titles, this edition contains many articles, or rather diſſertations, that are entirely new; the principal of which, as indicated by the Author, occur under the words, *Cauſticity*, *Diamond*, *Flower*, *Magneſia*, *Molybdenum*, *Nickel*, *Nitre with a baſis of Magneſia*, *Blood of Animals*, *Acid Soaps*, *Soldering*, *Amber*, *Sugar*, *Veſſels appropriated to Cookery*, *Burning Glaſs*, and ſeveral others of leſs conſequence.

In the preceding liſt we have omitted to mention the moſt material and bulky of the additions that have been made to this work, and which are preſented in nine or ten large articles, under the title *Gas*, or (to follow the nomenclature of Dr. Prieſtley, and the greater part of our countrymen) *Air*. The intereſting and important obſervations that have been lately made on this fruitful ſubject, have very juſtly excited the particular attention of the Author, who has beſtowed above 160 pages in forming, from the obſervations of Dr. Prieſtley and his numerous fellow-labourers, an excellent compendium of the many diſcoveries that have been made in this new branch of chemical ſcience within theſe few years. The neceſſity of ſuch an addition had likewiſe occurred to the Engliſh Tranſlator, who formed a ſimilar epitome, as a neceſſary appendix to the ſecond improved edition of his tranſlation.

Two novelties ought not to be paſſed over unnoticed, which diſtinguiſh this edition of the Dictionary of Chemiſtry from the preceding edition, and indeed from all other Dictionaries, and which, in a very conſiderable degree, add to the utility of it. The eſſential articles of the work are of ſuch extent, that they might form a regular treatiſe, were they not, as it were, inſulated, and detached from each other, in conſequence of their alphabetical arrangement. The Author has therefore planned a certain order, in which the articles are to be read by thoſe who would uſe the work as a ſyſtematical treatiſe; pointing out the method which the reader is to follow in the peruſal of it, and particularly naming the different articles in ſucceſſion, in a kind of tabular order; aſſigning, at the ſame time, the reaſons on which the propoſed train of reading is founded. The Author is ſo perſpicuous a writer, that, we apprehend, the chemical ſtudent may meet with more information in the propoſed mode of peruſing this Dictionary, than from many Authors who have treated the ſame ſubjects in a ſyſtematic form. In fact, however, as the Author himſelf in part obſerves, this work is not properly a Dictionary, but a collection of treatiſes or diſſertations on ſubjects which, however diſperſed or ſeparated in conſequence of an alphabetical arrangement, have a natural relation to, and an intimate connection with, each other.

The next ſingularity, which cloſes this *Dictionary*, is an *Index*, or *Table of Matters*, of the moſt extenſive and comprehenſive kind, and which occupies no leſs than 440 pages. It is executed in ſuch a manner by a Friend of the Author, as not only to anſwer the common purpoſes for which *Indexes* are uſually made; but is, at the ſame time, a moſt inſtructive compendium or abridgement of the whole work. The more extenſive articles of the Dictionary, in particular, are here briefly, but ſatisfactorily, analyzed under each head; and, at the ſame time, the reader who wiſhes for information on a particular ſubject, which is not to be found in the Dictionary, under a particular title, but lies perhaps concealed in the middle of a long diſſertation, readily finds the information he wants, by having recourſe to this very communicative Index. In ſhort, the Index itſelf, or the greater part of it, may be read with ſatisfaction and improvement, or as a remembrancer, by thoſe who are ſomewhat converſant in chemiſtry; as there is ſcarce an eſſential paragraph in the Dictionary, the ſubſtance of which is not there announced, at leaſt in a few words.——A ſhort account of a few recent obſervations or diſcoveries contained in ſome of the articles added in this edition, may poſſibly be new and acceptable to many of our philoſophical readers.

Under the articles, *Bones of Animals* and *Phoſphorus*, an account is given of a late curious diſcovery made by Mr. Scheele (who diſcovered the *Acid of Spar)*, relative to phoſphorus, or the phoſphoric acid; a ſubſtance which, on account of its dearneſs, has not hitherto perhaps been ſo extenſively examined, as it will probably be hereafter, in conſequence of this new and eaſy method of procuring it. It has been diſcovered by him, that the bones of animals contain a large quantity of this acid, which has hitherto been procured, with great difficulty and diſguſt, from urine; but which may be extracted from bones, by a very ſimple and eaſy proceſs. M. Macquer, though he has executed the proceſs with ſucceſs, does not enter into any particular detail. Though we cannot add any thing with reſpect

ſpect to quantities, we ſhall ſupply a few deficiencies in this article from our reading elſewhere, and indeed from our own experience.

The nature of the earth which forms the baſis of the bones of animals has, till very lately, been entirely unknown to chemiſts, who did not ſuſpect that it was combined with a certain fixed principle, which diſguiſed it, and which eluded the action of the moſt violent heat employed in calcination. Mr. Scheele has aſcertained, that bones principally conſiſt of a true calcareous earth, intimately combined with the phoſphoric acid. On adding oil of vitriol to bones reduced to powder, or which have even been previouſly calcined to whiteneſs, the vitriolic acid having a greater affinity to the calcareous earth than the phoſphoric, immediately combines with that earth, and expels from thence the phoſphoric acid. Heating the matter in a proper veſſel, hot water is to be ſucceſſively added to it, till all that is ſoluble or acid in it be extracted; the water is then to be diſtilled or evaporated down to a ſmall quantity. It will thus gradually depoſit the ſelenite which is contained in it, and which is to be removed. It is then to be reduced to a pretty thick conſiſtence, or may be brought into the ſtate of a dry vitriform ſaline maſs, in a crucible. It appears now to differ from the phoſphoric acid of urine, in a vitreous ſtate, only in its ſtill retaining a portion of ſelenite or earthy matter. If this ſubſtance be now mixed with a proper quantity of charcoal, and be ſubjected to diſtillation, even in a heat which a coated glaſs retort is capable of ſuſtaining, a phoſphorus will come over perfectly ſimilar to that obtained from urine.

M. Rouelle has obſerved, that a greater quantity of the phoſphoric ſalt may be procured from freſh bones, than from ſuch as have been calcined. With reſpect to the quantity that may be obtained, M. Macquer eſtimates, from the experiments which he has made on this ſubject, that three or four ounces of it may be procured from each pound of bone, or hartſhorn.

Another, but apparently a more expenſive and operoſe, method of extracting this acid from bones is likewiſe here indicated. Nitrous acid is to be added to them, which will totally diſſolve them. Vitriolic acid is then to be gradually added to the ſolution, till no more ſelenite appears to be precipitated from it. The liquor is then to be diſtilled or evaporated; to expel all the nitrous acid now ſet at liberty, and the exceſs, ſhould there be any, of the vitriolic, together with all the humidity. The reſiduum, thus obtained, will be ſimilar to the preceding, and equally fit for the preparation of phoſphorus.

An experiment which M. Macquer relates, towards the end of the article *Gas*, as having been communicated to him by M. Bucquet, deſerves notice; as it ſeems, as he obſerves, to ſtrike at the baſis of Dr. Black's, or the preſent received, theory relating to *quick-lime*, and *fixed air*; and as M. Macquer takes pains, we think without ſucceſs, to explain it.

According to the preſent theory, mild calcareous earths expel the volatile alcali from ſal ammoniac, in a concrete, ſolid, or *mild* ſtate; becauſe they furniſh it with fixed air: and quick-lime expels the volatile alcali from the ſame ſalt, in a fluid and cauſtic ſtate; becauſe it does not contain the fixed air which is requiſite to render the volatile alcali mild. M. Bucquet, however, affirms, that the earthy pellicle, or cruſt, formed on the ſurface of lime water expoſed to the air, and which (as being, according to the preſent theory, in a *mild* ſtate) ought to act upon the ſal ammoniac in the ſame manner as lime ſtone, or chalk, on the contrary, expels from it a volatile alcali in a fluid and cauſtic ſtate.

Though it is more proper to make *experiments* to clear up this difficulty, than to form *theories*, or to reaſon upon it; the latter only happens at preſent to be in our power: except indeed with reſpect to what we have to object againſt M. Macquer's ſolution of it. We ſhall obſerve, therefore—firſt taking the fact for granted—that M. Macquer's manner of accounting for it is by no means ſatisfactory. He ſuppoſes, that the cruſt is principally formed, in conſequence of the mere avolation of a part of its former ſolvent, the water; and conſequently, that it is ſtill left in as cauſtic a ſtate as when it was diſſolved in it: lime water being a *ſaturated* ſolution of the lime in water; and therefore not capable of retaining the whole of the lime in a ſtate of ſolution, when a part of its ſolvent, the water, is evaporated. M. Macquer propoſes, at ſome length, the trial of a particular experiment, to aſcertain the juſtice of this manner of accounting for the fact: but a much more ſimple and expeditious mode of inquiry, which overturns his ſolution, occurs to us; and has been executed, even while we are writing on this ſubject.—A quantity of ſtrong lime water was expoſed to the air, previouſly diluted with a much larger quantity of ſimple water than the mixture could poſſibly loſe, by evaporation, during the courſe of the experiment. In leſs than two hours, a palpable cruſt was formed on its ſurface; though the quantity of water, which had been added to the lime water, would not have been evaporated from it in the courſe of ſeveral days.

We think that the phenomenon is eaſily and naturally to be accounted for, by only ſuppoſing that the lime (or, as it certainly ought rather to be called,—the *calcareous ſalt*) ſuddenly loſes its property of being ſoluble in water, on its recovering a *very ſmall portion* of its fixed air from the atmoſphere. In that caſe, it does not contain a ſufficient quantity of the laſt mentioned principle to contribute to the formation of a mild volatile alcali.

Under the new Article, *Burning-glaſs*, M. Macquer has related a variety of experiments formerly made by others, as well as other trials lately made by himſelf; particularly with the large and magnificent glaſs of M. Trudaine. This capital inſtrument conſiſts of two large curved plates of glaſs, each eight lines thick, whoſe concave ſurfaces are turned towards each other; ſo as to form a lenticular cavity of four feet in diameter, and which is filled with 140 French pints [we believe, Engliſh quarts] of ſpirit of wine. The thickneſs or depth of the ſpirit at the center of the glaſs is ſix inches and five lines; and each of the glaſſes has been formed on a radius of eight feet. Its focus of parallel rays is at the diſtance of ten feet ten inches and one line from the centre of the lens; and the image of the ſun there formed is 15 lines in diameter. This focus is occaſionally contracted, to a circle of about eight lines in diameter, and the heat accordingly conſiderably augmented, by the interpoſition of a ſecond and ſmaller lens of ſolid glaſs.

From the experiments made upon pure gold with this powerful inſtrument, it appears, that that metal actually undergoes a partial vitrification; and that the ſmoke which is ſeen to ariſe from it does not proceed from a decompoſition of the metal, but is a vapour of the gold itſelf: for on holding a cold plate of ſilver over it, the vapour was condenſed on its ſurface ſo as to gild it. Thoſe who delight in the marvellous, M. Macquer obſerves, have not only been inclined to conſider this ſmoke as one of the conſtituent principles of the gold [Homberg, in fact, conſidered it as the *mercurial principle* of this metal]; but have likewiſe imagined that, on its gilding the plate of ſilver, this ſame ſuppoſed principle actually combined with the ſilver, and effected a real *tranſmutation* of it into gold. M. Macquer has however fully ſhewn, that this vapour conſiſts of the intire gold in ſubſtance.

We ſhall only mention another very ſingular obſervation relative to this ſubject. M. Macquer obſerves, that during theſe experiments, the melted globule of gold was ſeen frequently to turn round on its center during a conſiderable ſpace of time; and further, that any little detached particles that were ſeen on its ſurface, conſtantly moved to the inferior part of the globule that was *oppoſite to the ſun*; and that whenever they were purpoſely turned half round towards the ſun, they quickly returned to their former ſituation. He conſiders this effect as being produced by a mechanical *impulſion* of the ſolar rays.

A ſingular circumſtance relative to the ſolar rays thus collected into a focus, deſerves particular attention. It occurs under the Article, *Fire*. A pane of glaſs, as thin as a ſheet of paper, which would melt in an inſtant, on putting it into the flame of a candle, reſiſted the violent heat of the focus as long as he choſe to hold it there: although in the very ſame place, a ſufficiently large piece of iron would melt in an inſtant, and throw out red hot ſparks to more than the diſtance of a foot. On the occaſion of this curious obſervation, our philoſophical Readers will naturally be reminded of Mr. Melville's ingenious Obſervations on *Light*, publiſhed in one of the Volumes of the Edinburgh *Phyſical* and *Literary Eſſays*.

ART. VII.

Beyträge zur Kentniſs Groſsbritanniens, &c. i. e. Eſſays on the preſent State of Great Britain. Lemgo. 8vo. 1780.

THE contents of the book before us are the following: On the character of the Engliſh—On the Engliſh conſtitution—On the Britiſh land and ſea forces—On taxes and national debt—On the proviſion made for the poor—On the Engliſh laws, courts of judicature, and the manner of adminiſtering juſtice—On trade—Remarks on the city of London—On the curioſities, and other things worth ſeeing, in London and its environs—Advice to foreigners who viſit England.

The Author of theſe Eſſays, whoſe name is not mentioned, has been many years reſident in London, as he declares in the Preface to his book; and we think his obſervations on the ſeveral ſubjects which he treats are, in general, very juſt. He promiſes another Volume, wherein he intends to give an account of the ſtate of religion, of the literature, and of the arts and ſciences of this kingdom.

TO OUR READERS.

☞ At the deſire of many of our *Engliſh* Readers, who ſeem to be more peculiarly intereſted in the Literature of their own country, we propoſe, for the future, to gratify their partiality by a new diviſion of our APPENDIX; appropriating one part of it to *Foreign*, and the other to *Britiſh* Publications: and by this means we hope to provide a diſh for every palate.

BRITISH PUBLICATIONS.

ART. I.

A Galic and Engliſh Dictionary; containing all the Words in the Scotch and Iriſh Dialects of the Celtic, that could be collected from the Voice, and old Books and MSS. By the Rev. William Shaw, A.M. 2 Vols. 4to. 2 l. 2 s. in Boards. Murray, &c. 1780.

THIS Dictionary muſt be a valuable acquiſition to the ſtudent in GALIC; for it appears to be the reſult of unwearied application, and a thorough acquaintance with the language.

guage. The Poems of Oſſian, &c. have given ſome *eclat* to the Galic; though we apprehend very few Engliſhmen will be at the pains of ſtudying the language with grammatical preciſion, in order to compare Mr. M'Pherſon's tranſlation with the originals. Thoſe that give him credit for his fidelity as a collector of the traditional or written ſongs of the Highland bards, will not be very forward to diſpute his accuracy as a tranſlator: *Sturdy* ſceptics, who quarrel with his honeſty, think every ſubordinate enquiry loſt in the contention; and to them it is matter of perfect indifference, whether a man can tranſlate Galic into Engliſh, or Engliſh into Galic.

If, however, the Galic be, as Mr. Shaw ſuppoſes it really was, 'the ſpeech of paradiſe,' putting Oſſian out of the queſtion, it would be a ſufficient motive to excite a *curious* man to ſtudy it, for its high antiquity, yea its *divine* origin. The language immediately taught our firſt parents by God himſelf muſt have beauties worthy of its Author, and a purity and ſimplicity in ſome degree congenial to the primitive innocence of the happy pair, to whom it was originally communicated.

This idea operated very ſtrongly on our Author, and was one motive to his preſent undertaking. 'Obſerving (ſays he) with regret, the indolence and inactive zeal of my compatriots in the cauſe of their expiring language, with the moſt ardent enthuſiaſm I was impelled to attempt ſnatching from oblivion, and, in her laſt ſtruggles for exiſtence, preſerve in a Dictionary, as much as poſſible of the greateſt monument of antiquity perhaps now in the world: *for the* Galic *is the language of* Japhet, *ſpoken before the Deluge, and probably the ſpeech of* Paradiſe.'

This aſſertion is accompanied with no proof: but perhaps the Author imagined the matter had been ſufficiently ſettled by the congenial *enthuſiaſm* of the adventurous Hiſtorian of the primitive tongue, Mr. Rowland Jones, in a certain Treatiſe on the "Origin of Language and Nations, hieroglyphically, etymologically, topographically, defined and *fixed*." Now, inſpired with the ſame ardent paſſion for the *Welſh*, as our Author is for the *Erſe* (both indeed being branches ſhooting out from the ſame *paradiſaical* root), this bold adventurer into the darkeſt of dark times aſſures us, that "various matters of *antiquity* are treated by him in a method *entirely new*."——We believe him. But to ſupply Mr. Shaw's defect, who hath contented himſelf with a bare poſition, without offering any argument, or producing any authority, to eſtabliſh it, we ſhall preſent our Readers with Mr. Rowland Jones's *ſagacious* reaſon for giving the Celtic an ante-diluvian exiſtence. "Babel was called ſo from *ba-bi-el*; i. e. beings calling like *Ba*'s, or ſheep. —It is likely that this language, as it thus defines the prediluvian as well as the poſt-diluvian names, and gives the etymology of languages preferable to any other, *muſt* have exiſted before the confuſion of languages; and if all the world *ſpake* in one language, *this muſt be it.*"——Stimulated by an *enthuſiaſm* equally patriotic, a certain Scandinavian hiſtorian hath "defined and *fixed*" the ſeat of Paradiſe in Norway!——Thus will zeal for a favourite ſyſtem betray the moſt learned men into abſurdities, and produce a fondneſs that borders on childiſhneſs, and grows teſty and wayward the moment its darling wiſhes are oppoſed.

We inſert theſe reflections, not to depreciate the general merit of the work before us, but to diſcourage that blind attachment to national prejudices, in which ſome writers conſider the very honour of their country as ſo eſſentially concerned, that they frequently ſacrifice good ſenſe and moderation, while they preſs forward in ſupport of them.

The Author, after ſome general obſervations on the preſent laborious undertaking, informs us in his Preface, that, in order to complete it, he 'undertook a journey from London to the Highlands of Scotland in the ſpring of 1778.' 'Having (ſays he) made a progreſs into almoſt every corner of the highland part of the continent, and viſited the moſt conſiderable of the Hebrides, expoſed to much fatigue, and many inconveniences, I paſſed over to Ireland, there alſo to purſue the Galic; and returned to London in 1779, after a perambulation of about three thouſand miles, with a collection of near thirty thouſand articles for a Dictionary.

'In the Highlands, there being few books, and ſtill fewer manuſcripts, in the Scotch dialect, the language in the living voice was the only ſource from which I could glean vocables. In the iſland of Mull, however, Mr. M'Arthur, one of the miniſters there, who underſtands the language well, laid before me about 200 words, part of which I tranſcribed, uncertain whether I had ſeen them before.

'The better claſs of the people every where, with alacrity, afforded every poſſible information, and for that purpoſe ſeldom ſpoke to me but in the ancient tongue, turning the converſation on various ſubjects, to give an opportunity of catching new words. But the common people, who are generally poſſeſſed of whatever narration remains in the country, muſt all be bought. They told me I had been well paid by his Majeſty for what I undertook, otherwiſe I ſhould not have been at ſo much pains; and therefore they ſeldom opened their mouths before they were paid.'

Our Author acknowledges his particular obligations to Sir John Foulis; and when he conſiders the pains this gentleman hath taken in treaſuring up whatever is curious of Celtic origin, and with what liberality he communicates the reſult of his inveſtigations, for the ſervice of the public, he hopes 'ſome bard will write his epitaph, and every patriot *gaedheal* add a ſtone to his *carn.*'

'In Ireland (ſays Mr. Shaw) I have been chiefly obliged to Colonel Vallancy, who, by indefatigable induſtry, hath acquired a thorough acquaintance with the Galic, and deſerves much of all the friends of the antiquities of that nation.—— Trinity College library contains many books and manuſcripts in the old letter, and on a variety of ſubjects, to which I had acceſs by means of Dr. Cleghorn, and the indulgence of Dr. Leland. Theſe volumes, elegantly tranſcribed, but ſealed books to moſt of the preſent age, while I ſurveyed and examined them, and looked back on the ancient ſtate of this once bleſſed and lettered iſland, produced emotions eaſier conceived than deſcribed.'——This Work indeed merits encouragement, and we hope the Author will be fully rewarded for his aſſiduity. The liſt of ſubſcribers, though not numerous, is reſpectable. The Author mentions General Melvil as his principal patron, and beſtows a very handſome compliment on his taſte for ancient and modern learning.

ART. II.

Letters from Baron Haller to his Daughter, on the Truths of the Chriſtian Religion. Tranſlated from the German. Small 8vo. 3 s. 6 d. ſewed. Murray. 1780.

THIS learned Writer hath very deſervedly diſtinguiſhed himſelf by his *phyſiological* eſſays. His genius and ſtudies were chiefly adapted to *medical* and *philoſophical* enquiries. He miſtook his talents, when he adventured to ſoar into the regions of fancy; hence his *Uſong* will ever be regarded, by perſons of taſte, as the laboured effort of a ſlow and cold imagination, which borrowed from art what ſhould have been produced by genius, and made correctneſs ſupply the place of invention. Its moral may be good, its ſentiments pure, and the whole well intended; but if fancy creates, it muſt intereſt. If we are delighted with its viſions, we muſt realiſe them. It is eaſy to be romantic, when imagination acts without the guidance of good ſenſe. To preſerve the truth and force of nature, amidſt the wild rovings of a rapt and lively fancy, requires the firſt qualities of human genius—a vigorous invention, and a correct judgment.

But theſe remarks, we muſt confeſs, are not eſſential to the preſent ſubject. The name of the Author, and the recollection of his former productions, betrayed us into them. We have no diſpute with Baron Haller, either as a ſtudent of nature, where he was ſucceſsful, or an adventurer in the more airy and hazardous track of fancy, where his genius failed him. Our preſent concern with this good man is confined to another object,—an object, indeed, on which he himſelf appears to have ſet the higheſt value towards the cloſe of his life; —and that was, *the orthodoxy of his faith*.

The Tranſlator, in his Preface to theſe Letters, informs us, that 'this great and good man, in the earlier part of life, had his doubts concerning the objects of the Chriſtian faith; but theſe doubts were diſpelled by a ſucceſsful application to every branch of ſcience on the one hand, and by a candid examination of the ſacred oracles on the other. While his humane and feeling mind embraced, in the bonds of love, all his fellow-men, and intereſted them in their preſent and future concerns, there was one perſon, whom God and nature had recommended to his peculiar attention and care. He had a daughter, dear to him as his own ſoul.——To her he addreſſed, at different times, but in a regular ſucceſſion, theſe Letters, which were afterwards, by his permiſſion, publiſhed for the benefit of the world at large. They have met on the continent, and it is to be hoped they will meet in this iſland, with a favourable reception.'

The capital deſign of theſe Letters is, to collect the moſt ſtriking evidences of Chriſtianity into as ſmall a compaſs as the nature of ſuch an undertaking would admit. The Editor paſſes too extravagant an encomium on them, when he ſays, that 'they exhibit the completeſt defence of Chriſtianity that has yet been offered to the world.' We have a much lower opinion of their merit, though we are by no means diſpoſed to depreciate it.——The Author hath gone over an old and beaten track; and though what he hath advanced may be very edifying to common Chriſtians, yet he hath produced no new argument; nor hath he placed any old one in ſuch a light as to make it appear more ſtriking, or give it more force.

The good *Baron* hath puſhed his faith into the darkeſt corners of myſtery; and, like *Greſſet*, one of the French *beaux-eſprits*, became an enthuſiaſt in his old age, in order to be at the fartheſt diſtance from the infidelity which tainted his youth. 'Mr. Haller (ſays his Editor very gravely) receives with pious awe, even what he cannot comprehend, and with humble confidence walks forward into thoſe regions, where, according to the figure of the poet,——"Lame faith leads underſtanding blind."

This *lame faith* indeed ſeems to be a very proper guide to a *blind underſtanding*;—for if it had the happineſs of ſeeing for itſelf, it would ſcorn to be indebted to ſuch a conductor!

We muſt, however, in juſtice, remark, that the good intention with which theſe Letters were written, and the piety which breathes through the whole, ought to relax the ſeverity of criticiſm, and recommend them to the eſteem of the Chriſtian reader; who, if he cannot approve of all the Author's ſentiments, may be edified by ſome; and, from the charity which is here inculcated, may learn to excuſe what he cannot applaud.

The Reader may be able to form ſome judgment of Mr. Haller's addreſs in the management of a *metaphyſico-theological* argument, by the following extract from the eleventh Letter:

'God hath joined the ſoul to the body, the divine to the human nature; a being indiviſible, ſimple, immeaſurable, without extent, without any corporeal property, to a body infinitely inferior to it. This is a truth of which we are abſolutely convinced. Though a diſquiſition of this nature falls not within my preſent deſign, yet I have uſed the conſideration only by way of example.

'That a being incorporeal and indiviſible governs the world, and that all motion is derived from him, though the operation is inviſible, are truths univerſally believed. Why then may he not act upon ſpirits, immaterial and indiviſible like himſelf? Why is it impoſſible that the divine attributes, ſuch as wiſdom, goodneſs and juſtice, and the power of working miracles, ſhould be intimately united with a created ſpirit, and diſplayed in him, though after a particular manner?

'I am no theologian, and therefore do not employ thoſe terms of art which have been invented by diſputants on the incarnation of our Saviour, and the union of God and Chriſt. I muſt, however, remark, that the word *perſon* is improperly uſed, ſince it implies, as every one knows, a thing different from every other thing, which thinks, wills, and acts, for itſelf only. Now we cannot ſuppoſe any ſuch diſtinction in the Divinity. I think, however, that the words of our Saviour himſelf oblige me to believe, and with a full acquieſcence of faith, that Jeſus Chriſt was not a ſimple man, nor even a mere angelic being; but that the Author and Creator of all things hath united himſelf, in an incomprehenſible manner, to beings which are not pure ſpirits; to the human ſoul of Chriſt; that in this ſoul were viſibly manifeſted divine qualities and perfections; and that this union of the divine with the human nature was in Jeſus ſo intimate and perfect, that he both thought and acted as God thinks and acts; and that it was with juſtice, therefore, that divine honours were paid him, and that he was called God.'

No perſon ever wrote on this intricate ſubject without adding, in ſome degree or other, to its obſcurity. Orthodox as the Baron *ſtrives* to be, yet as he hath attempted to accommodate matters between faith and reaſon, myſtery and philoſophy, he hath incautiouſly inclined a point or two toward hereſy. A writer who would maintain a character for ſoundneſs in the faith, muſt (unleſs he is *very ſound indeed!*) avoid, as much as poſſible, all *explanations* and *definitions* of a profound doctrine. If he be preſſed hard for a definition, let him confine himſelf to mere *negatives*. One *poſitive* term may ruin his cauſe for ever! We give this advice to thoſe many gentlemen of the houſe of *Moderation*, who are anxious to keep terms with orthodoxy and hereſy;—gentlemen who eat the bread of the former, and are ambitious to gain the good word of the latter;—gentlemen who muſt be thought *ſound*, or the ſaints will ſtarve them; yet not *too* ſound, for then the ſinners will laugh at them!——If a man be indeed *heartily* orthodox, he may be as *poſitive* as he pleaſes: he may *de*fine, and not *re*fine,—to uſe an orthodox pun;—and, like his Dutch preceptor [*Marck*], may deſcribe *perſonality* as "a poſitive mode of entity, ultimately terminating and comprehending a ſubſtantial nature, giving to it incommunicability." Q. E. D.

ART. III.

Memoirs of the Life, Death, and wonderful Writings of Jacob Behmen; now firſt done at large into Engliſh from the beſt Edition of his Works in the original German; with an introductory Preface of the Tranſlator, directing to the right Uſe of this myſterious and extraordinary Theoſopher. By Francis Okely, formerly of St. John's College, Cambridge. 8vo. 2 s. ſewed. Lackington, 1780.

THE Reformation, which opened ſuch an extenſive field for the improvement of the human underſtanding in every branch of ſcientific and theological knowledge, produced ſuch conſequences as will ever mark its imperfection, though, in the eye of wiſdom and candour, they by no means diſprove its utility and importance. They were indeed the natural conſequences of a work that was not immediately under the controul of divine power, and was not directed, in every ſtep of it, by the extraordinary influence of unerring Wiſdom. Where men are left, in a great meaſure, to their own free will, they will too often mingle their paſſions and prejudices with the dictates and reſolutions of cooler and ſteadier principles; ſo that, if their deſigns are not wholly defeated, they will at leaſt be impaired, and rendered defective. That illuſtrious event, which produced a new revolution in the Chriſtian world, and unfolded new and unknown objects to the mind, to awaken its curioſity, and call forth all its powers, introduced ſuch a ſudden and ſurpriſing change on the face of religion, that weak and viſionary underſtandings were confounded at the views it exhibited; and not knowing how to make a temperate and diſcreet uſe of the liberty it granted, they ran into all the extremes of a wild enthuſiaſm, or a ſullen myſticiſm, according as they were impelled by a lively or a dark and gloomy imagination. The fanatical Anabaptiſts of Munſter were among the firſt who attempted to improve on the Reformation; and, by a kind of ſpiritual hilarity, ſcarcely equalled in any other period of the Chriſtian church, they puſhed the freedom of the goſpel to the utmoſt extreme of licentiouſneſs, and engendered a ſpecies of practical, as well as ſpeculative, Antinomianiſm, that would not even find a place in the creed of Count Zinzendorf himſelf. The enormities of this factious and peſtilent ſect were of too groſs a nature to gain an eſtabliſhment: Common ſenſe and common decency joined with the more rigorous power of the magiſtrate to cruſh them in the beginning.

The oppoſite refinement on the Reformation, which adopted the name of *Myſticiſm*, was of a more innocent nature,—leſs alluring to the paſſions than enthuſiaſm, and, of conſequence, leſs calculated to affect any political or eccleſiaſtical eſtabliſhment. Its principles lay very remote from vulgar comprehenſion, and the practical parts of its ſyſtem were of too moroſe and forbidding a complexion, to captivate the generality.

Such were the principles, and ſuch the ſyſtem, of the myſterious and extraordinary Theoſopher whoſe life is here preſented to the public. His writings are ſo dark and confuſed, ſo involved in all the intricacies of diſcordant metaphors, ſo perplexed by the unnatural union of abſtract terms and ſenſible images, that it requires more than ordinary attention to catch ſometimes even a glimpſe of their meaning; and after long and diligent enquiries, men of the deepeſt penetration have confeſſed, that what they have underſtood of theſe myſterious writings, hath borne but a ſmall proportion to what hath remained altogether unintelligible.

Jacob indeed was himſelf fully aware, that the charge of obſcurity would be very generally brought againſt his writings; and he honeſtly acknowledged the truth of the charge; but with this ſaving clauſe, that the fault muſt lie principally, if not entirely, in the underſtanding of the reader. He had no ſuſpicion of his own, and was ſatisfied with being underſtood by the *illuminated* few. He did not ſeem ambitious of general fame; and in the ſecond book, chap. 4, ſect. 43, of his Treatiſe on "the three Principles of the Divine Eſſence," he admoniſheth the reader, "if he be not returning, like the prodigal, to his "father, to leave his book, and not read it." "It will (ſays he) "do you harm.—If you love and take ſolace and delight in the "ſoft delicacies and ſoothing charms of the fleſh, I warn you "not to read my book; but if you will not take warning, and "ſhould fall into a miſchievous ſnare, I ſhall be acquitted

“ of all guilt, and the blame will fall wholly on your own
“ heads.”

This was fair dealing indeed, and ſavours but little of the zeal of a reformer. But however indifferent Jacob was to the applauſe of the multitude, yet he ſeems to have derived great pleaſure from a perſuaſion, that his writings would be better underſtood, and the principles of them more generally adopted, in ſome future period. His want of a more active zeal in propagating his tenets, was ſuitable enough to that gloomy ſpirit of myſticiſm, which, by an inexpreſſible introverſion of all the mental faculties, ſeeks its chief happineſs in an abſtraction from all outward objects, in a deep and ſilent repoſe of the paſſions, and in a paſſive ſubmiſſion to the will of God. This they call *ſelf-annihilation*; and in this they ſeek that quinteſſence of the *ſupra-ſenſual life* (as they term it), which no *human* language can define, and of which no *common* underſtanding can form any adequate idea.

The obſcurity of our *Teutonic* Philoſopher's writings hath led many to conceive very different, and even oppoſite, opinions of his underſtanding. Some haſtily concluded from it, that his writings were deſtitute of any meaning at all; and others, with as little judgment, inferred, that they had a meaning profoundly excellent, and only to be diſcovered by men of the moſt enlightened underſtandings and the acuteſt penetration. We think both theſe concluſions wrong. We have read whole pages of his writings without finding ourſelves much embarraſſed about their meaning. That meaning hath frequently been juſt and rational, but ſeldom ſo profound or excellent as to excite any great degree of admiration. We have alſo made a trial of ſome of the more intricate parts of his writings; and have often been mortified to find, that the diſcovery we have made hath ſo little recompenſed the toil we have taken. After having beſtowed the ſame attention on one of Jacob's chemico-metaphyſico-theological problems, that we have heretofore beſtowed on one of Euclid's, we have been chagrined to think, that we have waſted our time, and racked our brains, on ſome very common and trifling ſentiment, which, expreſſed in plain language, would have been intelligible to a child.

What chiefly contributes to the obſcurity of Behmen's writings, is the forced and unnatural application which he ſo frequently makes of chemical terms to metaphyſical and theological ſubjects. He mixes together the moſt heterogeneous qualities;—conſiders harſhneſs in fruit as the ſame thing (in what he calls the *principle*) with anguiſh in a ſpirit;—applies fire to the ſoul, in order to analyſe its faculties, in the ſame manner as a chymiſt makes uſe of it in his elaboratory to reduce bodies to their original elements;—and running into all the extravagances of the alchymiſts and cabbaliſts, he finds out the ſimilitude of God and the *prima materia*, in the word *ſulphur*, and we know not what "horrible eſſences" in the word *mercury*: and to make all the abſurdities of every baſtard-ſcience meet as in a common centre, our Jacob hath united the dreams of the aſtrologiſts with the whimſies of the Roſicruſians and the viſions of the myſtics; and thus ſhewn the world, that there is a certain connection (though difficult to be deſcribed) between the different ſpecies of nonſenſe; and that the mind which loves to wander in the mazes of a dark and myſterious theology, will never be ſatisfied with any philoſophy but what is equally intricate and obſcure.

We hope theſe reflections will not be deemed either uſeleſs or impertinent. We were naturally led into them by the ſubject of the preſent article; of which we proceed to give a more particular account.

To theſe Memoirs the Tranſlator hath prefixed an introduction, which, though profeſſedly written in favour of the *myſtic* authors, and particularly of Jacob Behmen, is not wholly deſtitute of good ſenſe, and gives us moreover a favourable opinion of his piety and candour. We have no doubt of Mr. Okely's ſincerity; and though the writings of his favourite Author can afford us little improvement or conſolation; yet to him they may afford a larger degree of both, than poſſibly he might find his diſpoſition calculated to receive from the moſt rational and judicious compoſitions of ancient or modern wiſdom.

The Tranſlator ſtands not ſingle in this nation for a warm attachment to the writings of this extraordinary and original Myſtic. Among the chief of his modern diſciples we may rank the late ingenious and pious Mr. William Law, who ſtudied his works with unwearied attention, and on all occaſions recommended them as the pureſt reſources of all that is ſublime in divinity and excellent in philoſophy. Mr. Okely gives a catalogue of the publications of our *Britiſh Theoſopher*; in which thoſe of his *German* maſter are quoted and recommended, with references to the pages where the quotations, &c. are to be found. In a note (p. 105.) we are preſented with the following *anecdote* reſpecting Mr. Law's firſt converſion to myſticiſm, and the ſteps by which he made ſuch a progreſs in it.

'In a particular interview (ſays Mr. Okely) that I had with him a few months before his deceaſe, in anſwer to the queſtion, *When* and *how* he firſt met with Jacob Behmen's Works? he ſaid, that he had often reflected upon it with ſurpriſe; that although, when a curate in London, he had perhaps rummaged every bookſeller's ſhop and book-ſtall in that metropolis, yet he never met with a ſingle book, or ſo much as the title of any books of J. B.'s. The very firſt notice he had of him was from a treatiſe called *Ratio et Fides*; ſoon after which he lighted upon the beſt and moſt complete edition of his Works. "When I firſt began to read him (ſays he), he put me into a *perfect ſweat*. But as I diſcovered ſound truths, and the glimmerings of a deep ground and ſenſe, even in the paſſages not then clearly intelligible, and found myſelf, as it were, ſtrongly prompted in my heart to *dig* in theſe writings; I followed this impulſe with continual aſpirations and prayer to God for his help and divine illumination, *if I was called* to underſtand them. By reading in this manner again and again, and from time to time, I perceived (ſaid he) that my heart felt well, and my underſtanding opened gradually, till at length I found what a treaſure was hid in this field." What (ſays the Tranſlator) I here relate, is, as much as I can remember, certainly the ſenſe, and nearly the very words, of this great and choſen man.'

From this circumſtance, however, Mr. Okely, in his zeal for *Behmeniſm*, draws a very deluſive and unſatisfactory inference, viz. 'When *ſuch a man* [i. e. as Mr. Law], without any regard to his own reputation and character among men, and merely for the promotion of *truth*, takes a turn like this, hazarding thereby all that could be near and dear to him; there muſt be ſurely ſomething more at bottom than what *common* eyes can penetrate.' Mr. Law's conduct was a ſtrong proof of his own *ſincerity*; but it can by no means be exalted into a convincing argument for the *truth* of his principles. Many inſtances of perſons affected in the ſame manner as Mr. Law, and acting with the ſame diſintereſted ſpirit, might be produced from the annals of every Chriſtian ſect, and almoſt of every religion in the world. All make their partial appeals to their more extraordinary and heroic votaries; but truth appeals to ſomething more independent of human prejudices, and will not be judged of by the accidents of profeſſion, but by the unvarying light of reaſon and evidence.

The Memoirs of the Life, &c. of Jacob Behmen, of which Mr. Okely hath preſented the public with a Tranſlation, were originally written by *Abraham de Frankenberg*, in the year 1651. This biographer was perſonally acquainted with the ſubject of theſe Memoirs, and had heard, from his own mouth, ſome particular accounts of his ſpiritual experiences. Frankenberg indeed appears to have recorded Jacob's myſtical reveries, not only with the ſcrupulous exactneſs of an hiſtorian, but with all the ſolemn gravity of a believer. He doth not merely recite, he attempts to reaſon; but, as might be expected, the reaſoning is ſuch as exactly ſuited the recital. Let a man admit of the fact, he could not avoid arguing on it like Abraham de Frankenberg.

We learn from theſe Memoirs, that 'Jacob Behmen was born in 1575, at *Old Seidenberg*, formerly a market-town, about eight or nine [*Engliſh*] miles diſtant from *Goerlitz*, in *Upper Luſatia*. His father *Jacob*, and his mother *Urſula*, were both of them poor mean peaſants of the good old *German* ſtamp; and having been the iſſue of a Chriſtian and undefiled bed, and born into the light of this world, they gave him the name of *Jacob*, i. e. a ſupplanter (as the event was to verify) of the *Eſau birth*.' Thus Jacob's nativity was caſt by an Old-Teſtament diagram: and he who thus records it, takes care alſo to inform us, that at the time when theſe precious Memoirs were penned, *Sol* was in *Libra*. It was right for the biographer to note this *aſtral* relation, ſince Jacob's deſtiny was not only fixed, like Triſtram Shandy's, by the cabaliſtic virtue of names, but alſo by the concurrence of ſydereal influences.

From theſe Memoirs we learn, that Jacob was early in life bound apprentice to a ſhoemaker; and that having ſerved his time faithfully and reputably, he travelled for a while, in order to learn experience in his buſineſs. On his return, he married in 1594, a young woman of the city of Goerlitz, with whom he lived in great comfort thirty years, and by whom he had iſſue four ſons.

Jacob was favoured, when a boy, with ſome *apocalyptical* viſions, which left a ſtrong impreſſion on his imagination, and (which was of infinitely higher conſequence) produced a moral effect on his diſpoſition and conduct. He early abandoned the follies of the world, and ſoon laid a foundation for that ſtrictneſs and regularity of behaviour, which was always an exemplary part of his character.

The diligence with which he purſued his buſineſs, did not preclude him from the enjoyment of a ſecond viſitation of that extraordinary power which had, ſome years before, kept him in a continued ecſtacy for ſeven days, in which (as he informed his biographer) "he ſtood poſſeſſed of the higheſt beatific viſion of God."

As he made ſo good a uſe of his raptures, he had a renewal of them vouchſafed to him in the year 1600, then in the 26th year of his age. At that time (to uſe the words of Frankenberg) he was "enraptured a ſecond time with the light of God, and with the *aſtral* ſpirit of the ſoul, by means of an inſtantaneous glance of the eye caſt upon a bright pewter diſh (being the lovely *Jovialiſt* * ſhine or aſpect), introduced into the innermoſt ground or centre of the recondite, or hidden nature.' We are informed that Jacob kept the ſecret to himſelf for ſeveral years; but at laſt the ſeed, which had long pullulated in his heart, burſt forth; for being unable to contain it any longer there, by an *interior* cultivation, he permitted it to ſpread itſelf abroad to outward view. This reſolution was indeed the effect of a third viſitation of the heavenly light in the year 1610. 'In order then not to let a favour and grace ſo great as this now imparted to him, had been, ſlip out of his memory, and not to prove refractory againſt a tutor ſo holy and comforting, he ſet pen to paper (yet only for himſelf), with inconſiderable helps, and furniſhed with no books at all but the Holy Bible.'

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* *Jovialiſt*, an aſtrological alluſion. This is another inſtance of that ſtrange mixture of metaphyſical and chemical terms to which the ingenuity and learning of Paracelſus, and, after him, of our Engliſh Fludd,

In the year 1612 he wrote his firſt book, to which Dr. Balthazar Walter (who travelled over half the world in queſt of the *Philoſopher's Stone*) gave the title of *Aurora* *. This book having been entruſted with a gentlemen of rank, was tranſcribed with great eagerneſs, and eſteemed by many as a recondite treaſure of the true and *radical* philoſophy of God and nature,—matter and ſpirit! As it contained ſomething very novel, at leaſt in appearance, if not in reality, ſome of the clergy pretended to be alarmed. In the firſt claſs of complainants, and among the loudeſt and fierceſt of the whole pack, was a certain clergyman of the name of *Ritcher*, the principal of the church at Goerlitz. He vociferated from the pulpit, in the deep and dreadful howl of orthodox fury, the vengeance of both worlds againſt poor Jacob,—who, if he was a heretic, was the moſt harmleſs of all heretics; for writings, which few can underſtand, are not calculated to do injury to many. This zealous divine cited Jacob before the ſenate; who, in order to put a ſtop to all innovations in the beginning, and quell a contention which might, if permitted to proceed farther, end in ſomething worſe than the rage of a prieſt, and the fanaticiſm of a ſhoemaker, took the obnoxious book into their own cuſtody; and after prudently admoniſhing the author to leave off ſcribbling, and mind his own buſineſs, the matter ended, and the peace of the pulpit was happily reſtored.

For the ſpace of ſeven years Jacob's pen was at reſt, keeping, as it were, a ſilent ſabbath! After that period, 'he had

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Fludd, gave ſome credit. The pewter-diſh is here repreſented as the *medium* of the divine influence; and the light reflected from it is called the *Jovialiſt* ſhine, becauſe Jupiter or Jove was the aſtrological or chemical repreſentation of tin, of which metal pewter chiefly conſiſts. *Rev.*

* Or "morning redneſs at *ſun-riſe*," as Behmen himſelf called it.

(as his biographer informs us) a *fourth* ſtirring of the ground divinely laid in him, ſtrengthened and rouſed with ſuperabundant grace. Admoniſhed by others not to bury in the earth a talent and truſt of ſo high and precious a nature, he reſumed his pen in the name of God; and in the progreſs of his writing, did very leiſurely, and without diſtraction (for he had no ſtock to proſecute his own buſineſs with), write thoſe glorious and excellent pieces, which will laſt as long as the world endures.' Theſe pieces are enumerated in the preſent Memoirs; and we find, that this extraordinary man, in the ſpace of ſix years, produced no leſs than thirty different treatiſes.

This remarkable perſon having viſited, for ſome weeks, a gentleman of diſtinction in Sileſia, was ſeized with a fever at his houſe; and, by drinking an immoderate quantity of water, was ſwelled to a ſurpriſing degree, and at the ſame time encreaſed the force of his diſorder. Yet in this condition he was ſolicitous to be carried to his own home at Goerlitz, that he might have the ſatisfaction of being attended by his family. A particular account of his laſt ſickneſs, and ſome curious circumſtances relating to his death and burial, are collected together from different authors, and make a part of the preſent publication. His friend Dr. Koeben attended him in his illneſs; and after giving a particular deſcription of it in a letter to ſome gentleman of diſtinction at Horndorf, he gives an account of the examination their admired Jacob was obliged to ſubmit to, before an impertinent curate called *Theodore* would vouchſafe to adminiſter the holy ſacrament to him. This was a mortifying circumſtance, eſpecially to thoſe profound adepts in the occult ſciences, who had been taught to look up to Jacob as their maſter, and probably looked down with contempt on the curate, as an officious and empty coxcomb. But the meek man ſubmitted to the clerical impoſition with great patience and humility; and having ſatisfied this pretended judge of orthodoxy as to the rectitude of his views and principles, he received the ſacrament with great devotion, and departed this world with all the ſerenity of a virtuous and holy ſpirit, on Sunday the 17th of November 1624.

It was with great difficulty that the friends of the deceaſed could procure a burial for him according to the rites of that country. The clergy extended their malice even to the aſhes of this harmleſs man, and poſitively refuſed to officiate at his grave, and pay him the decent honours of a departed Chriſtian, till the magiſtrates interpoſed, and inſiſted on their due performance of the funeral rites eſtabliſhed by the laws of their ſenate. Notwithſtanding this injunction, poor Jacob's obſequies were but imperfectly performed. [The preacher, who was appointed to the ſermon, apologiſed for his having been obliged to undertake ſo diſagreeable a taſk. He wiſhed himſelf at the diſtance of a hundred miles, rather than officiate at the grave of a Jacob Behmen; but ſince he only preached by conſtraint, he was determined to preach a ſermon that Jacob's friends would not be diſpoſed to thank him for.

The grave of this good man was inſulted, and his monument (ſent 'from Sileſia as an honorary memorial to his name') was mutilated, and treated with every mark of indignity.

The Tranſlator of theſe Memoirs appears to have made the myſtic writers of Germany his capital ſtudy. He informs us, that he hath tranſlated *Peter Poiret's myſtic Library*, and *Theophilus's Germanic Theology*, from the Latin. Many treatiſes of the ſame ſtamp he hath alſo tranſlated from the German; particularly "The evangelical Converſion of *Dr. John Thaulerus* at the Age of 50 Years, drawn up by his own Hand;" and "a complete Narrative of God's wonderful Dealings with *Hiel*,"—a remarkable myſtic writer, who appeared about 1550 in the *Netherlands*, and whoſe writings were patroniſed by that learned Hebraiſt *Benedictus Arius Montanus*, and whoſe works were publiſhed in the original *Low Dutch* by that celebrated printer *Chriſtopher Plantin*.

Hiel indeed was only the myſtical Hebrew name given him by *Montanus*, and ſignifies *The Life of God.* His real name was *Henry Janſon*, a clothier by trade, of whom Mr. Okely hath given a ſhort account in a Poſtſcript to theſe Memoirs, and informs us, that he gathered the chief particulars of this extraordinary man from *Poiret's Library*, and *Arnold's Eccleſiaſtical and Heretical Hiſtory*.

Though the curious may be gratified by the *biographical* anecdotes of ſuch extraordinary myſtics as *Thaulerus* and *Hiel*; yet we think plain primitive Chriſtianity will receive little advantage from the ſpiritual reveries of writers, whoſe chief characteriſtic is obſcurity and confuſion.

ART. IV.

Firſt Truths, and the Origin of our Opinions explained. With an Inquiry into the Sentiments of modern Philoſophers relative to our primary Ideas of Things. Tranſlated from the French of Pere Buffier. To which is prefixed a Detection of the Plagiariſm, Concealment, and Ingratitude, of the Doctors Reid, Beattie, and Oſwald. 8vo. 6s. Boards. Johnſon. 1780.

AFTER the immortal works of LOCKE, CLARKE, and BUTLER, our country might well have diſpenſed with a tranſlation of the metaphyſics of Father Buffier. They will add very little to our knowledge of the intellectual world; for the *bon pere*, in order to eſtabliſh his "firſt Truths," hath run into vulgar errors; and wanting ſtrength of mind to unfold the deep and obſcure receſſes of human nature, he flies to *myſtery* as a refuge for ignorance; and when he finds himſelf bewildered, he declares that his ſubject is incomprehenſible.

This performance may be very acceptable to thoſe who are ſtudying the elements of metaphyſics. Profound adepts may poſſibly eſteem it too ſuperficial for them. The learned Jeſuit doth not always reaſon with ſolidity. He dwells on common-place arguments; and even theſe are not placed in the moſt advantageous light. The third part, containing, "Firſt Truths relative to Spiritual Beings," is a remarkable inſtance of trite, deſultory, and unſatisfactory reaſoning. Take the following ſpecimen:

'Phyſical proofs of the immortality of the ſoul are deduced from this conſideration, that with all our powers of knowledge and reaſon, we can diſcover no ſubject or principle of deſtruction in it: for, in ſhort, we know of no deſtruction but what is occaſioned by a change or ſeparation in the parts of a whole. Now, we not only do not diſcern any parts in the ſoul, but farther, we poſitively ſee that it is a ſubſtance perfectly one, which has no parts.

'We have obſerved in ſpeaking of unity, that it is a quality not ſtrictly applicable to a body: That whatever is body is not ſaid to be *one*, but in an arbitrary reſpect; and it is in ſuch a manner one, that at bottom it is no more than a collection of ſeveral unities, each of which cannot properly be called *one*. Let us take a watch, for example; we cannot ſee any thing in the body that hath more unity; for if the leaſt of its parts happens to be wanting, it is no longer a watch, properly ſpeaking. Yet what is this unity but a collection of diſtinct things and parts? Touch the pendulum, and you do not touch the wheel. Had they ſentiment or feeling, the pendulum might be ſenſible of pain, or be unhappy, while the wheel ſhould enjoy pleaſure, and be happy, without either feeling what the other did.

'It is not the ſame with regard to the ſoul, which is ſo far *one*, that I cannot make impreſſions on what I might imagine to be one of its parts, without making impreſſion on what I ſhould fancy to be another part of his ſubſtance: or, to ſpeak more juſtly, an impreſſion cannot be made on its ſubſtance, without being made on the *whole* of its ſubſtance..... I may impreſs a colour on the wheels that ſhall not affect the pendulum. In the ſoul, on the contrary, *one* part muſt neceſſarily be the *other*; and to ſpeak more properly, the ſoul muſt have *no* parts; for while we ſuppoſe parts in it, whatever makes an impreſſion on one part of the ſoul, neceſſarily makes an impreſſion on the whole ſoul together.'

After more of this ſort of argumentation, illuſtrated by ſome futile compariſons, F. Buffier recurs once more to his favourite concluſion, *viz.* that ‘ as the ſoul hath been *demonſtrated* to be *one* and *ſimple*, without parts and compoſition, (*ergo*) there can be no principle of deſtruction in ſouls, and we have no room to judge that they are liable to periſh or be deſtroyed.’

The good Father's logic as little befriends him, when he quits the metaphyſical for the moral argument, and would deduce the ſoul's immortality from the infinitude of its deſires. ‘ If (ſays he) my ſoul be mortal, the moſt rational deſire I have will never be accompliſhed. Now this deſire is imprinted on my heart by the Author of my exiſtence, who thereby indicates my future deſtiny. God would therefore have placed in me a deſire that muſt only tend to give me regret and pain: he would have placed in me a falſe indication of my deſtiny, and deceived me in the moſt eſſential article of my life, which is inconſiſtent with the truth, wiſdom, and purity of God. We cannot therefore conceive the exiſtence of a good and wiſe God, who is our Author, without conceiving, at the ſame time, that our ſouls muſt exiſt after this life, in order to arrive at that happineſs with the deſire of which he hath inſpired us; for it is certain we do not poſſeſs it in this life, even by wiſdom and virtue, that ſhould lead us to it. In a word, if the ſoul were mortal, God would not have acted with the wiſdom and equity that are eſſential to his nature, and without which God would not be what he really is. The exiſtence of God, *therefore*, is a *proof* of the duration of our ſouls after this life.’ The good Father had not penetration enough to ſee to what dangerous concluſions ſuch arbitrary and preſumptuous reaſonings as theſe naturally lead, and what a handle they would afford the Atheiſt, to conteſt the doctrine of Providence, and the very attributes of God himſelf. Can any mode of argument be more abſurd and inconſiſtent than that which would eſtabliſh the proof of a future ſtate on the wretchedneſs and imperfection of the preſent? —or than that which repreſents the Deity as neglectful of the intereſts of virtue in this life, in order to demonſtrate how greatly he will reward it in another?—Would any one preſume to ſay, that the Deity might not have wiſe and benevolent ends to anſwer by the creation of an order of rational beings, whoſe exiſtence might be limited to a certain period? Suppoſe the great Sovereign of the univerſe did think proper to extinguiſh any part of the intelligent creation, would any being have the inſolence to arraign his juſtice, his wiſdom, or goodneſs, and blaſphemouſly tell him, that ‘ if the ſoul were mortal, he had not acted with the wiſdom and equity that are eſſential to his nature?’—According to the reaſonings of the learned Jeſuit, ſuch language might be uſed, were ſuch an event to take place, even in the moſt diſtant ages of futurity.

F. Buffier, though he hath exceeded all the bounds of modeſty and humility in the foregoing quotation on the *neceſſity* of the ſoul's being immortal, in order that God may be wiſe, juſt, and good; yet modeſtly and ingenuouſly obſerves, 'that it is learning a great deal, to ſee diſtinctly we can acquire no knowledge of certain matters (*viz.* about *ſpiritual beings*); and that all we might have learned of them may or ought to be forgotten, as incapable of giving ſatisfaction to a rational mind.'

'It is (continues the good Father) the moſt ſolid fruit, perhaps, of metaphyſical knowledge, to make us fully ſenſible of the limits of our underſtanding, and of the vanity of ſo many ancient and modern philoſophers, who have thought it better to uſe a language that is incomprehenſible, than to repreſs the ridiculous ambition, and the dangerous vanity of ſaying things, that neither are, nor can be underſtood by any perſon.'

Though there are many valuable obſervations in this work, yet F. Buffier flatters himſelf too much when he ſays, 'that he hath been careful to admit as notions none but *clear* and *preciſe* ideas; and to acknowledge no principles but the judgments adopted by common ſenſe.'

As to the Tranſlator's Preface, though it is not deſtitute of ſhrewdneſs, yet it is ſo groſsly illiberal, that we remember not to have read any thing ſo offenſive to decency and good manners, even in the rancorous productions of ſome of the late controvertiſts in metaphyſics. The Writer hath exceeded Dr. Prieſtley in his abuſe of the *Scotch Doctors*; but with a larger quantity of that author's virulence, hath unluckily too ſmall a portion of his ingenuity and good ſenſe, to recompenſe for that ſhameful affront to candor and civility which is too flagrant in every page to eſcape the notice or indignation of any unprejudiced reader.—One ſpecimen of it will be ſufficient—'Of later years the *Tranſtweedian* regions have ſwarm'd with a new ſpecies of men, different from their itinerant pedlars in the wares they ſell, but ſimilar in the manner of packing them together from the labours of others. Theſe are writers, or rather book-makers, "who obtain but a mediocrity of knowledge between learning and ignorance;" for ſuch is the opinion of an author, whoſe opinion to judge, and whoſe *candour* in deciſion, deſervedly place him above the ſuſpicion of being inadequate or unjuſt in the ſentence he hath pronounced.' And yet, notwithſtanding this inſidious reflection, the world (not Scotland only) will number HUME, ROBERTSON, SMITH, BLAIR, BEATTIE, and Lord KAMES, among the firſt ornaments of genius, taſte, and erudition.—But as for this writer of prefaces, and retailer of literary ſlander—who is *he*?

Art. V.

Appendix to the State of the Priſons in England and Wales, &c. By John Howard, F. R. S. Containing a farther Account of foreign Priſons and Hoſpitals; with additional Remarks on the Priſons of this Country. 4to. 2 s. Warrington, printed by W. Eyres, and ſold by Cadell and Conant. 1780.

NIL *actum reputans dum aliquid ſupereſſet agendum*, is a motto which could never be more characteriſtically applied, than to the Author of this work. Having repeatedly viſited the priſons in England, and ſeen the methods of treating priſoners in many foreign countries, and having obtained for the priſoners of this country, both inſolvent and criminal, legal relief from many hardſhips, Mr. Howard ſtill entertained the benevolent deſign of rendering further ſervices to this numerous and unhappy part of the community, and determined to undertake another tour abroad, with the view of collecting farther hints for the regulation of priſons, and the management of priſoners. The fruits of this tour are here offered to the public; and the Writer's obſervations are not leſs intereſting or accurate, than thoſe which he made in his former journies. The countries viſited in this tour, are Holland, Germany, Italy, Switzerland, and France.

From Mr. Howard's account of Rome we ſhall ſelect the following particulars:

'In this city, and many others in *Italy*, is a *Confraternita della miſericordia*, called *S. Giovanni di Fiorentini*[*]. It conſiſts of about ſeventy, chiefly nobles, of the beſt families. After a priſoner is condemned, one or two of them come to him the *midnight* before his execution, inform him of the ſentence, and continue with him till his death. They, with the confeſſor, exhort and comfort him, and give him his choice of the moſt delicious food. All the *fraternity* attend the execution, dreſſed in white. When the priſoner is dead, they leave him hanging till the evening; then one of the *fraternity*, generally a *prince*, cuts him down, and orders him to be conveyed to the burying-place which they have appropriated to malefactors. I was there the twenty-ninth of Auguſt, the only day in the year when this burying-place is opened to the public.—Adjoining an elegant church is a chapel, which makes one ſide of a court, and on each of the other three ſides, is a portico ſupported by Doric pillars. In the middle of the pavement[†] of the front portico the *women*, and in one of the ſide porticos the *men*, are buried. The latter are interred in the ſame dreſs in which they were hanged; for in *Italy* coffins are not in general uſe.

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[*] Many of *Florentine* extraction were the founders. This inſtitution is ancient, for the church of *S. Gio. Battiſta Decollato* belonged to them in 1450.

[†] Here are marble ſquares, in which are circular apertures for the interment of thoſe that are executed. Round theſe ſtones is inſcribed,

"*Domine, cum veneris judicare,*
"*Noli nos condemnare.*"
O Lord, when thou ſhalt come to judge,
do not condemn us.

' The hoſpital of *S. Michele* is a large and noble edifice. The back front is near three hundred yards long. It conſiſts of ſeveral courts with buildings round them. In the apartments on three ſides of one of the moſt ſpacious of theſe courts, are rooms for various manufactures and arts, in which boys who are orphans or deſtitute are educated and inſtructed. When I was there, the number was about two hundred, all learning different trades according to their different abilities and genius. Some were educated for printers, ſome for book-binders, deſigners, ſmiths, carpenters, taylors, ſhoemakers, and barbers; and ſome for weavers and dyers, a cloth manufacture being carried on here in all its branches. When the boys arrive at the age of twenty years, they are compleatly clothed, and a certain ſum is given to ſet them up in the buſineſs they have learned. In the middle of the court is a noble fountain, and there are ſeveral inſcriptions to the honour of the founders of this excellent inſtitution.

' Joining to another court are apartments for the aged and infirm, in which were two hundred and ſixty *men*, and two hundred and twenty-ſix *women*. Here they find a comfortable retreat, having clean rooms and a refectory. I converſed with ſome of them, and they appeared happy and thankful.

' Another part of this hoſpital is a priſon for boys or *young men.* Over the door is this inſcription:

CLEMENS XI. PONT. MAX.
PERDITIS ADOLESCENTIBUS CORRIGENDIS
INSTITUENDISQUE
UT QUI INERTES OBERANT
INSTRUCTI REIPUBLICÆ SERVIANT
AN. SAL. MDCCIV. PONT. IV.

Pope Clement XI.
For the correction and inſtruction
Of profligate youth:
That they, who when idle were injurious,
When inſtructed, might be uſeful,
To the State.
1704.

' In the room is inſcribed the following admirable ſentence, in which the grand purpoſe of all civil policy relative to criminals is expreſſed:

PARUM EST
COERCERE IMPROBOS
POENA
NISI PROBOS EFFICIAS
DISCIPLINA.

It is of little advantage
To reſtrain the Bad
By Puniſhment,
Unleſs you render them Good
By Diſcipline.

'Here were fifty *boys* ſpinning, and in the middle of the room an inſcription hung up,

'SILENTIUM.

'In this hoſpital is a room alſo for *women.* On the outſide is an inſcription, expreſſing that it was erected by *Clement* XII. in 1735, *for reſtraining the licentiouſneſs and puniſhing the crimes of women.*'

In Naples, Mr. Howard relates, that the hoſpitals have wards appropriated to the cure of wounded perſons; on which fact he makes the following judicious obſervations:

'The frequency of aſſaults and aſſaſſinations in *Italy* is generally known. Many of the common people ſeem to be inſenſible of the atrociouſneſs of the crime of murder. I have heard criminals in priſon expreſs, with ſeeming ſatisfaction of mind, "that though they ſtabbed, they did not rob." If we conſider that wards and even hoſpitals appropriated to the wounded are filled with patients, that the priſons are crowded, and that many are continually taking refuge on the ſteps of churches, and examine our accounts in *Janſſen's Liſts* and the *Judges' Returns*, we may reckon that there are more murders committed in a year in the city of *Naples* or *Rome*, than in *Great Britain* and *Ireland.* Does not this prove that the *Engliſh* are not naturally cruel? And might not arguments be derived from hence, for the reviſal and repeal of ſome of our ſanguinary laws? The Marquis *Beccaria* juſtly remarks, in his *Eſſay on Crimes and Puniſhments*, chap. 28. "That the puniſhment of death is pernicious to ſociety, from the example of barbarity it affords."

In the account of Munich we meet with the following deſcription of a black torture-room in one of the priſons:

'In this room there is a table covered with black cloth and fringe. Six chairs for the magiſtrates and ſecretaries covered alſo with black cloth, are elevated two ſteps above the floor, and painted black. Various engines of torture, ſome of which are ſtained with blood, hang round the room. When the criminals ſuffer, the candles are lighted; for the windows are ſhut cloſe, to prevent their cries being heard abroad. Two crucifixes are preſented to the view of the unhappy objects. But it is too ſhocking to relate their different modes of cruelty. Even women are not ſpared.—This room ſeems very much like the torture-room in *Spain*, deſcribed in *Limborch's Hiſtory of the Inquiſition*, tranſlated by *Chandler*, vol. II. p. 221, 4to edit. "It "was a large under-ground room, arched, and the walls covered "with black hangings. The candleſticks were faſtened to the wall, "and the whole room enlightened with candles placed in them.— "The inquiſitor and notary ſat at a table, ſo that the place ſeemed as "the very manſion of death, every thing appearing ſo terrible and "awful."

Similar to this is the following account of the priſon at Liege:

'In two rooms of the *old* priſon I ſaw ſix cages made very ſtrong with iron [*], four of which were empty. Theſe were diſmal places of confinement; but I ſoon found worſe. In deſcending deep below ground from the gaoler's apartments, I heard the moans of the miſerable wretches in the dark dungeons. The ſides and roof were all ſtone. In wet weather, water from the *foſſés* gets into them, and has greatly damaged the floors. Each of them had two ſmall apertures, one for admitting air, and the other, with a ſhutter over it, ſtrongly bolted, for putting in food for the priſoners. One dungeon larger than the reſt was appropriated to the ſick. In looking into this, with a candle, I diſcovered a chimney, and felt ſome ſurprize at this little eſcape of humanity from the men who conſtructed theſe cells.

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[*] The dimenſions were ſeven feet by ſix feet nine inches, and ſix feet and a half high. On one ſide was an aperture of ſix inches by four, for giving in the victuals.

'The dungeons in the *new* priſon are abodes of miſery ſtill more ſhocking; and confinement in them ſo overpowers human nature, as ſometimes irrecoverably to take away the ſenſes. I heard the cries of the diſtracted as I went down to them. One woman, however, I ſaw, who (as I was told) had ſuſtained this horrid confinement forty-ſeven years without being diſtracted.

'The cries of the ſufferers in the torture-chamber may be heard by paſſengers without, and guards are placed to prevent them from ſtopping and liſtening. A phyſician and ſurgeon always attend when the torture is applied; and on a ſignal given by a bell, the gaoler brings in wine, vinegar, and water, to prevent the ſufferers from expiring.—"*The tender mercies of the wicked are cruel.*" Thus in the *Spaniſh* inquiſition, the phyſician and ſurgeon attend to determine the utmoſt extremity of ſuffering without expiring under the torture *.

'I will only add, that in this priſon there are rooms appropriated to priſoners *en penſion*; that is, to ſuch as are confined by the magiſtrates, at the deſire of their parents, guardians or relations. A ſhocking practice! which prevails alſo in ſome of the neighbouring countries.

'In the *Maiſon de Force* there were ninety priſoners, ranged in four rooms, and employed in a woollen manufactory of linings for ſoldiers clothes. Perſons live in the houſe who well underſtand the buſineſs, and inſtruct the priſoners in ſorting, carding, ſpinning, twiſting, and weaving. None of them were in irons. All had ſeparate beds, and were ſupplied with good rye bread—meat three times a week,—two quarts of beer, for each, every day,—and ſoup every other day †.'

To this narrative of his laſt foreign tour, Mr. Howard ſubjoins an account of the preſent treatment of the priſoners of war in this country, and adds many new particulars reſpecting the priſons in England, Scotland, and Ireland.

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* See *Chandler*'s Tranſlation of *Limborch's Hiſt. of the Inquiſition*, vol. II. p. 222.

† The *chaplain*, who lives in the houſe, favoured me with his company through the work-rooms, lodging-rooms, and the refectory. He entered into the true ſpirit of this inſtitution, and lamented the inconvenience of the houſe, as not being built for the purpoſe to which it is applied. He took notice of the propriety of ſolitary confinement for thoſe that were riotous and refractory at their firſt coming; for generally, he ſaid, "in four or five days they would become very tractable and ſubmiſſive."

We cannot take our leave of this meritorious work, without expreſſing an earneſt wiſh, that the Author may have the ſatiſfaction of ſeeing his benevolent deſigns fully accompliſhed, by the wiſe and humane interpoſition of the legiſlature. Such a recompence will, we are perſuaded, be more acceptable to him, than any encomium which can be paſſed on his merit. Yet it is impoſſible to contemplate theſe labours of humanity with any portion of that ſpirit which dictated them, without paying a tribute of cordial applauſe to

> "This friend to human kind, this patriot of the world."

ART. VI.

The New Art of Land-meaſuring; or, a Turnpike Road to Practical Surveying: Leading to a new and exact Method of meaſuring and mapping of Lands, Woods, Waters, &c. by the Catoptric Sextant; and to caſt up the ſame by the Pen only. Alſo, to many new Diſcoveries in laying out, dividing, and reducing of Land; to levelling for the Conveyance of Water, either in Pipes or open Canals. Together with an Appendix, containing a new Theory of the Catoptric Sextant, and its farther Uſe, in an entire new Method of taking Heights and Diſtances, independent of Trigonometry: Alſo Meaſuring of ſtanding Timber. To which are added ſeveral new and uſeful Tables. The whole illuſtrated with Copperplates. By B. Talbot, Teacher of the Mathematics at Cannock. 8vo. 6s. bound. Lowndes.

THIS book is divided into ſixteen ſections; and an Appendix is added, containing five ſections more.

In the firſt ſection, Mr. Talbot lays down ſome geometrical definitions (in his own way); and in the ſecond he gives rules for the conſtruction of ſuch geometrical problems as he conceives may be uſeful to the practical ſurveyor, either in taking the dimenſions, plotting, caſting up, or dividing of land. In this ſection, as well as the former, our Author is not in the leaſt ſolicitous whether his method be or be not truly *Euclidean*: neither can the admirers of Euclid's manner expreſs more contempt for Mr. Talbot's method than he does for theirs.

In the third ſection, he gives the deſcription and uſe of a *new catoptric ſextant* (as he calls it) or *improved* Hadley's quadrant, in the art of land-meaſuring. Mr. Talbot is very warm in his praiſes of this moſt excellent inſtrument; and as it is impoſſible either for him, or any one elſe, to be greater admirers of it than we are ourſelves, and that on the juſteſt grounds—a long and ſucceſsful uſe of it, in making the moſt delicate obſervations to which it can be applied—we entered on this ſection with the utmoſt avidity, in conſequence of the words in the title of it which we have put in Italics. Judge then, reader if you can, how great muſt be our diſappointment, to find that the inſtrument which he deſcribes is of the moſt common and ordinary kind; and that the improvements he ſpeaks of conſiſt in having increaſed the arch to a ſextant, or 120°, and adding a ſpirit level, for the purpoſe of finding the horizon at land—things which were done by others thirty years ago at leaſt! All the improvements which later aſtronomers and inſtrument-makers have been ſo aſſiduouſly making to it, appear to be utterly unknown to Mr. Talbot; and his intimacy with the inſtrument in its preſent improved ſtate, will readily be judged of, from his aſſerting, as he does, that a radius of 12 inches is too ſmall to admit of its ſhewing minutes; whereas every one who is acquainted with the ſextants which have been lately made by Mr. Ramſden, and other good artiſts, know that a radius of 4, and even of 3 inches, is fully ſufficient to do this. Neither does Mr. T. appear to be acquainted with all the adjuſtments which are required to be made to this inſtrument, when exactneſs is ſought in the obſervations.

Mr. Talbot farther informs us, that he believes thus extending the arch, and the application of the inſtrument to the purpoſe of ſurveying, were both of them firſt thought of by himſelf; and he brings, as a proof of it, an advertiſement which he inſerted in the Birmingham Gazette, in 1763. But if he will conſult the Second Letter of the late Rev. Dr. James Bradley, Aſtronomer-Royal at Greenwich, printed at the end of Mayer's Solar and Lunar Tables, in 1767, he will find that ſextants were not uncommon inſtruments in the years 1758 and 1759, which is four or five years before the date of his invention; and it is highly probable that they were made uſe of ſeveral years before the period here ſpoken of.

As to the application of the ſextant to the purpoſe of ſurveying, we may obſerve, that the Inventor himſelf, in the very paper in which he announced his diſcovery to the public, ſpeaks of it as being applicable to meaſuring angles in every direction whatſoever, and that with equal facility: conſequently the menſuration of angles in ſurveying is included. We can alſo aſſure him, from our own knowledge, that it was actually uſed in the practice of ſurveying, before the year 1763, by ſeveral perſons, who, although they were, and ſome of them *yet are*, really great mathematicians, thought ſo little of the matter, after what had been ſaid by Mr. Hadley himſelf on the ſubject, that inſtead of letting it "make its way through all the academies in Europe *," they did not even advertiſe it in the Birmingham Gazette.

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* See p. 150 of the Turnpike Road to Practical Surveying.

In the fourth ſection he deſcribes the chain, the off-ſet-ſtaff, and the arrows, as they are uſually called by ſurveyors; and inſtructs his readers in the methods of meaſuring from one object to another in a ſtrait line, either on a plain, acroſs a valley, over a hill, or where the paſſage between the two objects is obſtructed by a piece of water, a wood, or any other object, that may be paſſed by turning a little out of the direct line. He then proceeds to ſhew how to erect a perpendicular to any ſtraight line in a field, by the chain only. It does not appear that even Mr. T. himſelf thinks that this ſection contains any thing new; becauſe if he had, we are certain he would have told us of it.

In the fifth ſection he deſcribes the protractor and plotting-ſcales, and ſhews their uſe in laying down angles and lines of an aſſigned magnitude.

The ſixth ſection ſhews how to take the dimenſions of, caſt up, and plot right-lined figures, by moſt of the methods in uſe; as by the chain alone, by meaſuring the ſeveral ſides, and ſuch other lines as are neceſſary to determine the ſpecies of the figure; which method he juſtly reprobates: by the plane table, the theodolite, and the chain and croſs-ſtaff. And here he ſtrongly recommends the ſextant, for erecting a perpendicular, in preference to the croſs. We think differently; but, *De guſtibus non eſt diſputandum.*—He then proceeds to give what he calls a new method, namely, by meaſuring the ſeveral diſtances from ſome convenient point within the field, to each of the corners, by the chain, and meaſuring the angles contained between them by the ſextant. And in order to determine the areas of the ſeveral triangles into which the field will by this means be divided, he multiplies the product of the two containing ſides, by half the ſine of the angle which they contain. This method he very juſtly recommends, as being greatly preferable to every one elſe; and lays claim to it as his own, declaring that he never ſaw it in any author, or practiſed by any ſurveyor, until he uſed it, and taught it to his pupils and others. Accordingly, as this is a *new* method, and not known to any perſons but thoſe to whom the Author has communicated it, and therefore the truth of it diſputable; he has, contrary to his ordinary cuſtom, given a formal demonſtration of the theorem. Who, after this, would ſuppoſe, that the theorem is a very common one, and to be met with in moſt authors of reputation who have written on ſimilar ſubjects? For inſtance, Jones's Synopſis Palmariorum, p. 237. Emerſon's Trigonometry, 1ſt Edit. b. II. ſect. I. prop. 13. and more particularly, chap. XIV. of Wilſon's Surveying, dedicated to the late Dr. Halley; where the ſame theorem is demonſtrated, and as warmly recommended to the practical ſurveyor, as it is by our Author himſelf. Wilſon has even made more of the matter than Mr. Talbot has done; for he has directed the artiſt to find the areas of the ſeveral triangles by logarithms, to the practice of which this theorem is moſt happily adapted; and by them the area of any triangle may be found in one fourth part of the time that it can be found without. The truth is, the theorem was well known many centuries even before Wilſon's time, and may be met with in ſeveral of the ancient mathematicians.

Section 7th is employed in giving directions for ſurveying, caſting up, and plotting circles, ellipſes, and other curvilineal and mixt-lined figures. And in this ſection the Author has given many curious and pertinent remarks, relative both to taking the dimenſions, caſting up the contents, and plotting the figure.

In the eighth ſection he ſhews the method of meaſuring, caſting up, and plotting a number of incloſures which lie contiguous to one another; ſuch as a farm, pariſh, lordſhip, &c. and demonſtrates, that thoſe ſurveyors are miſtaken, who ſuppoſe that no inſtrument except the plane table will afford a proof of its own work. Mr. Talbot might have added, that there is not any inſtrument whatſoever, generally uſed in the practice of ſurveying, which will not afford more ways (and thoſe at the ſame time more accurate) of proving themſelves than the plane table will, if we reject the croſs.

In the 9th ſection, he treats of the reduction of hypothenuſal lines to horizontal ones; and of reducing mountainous and irregular lands to plains, as is the cuſtom of moſt ſurveyors. But, adds Mr. Talbot, 'Authors and ſurveyors differ in opinion relating to the meaſuring of hills; ſome arguing, that no more corn, graſs, &c. can grow on a hill, than on the baſe or flat, if the hill was taken away; for, ſay they, as many pales ſet perpendicularly, as will fence the baſe or horizontal line, will alſo fence over the hill. Granted. But the ſame length of railing that fences the horizontal line, will not fence over the hill; nor does corn or graſs grow perpendicular. Suppoſe the ſide AB of a hill, whoſe inclination to the horizon is 20°, and the ſlope-line, or hypothenuſe, 5, 34 chains, and a part of this be cultivated, ſuppoſe 2 chains broad, then the area will be 106,800 ſquare links; and ſuppoſe it to be ſown with onions or carrots, and that they grow at one link (or 8 inches very nearly) diſtance from each other; then there will be 106,800 onions, or carrots, on ſuch a ſpot. But the horizontal line AD, of ſuch hill, is but 5 chains; and conſequently the area for 2 chains breadth will be but 100,000 ſquare links, or juſt one acre; and will produce only 100,000 onions, or carrots, at the ſame diſtance as above. Now the difference of the quantity of onions or carrots on the hill, and on the flat, is 6800; and ſuppoſe them worth one penny a dozen, it amounts to 566 pence, or 2 l. 7 s. 2 d. which ſum is ſufficient to pay the rent of more than double the whole quantity of land; and plainly demonſtrates, that ſurveyors ought always to give in the area of the convex ſurface of hills.'

But admitting that corn and graſs did grow perpendicularly to the horizon (which, as Mr. Talbot obſerves, is by no means the truth), yet the quantity of corn or graſs which will grow on any piece of land, is not to be eſtimated by the number of blades or ſtalks which will ſtand upright one by the ſide of another, but by the number which the earth will nouriſh; and that being evidently as the ſurface, the quality of the land being ſuppoſed the ſame, it admits not of a doubt, but that it is the ſurface, and not the horizontal plane, which is to be conſidered, even when the quantity of graſs or corn which it will produce is alone the point in queſtion. But if it be the tilling, ſowing, mowing, reaping, &c. which is the thing to be conſidered, the whole convex ſurface is moſt evidently to be given in. The fencing is the ſame in both, except digging for the foundation of a wall, or where the fence is railing, or a ditch; in which caſes, the line drawn along the convex ſurface is again to be meaſured. Theſe points ought to be particularly attended to in the menſuration of fences, and particularly where the fences are ſtone or brick walls, in which caſes a very ſmall error will be of conſiderable amount. In meaſuring ſuch fences, either the horizontal length and perpendicular height, or the hypothenuſal length, and the height, at right angles to the ſide of the hill, are the dimenſions that ought to be taken.

The tenth ſection, on the ſurveying of common fields, though very ſhort, contains ſome pertinent hints relative to taking the dimenſions of plowed lands; and which ſhews that the Author had maturely conſidered that matter.

The eleventh ſection directs how to lay out any given quantity of land in any propoſed figure that may be required.

In the twelfth ſection he treats of the diviſion of lands; a point in which, as he juſtly obſerves, very little had been done before him to aſſiſt the practical ſurveyor. He has, however, contrived to miſtake that little which had been done, and in conſequence, *as is uſual with him*, has thrown out a great many ſly ſtrokes of dry ill-natured *wit*, we ſuppoſe he calls it; and for which he has, at the end of his book, been under the neceſſity of making acknowledgments. It is to the free indulgence of himſelf in this particular that he muſt attribute the ſeverity of our remarks.—This ſection, notwithſtanding, contains a great deal of ingenious and uſeful matter; and the Author appears to have availed himſelf of every hint that has been given relative to it by the writers on elementary geometry.

The thirteenth ſection relates to the meaſuring of marl-pits; and we make no doubt but that what he there ſays concerning the cuſtomary manner of proceeding in that buſineſs is juſt.

The ſubject of the fourteenth ſection is levelling; in the proſecution of which the Author deſcribes the inſtruments neceſſary to it, and the manner of uſing them, in a very full and ſatisfactory manner.

The fifteenth ſection is employed in deſcribing the ſeveral methods of reducing plans; in which he ſupplies ſeveral deficiencies in the works of thoſe Authors who have written before him on the ſubject; and even ſhews how to make ſeveral of the inſtruments neceſſary in the practice of that branch of the ſurveyor's art. And the ſixteenth ſection contains directions for mapping of land, and ornamenting thoſe maps when they are made.

We come now to the Appendix, which is divided into five ſections. In the firſt, he delivers the principles of Hadley's ſextant; ſhews how to adjuſt moſt of the errors to which it is ſubject; and complains of many faults in its conſtruction, which we do not remember to have ever ſeen, even in the moſt common octants and ſextants that are made. We preſume it may have been Mr. Talbot's ill luck to have ſeen but one, beſide what he has made himſelf, and that moſt likely by a ſorry artiſt, as there are ten bad makers for one whoſe work is good. People in the country are generally uninformed who are good and who are faulty makers, and therefore they ſend to the firſt they hear of, which, of courſe, is the man who makes the moſt noiſe; and he who does that has very ſeldom much merit any other way. This having been the caſe with Mr. Talbot's firſt purchaſe, he has ſuppoſed all inſtruments of that kind to be alike, and therefore thinks, becauſe he has improved on that, which perhaps could not be made worſe, he has improved upon all. This, at leaſt, is the moſt candid way of accounting for thoſe maſter-ſtrokes of ſelf-approbation which Mr. T. throws out, and the ſevere ſarcaſms that he darts on all round him, even when his ſelf-conceived improvements are at an immenſe diſtance, indeed, behind thoſe of his cotemporaries—We have now in our eye what he has ſaid concerning the Commiſſioners of the Board of Longitude. Every one may judge of the ſextants which Mr. T. calls good ones, when he ſays that ‘ a very good one may be made for a couple of guineas.’

In the ſecond ſection of this Appendix, he gives a great many curious hints towards meaſuring heights and diſtances; and directions for meaſuring both vertical and horizontal angles with the ſextant, but moſt of them in too rude a manner to admit of any very great degree of accuracy;—they may, notwithſtanding, be often uſeful, where the utmoſt accuracy is not requiſite: and the expedition with which they may be put in practice will make amends for their defect in point of exactneſs. The ſame may be ſaid of the third ſection, which relates to meaſuring ſtanding timber by means of the ſextant: in the proſecution of which he throws out many new and uſeful hints, which gave us much pleaſure in the peruſal; and we greatly doubt whether ſtanding timber can be meaſured ſo accurately any other way:—we are certain it cannot be done any other way in twice the time.

The fifth ſection delivers rules for performing the ſeveral operations in menſuration and ſurveying, by means of the ſliding-rule, in which we cannot ſay that we diſcovered any thing out of the uſual way, any more than we did in the fifth, which is concerned in giving directions for meaſuring roads.

On the whole, although our Author has ſhewn himſelf poſſeſſed of much vanity and ill-nature, as well as ignorance of what had been done by others before him, in ſeveral of the ſubjects on which he writes, yet the reader will find that his book contains a great deal of uſeful information, ſome new matter, and many ingenious obſervations, which ſufficiently ſhew him to be a man of genius, and of conſiderable abilities and experience in his profeſſion.

ART. VII.

Sermons on ſeveral Occaſions, preached before the Univerſity of Cambridge. To which is prefixed, a Diſſertation on that Species of Compoſition. By J. Mainwaring, B. D. Fellow of St. John's College. 8vo. 5 s. Boards. Cadell. 1780.

MOST of the Diſcourſes publiſhed in the preſent Volume have been already printed ſeparately. To reſcue them from the fate which generally attends ſingle ſermons, and to give the Author an opportunity of offering his ſentiments on the nature and qualities of compoſitions for the pulpit, are the chief objects of this Collection.

The Diſſertation prefixed to theſe Diſcourſes is ſenſible and ingenious; and the Notes at the end are inſtructive and entertaining, the Author illuſtrating his obſervations by many curious examples and pertinent anecdotes.

Mr. Mainwaring very juſtly cenſures the late Mr. Gray for his general and injudicious commendation of Sterne's ſermons, in one of his letters to Dr. Warton; and his equally injudicious and unguarded reflections on the rational divines ſince the Revolution, in a letter to Mr. Maſon. Nothing indeed but the diſtinguiſhed name of Mr. Gray could, we think, have juſtified the learned diſſertator, in ſtopping one moment to combat the jejune and *un*critical aſſertions of a haſty letter. But knowing the influence that ſuch a name was likely to have on ſhallow and prejudiced underſtandings, he very properly attempts to controul it, by ſhewing how faulty and defective the ſermons of Mr. Yorick are—eſpecially when conſidered in the light in which Mr. Gray recommended them, viz. *as a model for the pulpit:*—and leſt Mr. Gray's reflections on the divines ſince the Revolution (who are accuſed by him "for that *chopping of logic* in the pulpit, which is not *the thing*") ſhould beget an undue prejudice againſt their writings, and introduce that flimſy ſtyle of preaching, which *affects* to aim at the *heart* more than the *head*, and hath been always the delight of fooliſh women, and the kind reſource of ignorance, and indolence, and vanity; Mr. Mainwaring very accurately diſcuſſes the reaſons why the forms of ſtrict and ſolid argument were preſerved with ſo much care in the ſermons of our beſt divines; and then points out the peculiar advantages which aroſe from this mode of preaching, in oppoſition to the ſophiſtry of the Papiſts, and the enthuſiaſtic and deluſive cant of the fanatic ſectaries.

'The enemies of our faith (ſays the Author) were *many of them* not unprovided with learning and talents, and could not be attacked ſucceſsfully but by weapons. The argumentative forms of preaching were neceſſary, to confute ſophiſtry, and to confound irreligion. They did both; and the Engliſh were among the firſt who effectually ſecured the intereſts of piety, by uniting it with reaſon and good ſenſe.'

Among thoſe divines who have credited the forms of logical argument, by a moſt ſucceſsful employment of them in the cauſe of revealed religion, our Author juſtly allots to Dr. Butler, late Biſhop of Durham, a moſt diſtinguiſhed pre-eminence.

Having vindicated ſermons from the reproach which they lie under in general, and ſuggeſted ſome hints reſpecting thoſe of a particular claſs, the ingenious Author proceeds, 'in the hope of contributing ſomewhat to the ſucceſs and credit of ſuch compoſitions,' to ſubjoin a few obſervations relative to the conduct of them, under the following heads, viz. *Perſpicuity—Purity* or *Correctneſs—Elegance—Pathos—Piety—Eloquence.*

Under the head of *Piety*, the Author ſpeaks of thoſe errors which are contrary to it. Here he cenſures thoſe 'preachers who imitate, in their diſcourſes, the dryneſs of *philoſophic lectures*, the gaiety of *polite converſation*, or the flippant familiarity of *ſnip-ſnap dialogue.*' The "*dramatic* ſermons" of Sterne, as he himſelf choſe to term them, are condemned, notwithſtanding the acknowledged beauties of ſome of them, for a groſs violation of the *decorum* of the pulpit, and that 'air of burleſque'

leſque' which appears in almoſt all of them. Mr. Mainwaring makes the following apology for his free treatment of this admired writer. 'The greater his merits are, ſo much the more neceſſary does it ſeem to point out his faults; and to warn the young and incautious never to court admiration by methods ſo pregnant with reproach and danger: for if the intereſts of *piety* are betrayed by its own guardians, what authority is it likely to retain with the reſt of mankind?'

'Wit and ingenuity, humour and pleaſantry, when free from all tincture of acrimony and ill-nature, add much to the charms of *polite converſation.* They are alſo a great recommendation in an *eſſay* or a *pamphlet* on any ſubject of common uſe; and perhaps may be admitted in ſome degree on religious ſuctjects—but *never,* I think, in ſermons: for this ſort of freedom is repugnant to that *ſettled ſeriouſneſs* which is *their* characteriſtic quality; and, if indulged at all, would ſoon gain the aſcendant, as every wrong habit is apt to do. The diſcourſes of Dr. South, which have otherwiſe ſo much merit, are very faulty in this particular. It is, however, ſome excuſe, that he lived among wits, at a period too when wit was in high requeſt, after *piety* had been brought into great diſgrace by the nauſeous language of hypocrites, and the low cant of enthuſiaſts.'

In a note on this paſſage, the Author remarks, with great candour and propriety, that 'in the thoughtleſs and polite reign of Charles II. it was not unuſual for the clergy, in their ſermons, to deſcend to vulgar jeſts and low burleſque. The licentious ſpirit of the times was greatly cheriſhed by the wonderful ſucceſs of Butler's poem [Hudibras], whoſe playful, ſportive genius united the moſt ſatirical keenneſs with pleaſantry and good humour.' We are entirely of Mr. M.'s opinion with reſpect to this very celebrated poem. In expoſing with infinite wit and humour the enthuſiaſm and hypocriſy of the ſectaries, it became, by accident, highly prejudicial to the intereſts of rational religion; for few could properly diſtinguiſh the *true objects* of this inimitable ſatire, or learn from it to laugh at fanaticiſm, while they held genuine piety in the eſtimation it deſerved:

Stulti in contraria currunt!

And often we ſee the allegory realiſed in common life, that the ejection of *one unclean ſpirit* only makes room for the entrance of *ſeven other ſpirits more wicked than the firſt.*

The Author having, in the Diſſertation, ſpoken of 'thoſe who, far from impious or unprincipled in their diſpoſitions, yet being of a caſt too refined and ſceptical, are *unſettled* in their principles, and conſtant in their neglect of divine worſhip,' obſerves, in a note referring to this paſſage, that 'it hath often and juſtly been lamented, that in comparing the merits of the candidates for the firſt degree (viz. *in the Univerſity of Cambridge*), too much ſtreſs is laid on the abſtruſer parts of algebra and mathematics. For although (ſays he) the high and uncommon ſuperiority of our worthy profeſſor in that branch, reflects a luſtre on the univerſity, yet the *utility* of it, *except in the hands of a maſter*, is very problematical. That it poſſibly may be the means of further diſcoveries in natural philoſophy, no one can deny; but unleſs the ſtudy of it had a tendency to ſtrengthen and improve the underſtanding, which no one can aſſert, it is ſurely wrong to impoſe it on youth, as a *neceſſary* taſk, and ſuffer it to interfere with, and almoſt exclude *thoſe* ſtudies which *have* this effect in a high degree, and whoſe great importance, in every view, is univerſally acknowledged. Much praiſe, therefore, are thoſe gentlemen entitled to, who have endeavoured of late to reform the ſyſtem in this particular; to bring back our ſtudies to the plain old road of nature and common ſenſe, which will not allow the fabrick to be finiſhed before the foundation hath been laid—to eſtabliſh merit on a *broader* as well as on a *ſounder* baſis—preſerving to every kind and degree of it a juſt attention and eſteem, by procuring a diſtribution of academical honours, better adapted to the wiſe ends for which they were inſtituted.'

Theſe remarks are liberal and juſt, and well introduced on the preſent occaſion; though, at firſt ſight, and in a detached view, they may ſeem to have no immediate connection with the object of this Diſſertation. Mathematical learning hath been ſuppoſed to be uſeful, as it habituates the mind to a cloſeneſs of thinking, and a certain patience of inveſtigation. But this advantage, ariſing from its ſtudy, is ſuppoſed, by many very penetrating writers, to be frequently overbalanced by the prejudices it occaſions. It is too apt to contract the powers of the mind, and confine them to thoſe limits which, though they may well enough ſuit *mathematical demonſtrations*, by no means agree with the more enlarged ſcope of *moral truth*. Accuſtomed to *one* method of enquiry, mathematicians are apt to be too ſuſpicious of any other that is not conducted by rules equally rigid and definite; and, diſſatisfied with every degree of evidence below the abſolute certainty of a mathematical theorem, fall into ſcepticiſm with reſpect to religion, and ſometimes, with inſufferable vanity, attribute that to a profound ſagacity, which was the ſole effect of a narrow and prejudiced mind.——We are convinced of the utility of mathematics 'in the hand of a maſter,' (as our Author appears alſo to be); but in a univerſity, where ſtudents are chiefly deſigned for an active and ſocial, and not a merely ſpeculative life, we apprehend *thoſe* ſtudies deſerve the *firſt* encouragement which tend to enlarge the mind with liberal ſentiments, and tincture the heart with thoſe moral and religious truths, which have the happieſt tendency to promote the intereſt of ſociety, and the true ends of a rational exiſtence.

In the notes affixed to this Diſſertation, the Author takes notice of ſome eminent preachers, and claſſes them according to their reſpective merits, under the different articles which he treats of. Of Dr. Hurd, the preſent Biſhop of Litchfield and Coventry, he ſays, 'No perſon ever underſtood the art of *method* ſo thoroughly, or has been ſo ſucceſsful in ſhewing the advantages of it, as this prelate. It would be difficult indeed to mention any other excellence of writing which his Lordſhip does not poſſeſs in a very eminent degree.'—Dr. Blair is particularly diſtinguiſhed by our Author for a *genuine pathos*, as well as 'for every other grace and perfection of writing.' He is alſo laviſh of his praiſe on the compoſitions and ſtyle of preaching of the late Archbiſhop Secker, and is diſpleaſed with Mr. Pope for beſtowing on him nothing more than the negative and niggardly commendation of—*Decency*. The characteriſtics of this Prelate's ſermons are, in the opinion of Mr. Mainwaring, 'much learning, argument, and good ſenſe united in a degree beyond what they ever were before, with the familiar and popular manner of preaching.' 'An *earneſt* and *perſuaſive plainneſs* in his *delivery*, which made every hearer in a crowded congregation ſtill fancy himſelf was the perſon addreſſed, is alſo the leading characteriſtic of his ſtyle.'

Having ſpoken of the 'powerful union of taſte and genius with learning and good ſenſe,' he produces 'the ſermons and charges of the late Dr. Powell, as an eminent inſtance of their happy alliance.' The mention of this truly reſpectable and honoured name, draws from our Author a warm tribute of grateful remembrance: 'On every account (ſays he) the whole ſociety over which he preſided, might juſtly join with me in ſaying,

"*Semper honos, nomenque tuum, laudeſque manebunt.*"

Dr. Ogden is complimented for ſome fine ſtrokes of the *pathetic*, and now and then of the *ſublime*; but Mr. M.'s encomiums are few and feeble, when compared with the cenſures which he hath beſtowed (and ſomewhat ſeverely too) on the method and ſtyle of that ingenious preacher.

The ingenious Author having diſcuſſed the nature of compoſitions for the pulpit, under the ſeveral heads before enumerated, concludes with ſome general remarks on the great importance of induſtry and application in the execution of any work deſigned for the public eye. He very juſtly obſerves, that 'without art and labour, although ſome may ſucceed much better than others, no man can produce any thing that deſerves to live. Even Shakeſpeare himſelf, whoſe genius might almoſt be termed inſpiration, was not exempted from the common lot; but employed on his beſt productions much more attention than the indolent and vain pretenders to genius are willing to believe.'

Theſe remarks may, with great propriety, be applied to ſermons, eſpecially if compoſed with a view to publication; though we have known ſome vain preachers, priding themſelves *for* a moſt extraordinary quickneſs in compoſition, ſo little convinced of the neceſſity of *labour* or *art*, that the firſt ſtroke of the pen hath actually *whiſk'd* them through a whole ſermon before they have had the power to ſtop; and, what is ſtill more extraordinary, we have heard of thoſe who have ſent ſermons to the preſs, "*verbatim et literatim*," as they dropped from the pens of their reſpective authors in the "ſhort interval between morning and evening ſervice!"——as *they themſelves* have informed us,—*pretendedly* to aſk the reader's indulgence, but in *reality* to excite his admiration!

The Sermons now offered to the public by Mr. Mainwaring, are the very oppoſite to thoſe haſty and futile productions. They are the compoſitions of labour and art, as well as of judgment and genius. The former may indeed be thought by ſome readers to be too predominant; but we think no impartial critic will deny their having a very conſiderable claim to the latter. The Author informs us, that they 'were calculated for the univerſity;' and *that* conſideration is ſufficient to excuſe the Author for the more than ordinary pains which he appears to have taken, to render them worthy of the attention of men of judgment and learning.

We ſhall ſelect a few paſſages from his fourth ſermon, preached on the 29th of May, as a ſpecimen of his ſentiments on certain nice points of politics and religion, which will alſo give our Readers ſome idea of the Author's ſtyle and manner of compoſition.

'Our civil conſtitution, from the natural oppoſition between the members of which it is compoſed, contains in it the ſeeds of continual diſcord; and our ſacred ſyſtem, though excellent, like the other, on the whole, never pretended to be free from faults, or to have attained the utmoſt perfection of which even *human* ordinances may poſſibly admit. Both will have faults ſufficient, in the beſt of times, to exerciſe the controverſial and reforming ſpirit—a ſpirit which, when inſpired by charity, and directed by good ſenſe, does the office of a prophet or an apoſtle! Though not fond of detecting abuſes, or expoſing the authors, no tenderneſs for eſtabliſhed ſyſtems, no fear of diſturbing ſettlements, can reſtrain it, when the rights of nature are plainly violated, and oppreſſion is avowed. It will kindle the coldeſt diſpoſition, and animate the dulleſt, with all the ardors of enthuſiaſm. This principle indeed hath been ſo diſgraced by viſionaries, that men of ſenſe, when they feel its divine energy, are afraid to acknowledge it. Yet this alone gives ſucceſs to many of their nobleſt undertakings, by ſeizing thoſe happy conjunctures, and improving thoſe critical moments, which, when once loſt, are never to be retrieved. What a pity ſuch a generous principle ſhould often be excited for wrong purpoſes, and ſometimes commit the greateſt exceſſes, even while it executes the decrees of reaſon and juſtice!'

The Author's reflections on the character of Charles II. are elegant and ſenſible:

'It is indeed ſurpriſing, that, educated in the ſchool of adverſity, and endowed beſides with a good underſtanding, he ſhould have derived *no* benefit from his own experience, or the recent effects of his father's errors. But it is quite natural, that one whoſe only ſerious purſuit was pleaſure, and whoſe licentiouſneſs in purſuing it made Majeſty contemptible, ſhould ſhun the controul of faithful miniſters, and ſelect the moſt unfit to adviſe and govern him. While ſuch men as Southampton and Clarendon were his *keepers*, there were ſome lucid intervals in the madneſs of his policy; which [policy], had he lived a little longer, would have forced things back into its former channel, and have ended in the ruin of himſelf or his kingdoms. The very circumſtance which ſeemed to threaten the greateſt miſchief, was the chief ſecurity: [viz.] that habit of profuſion, which left no room for other and more pernicious applications of the public treaſure. The precipitate undiſguiſed bigotry of his *ſon*[*] produced the REVOLUTION; an event by far the moſt important in the courſe of our hiſtory, yet compaſſed at once, not only without bloodſhed, but without the leaſt breath of diſcord; in a *manner* indeed, if not really miraculous, yet not to be imputed to any known cauſes, or paralleled in any *other* hiſtory, or explained from the intervention of any *human* art or contrivance.'

The Author's warm attachment to the Revolution hath led him to expreſs himſelf in language that will be deemed too ſtrong and unguarded. But every true friend of liberty will admire the principle which dictated the following reflections: 'The heroic prince, who had lately reſcued, and now governed, the people by their own deſire, had no ſhare in their affections! He had indeed but *one* method of engaging them. But his wiſe and virtuous conduct was not ſufficient! His meritorious ſervices were requited by ill humours! his generous deſigns miſconſtrued and obſtructed!'

The other ſermons in this collection are more of a practical and theological nature, and are particularly calculated to give rational entertainment and inſtruction to the ſtudent and the divine.

[*] James II. was Charles the Second's *brother*, not his *ſon*, as he is here called by a miſtake ſomewhat unaccountable in ſuch an author as Mr. M.

ART. VIII.

Letters from a Tutor to his Pupils. 8vo. 3s. ſewed. Robinſon. 1780.

THIS anonymous Tutor addreſſes his Pupils on a variety of intereſting topics. His ſtyle, though ſometimes defective in grammatical nicety, is eaſy and familiar, equally adapted to the ſubjects he has ſelected, and to the capacities of thoſe whom he wiſhes to profit by his inſtructions. The manner, however, in which thoſe ſubjects are treated, though they often merit a very ample diſcuſſion, is too frequently ſuperficial; and his ſentiments, though agreeably expreſſed, ſeldom contain any thing ſingularly new or ſtriking. Thoſe Letters which we think the leaſt exceptionable, are on ſubjects of taſte, literature, and morals; though even here we meet with opinions rather fanciful than ingenious, and with many paſſages we do not altogether accede to: for inſtance, the following:

'What can be the reaſon, why the French people are ſo much leſs troubled with diſtempers, and are ſo much more lively in their ſpirits, than the Engliſh? A gentleman of learning, with whom I had the pleaſure of converſing at Paris, made this obſervation on the ſubject: "You Engliſh people give no reſt to your faculties; you take three meals every day, and live in conſtant fulneſs, without any relief: Thus nature is overcharged, crudities accumulated in the veſſels of the body, and you fall early into apoplexies, palſies, inſanity, or hopeleſs ſtupidity. Whereas, if we are guilty of any exceſs, our meagre days, which are two in a week, bring us into order again; and if theſe ſhould be inſufficient, the ſeaſon of Lent comes in to our relief, which is pretty ſure to anſwer the purpoſe."

'It is much to be lamented, and we are ſuffering for it in mind and body, that in theſe latter days of the Reformation, we have been ſo dreadfully afraid of ſuperſtition, that we have at length diſcarded every wholeſome and neceſſary regulation; and becauſe we do not whip our ſkins like the monks of antiquity, we ſtuff them till they burſt. The conſumption of animal food in England is by far too great for the enjoyment of health, and the public good of the community. The price of proviſions becomes much more unreaſonable; our fiſhery is neglected; and no one benefit ariſes, but that of putting money into the pockets of phyſicians and lawyers, which they never fail to do, who, with conſtant fulneſs, are ſick in their bodies, and quarrelſome in their tempers. The calendar of the church of England, which is moderate enough in its reſtrictions, would be of infinite ſervice to us, if it were duly obſerved. I once met with a wiſe and good man, far advanced in years, and of an infirm conſtitution, who aſſured me he neither uſed nor wanted any other phyſician. If we were to adopt his rule, nature would have that ſeaſonable relief which is neceſſary; our health and our ſpirits would be better; ſuicide, a growing and tremendous evil, would be leſs frequent; our fiſhery would have better encouragement, a matter of no ſmall weight to a maritime people, whoſe navigation is their natural defence; proviſions would be cheaper; the nation in general would be wiſer; and perhaps we ſhould alſo have a better claim to the bleſſing of Heaven, if we ſhewed a more pious regard to the wholeſome regulations of the Chriſtian church; which are now ſo ſhockingly neglected, that our feaſts and merry-meetings are on Wedneſdays and Fridays (perhaps on Good-Friday itſelf), when our forefathers of the Reformation, who kept up to what they profeſſed, were praying and faſting.'

Such a medley of folly and falſe argument ſince the days of monkiſh ſuperſtition, is ſcarcely to be met with. To imagine there is leſs intemperance in gratifying the appetite with fiſh than fleſh, is as abſurd and ridiculous as to ſuppoſe, that faſting one day will make a man more temperate the next; but to preſume that the Supreme Being can be delighted with voluntary mortification, by which no moral purpoſe is anſwered, is not only abſurd but impious.

In the Letters on the Uſe of Hiſtory and on Parties, this Writer attempts to revive the exploded doctrines of the Filmerian ſchool; doctrines which, if rightly conſidered, are a libel on every government now exiſting. His attempt, however, is not likely to be very ſucceſsful; his mode of reaſoning on theſe ſubjects being as weak as it is diſingenuous. Perhaps the influence of prejudice to blind the underſtanding, was never more conſpicuous than in the letter on Private Judgment. 'What we call *private judgment*,' ſays he, 'is the judgment of a private perſon againſt the ſenſe of the public, and in oppoſition to eſtabliſhed laws and regulations: in other words, it is the judgment of an individual againſt the judgment of the ſociety to which he belongs. They ſay, every individual muſt have a liberty to exerciſe this judgment: and ſo I ſay likewiſe: for nothing can be enacted by public authority, which private judgment cannot arraign and condemn, if it is ſo diſpoſed. When public authority has determined that two and two make four; thoughts are free; and an individual may deny that, or any other poſition whatever, and no law on earth can hinder him from ſo doing; for no ſociety can make a law that ſhall hinder a man from being a fool. For himſelf, and within his own mind, where every man holds an œcumenical council, he will judge of things as they appear to him; and no body alive can help it; and therefore we are obliged to allow that every individual has a *liberty of private judgment*; that is, he has an actual liberty of contradicting all mankind, and of judging in oppoſition to all the law and all the reaſon in the world.'

According to this wiſe and curious argument, Luther, and the reſt of the reformers, were fools; nay, the firſt Chriſtians (after the ceſſation of miracles at leaſt) were fools too; and all mankind, thanks to this polite and charitable writer's diſcovery, ought to have been Jews or Pagans to this day! Among the many feeble and forgotten opponents of Dr. Blackburne, who have defended this indefenſible ground, we doubt whether the feebleſt of them ever advanced any thing more futile, illiberal, or bigotted than the concluding letter of this volume.

ART. IX.

A New Treatiſe on the Art of Grafting and Inoculation. Wherein the different Methods are copiouſly conſidered, the moſt ſucceſsful pointed out, and every Thing relative to theſe ancient, healthful, and agreeable Amuſements exhibited in ſo clear and comprehenſive a Manner, as will enable thoſe who are perfectly unacquainted with this Department of Gardening, to become Maſters of it in a very ſhort Time. To which are added, Directions for chuſing the beſt Stocks for that Purpoſe; and many curious Experiments lately made by the Author. Calculated, in a peculiar Manner, for the Uſe and Advantage of the Gardener, as well as for thoſe who would wiſh to make this rural and pleaſing Exerciſe a Part of their Amuſement. By an experienced Practitioner in that Branch of Gardening. 8vo. 1s. Fielding, &c. 1780.

THIS tract, as the Author, with much confidence, aſſerts in his Preface, ‘ is the reſult of reiterated trials, accumulated experience, and a long and unwearied application to this kind of amuſement, which has engaged the attention of the Author for many years paſt, and enabled him to produce ſomething new on the ſubject, worthy the acceptance of the public.’

With reſpect to *the original matter*, which, from the above paſſage, we were taught to look for, we muſt acknowledge ourſelves in a great meaſure diſappointed. The Writer, however, ſeems no way ignorant of his ſubject; and to novices in the arts which he profeſſes to treat, his book will furniſh every information that is neceſſary. That part of his work which ought to have been experimental, is merely conjectural. But as ſome of his conjectures are ingenious, we ſhall make no apology for laying them before the Reader.

‘ 'Tis probable, that, if the bud of a quince were ſkilfully inoculated into ſome *early apple ſtock*, the ſame might be haſtened as to *maturity*: alſo *later* grapes of a more delicate taſte, artificially inoculated into *more early*, might do the ſame. And 'tis not unlikely, if accurate trials were made of this nature, but melons inſerted into pompions, might make them both *more early* and *more large*, eſpecially if the ſeeds of pompions were to be brought up in *hot beds*, to be ready early in the ſpring, while the others are alſo foſtered in the ſame, till they were fit for inſerting. Again, 'tis probable, if the prolific buds of oranges (trained up from their ſeedlings in hot beds, or other ſuitable ſoil) were inſerted in ſome ſort of trees that grow well with us, and ſeem ſomewhat to reſemble them; as, for inſtance, in ſome *choice apples* (as pippins or pearmains), or in *quinces*, we might have oranges grow frequently with us in England; for the reaſon why ſuch tender trees do not fructify with us, is the want of a *competent heat*, or the effect of our intenſe cold or froſt in the winter-ſeaſon, which reaching the roots of ſuch weak trees, ſtints them, and prevents their fruit bearing, by ſuſpending the fermental action of the ſeminal principles, nay, ſometimes it ſo overpowers them, that it totally kills them.

'If, therefore, inſtead of training up orange-trees from hot nurſeries, we take their prolific buds (which we can by hot beds eaſily procure), and inſert them by inoculation into the ſtocks of the before-mentioned trees, we ſhall abſolutely *ſecure* them from *froſts*, which being removed by the aforeſaid artificial expedient, bids fair, on ſuch trial, to have plenty of oranges grow with us in England.

'Thus alſo, if the fruitful buds of *figs* (which rarely in England come to maturity for want of ſufficient heat) were inoculated into ſome kinds of *good pear*, ſuch as the *bergamots*, &c. it might probably procure their maturity. Theſe, I think, and *many other* obſervations and experiments concerning the *maturation and melioration* of plants and fruits, might be made, not yet taken notice of.

'What improvements might alſo be made are only here propoſed to further trial, in order to the having of *roſes*, and perhaps ſome other flowers, *all the year*, by inoculating their buds ſeaſonably into ſome *evergreens*, ſuch as *yew*, *fir*, or *pine*, eſpecially if thoſe trees were aſſiſted by ſome *artificial heat*, by being planted near ſome *ſtoves* or furnaces, where a proper heat might be kept and conveyed to them all the winter: for the principles in any prolific bud being ſet into motion, by being planted into any proper ſtock, the juice of that ſtock at the ſame time being warmed by any adventitious heat, or what way ſoever kept in action, becomes like a *ſoil* adapted for them, whereby the aforeſaid principles become *fermental*, *vegetate*, and put on the entire form of the whole plant or tree.'

Though we are convinced, that the arts of budding and engrafting might be extended to many plants upon which they have never hitherto been tried; yet we ſhould much doubt, whether plants varying ſo eſſentially in their organization as the roſe and the yew, &c. could ever be made to harmonize together by any botanical ſkill whatever. That an union between the orange and the apple might be effected, ſeems not altogether improbable; and indeed, if we may credit the relation of ſome late miſſionaries in China, it is a practice not unknown to that ingenious people.

With reſpect to the Author's idea of inoculating melons on pompions, there ſeems nothing to oppoſe its being carried into execution, but the difficulty of the manual operation, ariſing from the tenderneſs of the rind, and the ſucculency of the plants; and yet, after all, there appears little to be obtained by the experiment: for though it might make the fruit, which the writer propoſes to improve by this method, earlier and larger, it would, in all probability, debaſe its flavour. The experiment, however, is eaſily made, and is at leaſt worth trying.

SUPPLEMENT
TO THE
MONTHLY CATALOGUE *for* December, 1780.

POLITICAL.

Art. 1. *An Engliſh Freeholder's Addreſs* to his Countrymen. 4to. 1 s. Robinſon. 1780.

OUR ſenſible Addreſſer, preſuming, but not immodeſtly, on a forty years intimate acquaintance with all the revolted Colonies, offers his opinion of our American war;' of which he predicts an event extremely unfavourable to Great Britain.——To prevent, however, if poſſible, the moſt fatal conſequences to ourſelves, from the meaſures which we have adopted with reſpect to this unhappy conteſt, he earneſtly tenders his advice;—which is, in brief, that we '*make peace with America*, before our ſucceſſes are balanced by misfortunes, and before general vengeance ſuperſedes the friendſhip yet ſubſiſting between nations of the ſame origin, language, religion, habits, and complexion.'—This, he acknowledges, will, to the high-ſpirited Briton, ſeem a bitter remedy for the dangerous diſeaſe under which our body-politic labours; but he concludes, that it *muſt be taken*, or the nation will be *undone*.

For our Author's remarks on the county aſſociations, and the good uſe that might be made of them, if rendered complete, particularly by obtaining, through their means, a competent knowledge of the general ſenſe of the people, with regard to their preſent ſituation,—we muſt refer to the Addreſs at large.

POETICAL.

Art. 2. *The Patriotic Mice*; or Modern H***e of C*****s: A Poem. By Mr. J. Y. 4to. 1 s. 6d. Wade. 1780.

A dull ſatire on the patriotic Orators in the Britiſh Parliament.

MISCELLANEOUS.

Art. 3. *The New Art of Speaking*; or a complete modern Syſtem of Rhetoric, Elocution, and Oratory, &c. &c. &c. The Whole being particularly calculated to improve or refreſh the Memories of the Right Hon. and Hon. Members of both Houſes of Parliament, &c. &c. &c. and all ſuch of both Sexes as attend the public Diſputations at the School of Eloquence [Carliſle Houſe], the Forum, the Female Parliament, Robin Hood, &c. &c. &c. 8vo. 2 s. Hogg. 1780.'

We know not whether it was from impudence or ignorance that this paltry Catchpenny of ſome hacknied Garretteer was inſcribed to ſuch reſpectable characters as Meſſrs. Fox and Burke;—Gentlemen whoſe abilities and ſituation in life have placed them at an immenſe diſtance from thoſe deſpicable *Quacks* in oratory, who, by the late mock-inſtitutions at *Carliſle-Houſe*, the *Weſtminſter-Forum*, and other ſuch places of idle reſort, have almoſt brought *Eloquence* into contempt.—For the *pſeudo-rhetoricians*, who frequent ſuch SCHOOLS, this '*New* Art of Speaking' may, indeed, be a very neceſſary companion; and the Preſidents and Tutors may here find ſufficient materials to complete a modern Orator, whether male or female!

Art. 4. *A Diſſertation upon Engliſh Typographical Founders and Founderies.* By Edward Mores, A. M. and A. S. S. 8vo. 6 s. Nichols.

The Author ſets out with obſerving, that 'the hiſtory of Engliſh *Printers* has been copiouſly handled [we wiſh that our learned countrymen would not longer *handle* the Engliſh language in this clumſy manner] by thoſe who, with commendable zeal and diligence, have delivered to us the Typographical Antiquities of the nation; but little or no notice has been hitherto taken of the *Founder*, although he is the firſt and principal mover in this curious art.'

The Letter-Founder is the caſter, or maker of the types on which books are printed. Some of theſe artiſts have deſervedly riſen to great eminence, on account of the neatneſs and beauty of the characters which they have formed. Among theſe, ſeveral of our countrymen will, we ſuppoſe, ever ſtand in the foremoſt rank; particularly the celebrated Caſlon, who may juſtly be ſtyled the *Engliſh Elzevir*.

Caxton ſtands firſt in the order of time; he began to be diſtinguiſhed as an artiſt in this branch, in the year 1474. Since that æra, we have had our James, our Caſlon, and our Baſkerville; with others, brought up under Caſlon, who reflect no diſhonour on their ingenious maſter.—The account here given of theſe Artiſts, which includes the hiſtory of the art itſelf, is not unentertaining; though intermingled with certain peculiarities of the Writer, whoſe manner has more of the mere *Antiquarian* than the man of Taſte.

Art. 5. *Free Thoughts on Rhetoric.* Being the Production of a Gentleman of diſtinguiſhed Abilities, lately deceaſed. Wherein is fully pointed out, the different Species of Eloquence, and their Effects, and the Cauſes of their Effects examined and conſidered; *and concludes with* ſome general Obſervations upon the Whole. Alſo, a ſhort Critique upon the Eloquence of Demoſthenes and Cicero: together with ſome Obſervations upon the Orators of the preſent Times. 8vo. 1 s. Fielding and Walker.

If this performance be really written by a Gentleman of diſtinguiſhed abilities, it can add very little to his reputation. Though he appears to have been poſſeſſed of ſome knowledge of his ſubject, yet his obſervations are, in general, flimſy and ſuperficial; and the language in which they are conveyed is ſtiff and inelegant. The inaccuracy (to uſe no harſher expreſſion) that is pointed out by Italics in the Title-page, is not the only one that might have been taken notice of.

Art. 6. *Lives of the Britiſh Admirals:* containing a new and accurate Naval Hiſtory, from the earlieſt Periods. By Dr. John Campbell. With a Continuation down to the Year 1779, including the Naval Tranſactions of the late and preſent War; and an Account of the recent Diſcoveries in the Southern Hemiſphere. Written under the Inſpection of Dr. Berkenhout. The Whole illuſtrated with correct Maps; and Frontiſpieces engraved from original Deſigns. 8vo. 4 vols. 1 l. 4 s. Boards. Donaldſon.

The Lives of the Britiſh Admirals, compiled by the late ingenious Dr. Campbell, is a book well known. It paſſed through ſeveral editions during the Author's life; and it is now *continued* to the preſent time with a ſuitable degree of attention and ſpirit. The additions are very conſiderable; amounting, if we miſtake not, to one-fourth part of the preſent edition.

Art. 7. *The Beauties of Britiſh Antiquity*; ſelected from the Writings of eſteemed Antiquaries. With Notes and Obſervations. By John Collinſon. 8vo. 6s. Boards. Longman. 1779.

This Author enters on his ſubject by obſerving, that 'the antiquities of Great Britain are, beyond diſpute, far more numerous and more curious, than thoſe of any other nation in the habitable world, not even excepting Italy itſelf, whoſe ruins are ſo much *glorified* by the legendary traveller.' Certain it is, that the Iſle of Britain furniſhes numerous and curious antiquities; that they are *far more* numerous and curious than thoſe of any other country, we muſt conſider, at leaſt, as doubtful. Mr. Collinſon has compiled his volume from the works of Leland, Camden, Stukely, Groſe, Willis, Dugdale, &c. and chiefly, he tells us, in the words of each author; though 'ſuch additions are made as were judged neceſſary; and ſome parts will be found original.' Britiſh antiquities here enumerated are, Stonehenge, the Barrows, Abury, Silbury Hill, and Rowlright. Roman remains are, Bath, Kencheſter, Camalet Caſtle, Silcheſter, Verulam, London, Lincoln, Limme, Burgh Caſtle, Dover Caſtle, Old Sarum, Cirenceſter, Caerleon; the four great Roman Roads, Picts Wall. Next follow Saxon antiquities, chiefly conſiſting of, St. Peter's church, Oxford; Iffley church, near Oxford; the church in Dover Caſtle; St. John's church, near Lewes; the White Horſe on Aſhdown Hill, Berkſhire. Antiquities ſubſequent to the Norman Conqueſt cloſe the volume; ſuch as, Kenilworth Caſtle, Caerphily Caſtle, Glamorganſhire; Carregkennin Caſtle, Carmarthenſhire; Rocheſter Caſtle, Portcheſter Caſtle, Aberconway Caſtle, Carnarvonſhire; Godrick Caſtle, Herefordſhire; Farley Caſtle, Somerſetſhire; Glaſtonbury Abbey; Weſtminſter Abbey; Godſtow Nunnery, Oxfordſhire; Kirkſtall Abbey, Yorkſhire; the Hoſpital of St. Croſs, Hampſhire; St. Botolph's Priory, Colcheſter; Malmſbury Abbey, Wiltſhire; Durham Cathedral; Cheſter Abbey and Cathedral; Warkworth Hermitage, Northumberland; which is the laſt article in the volume, and not the leaſt amuſing.

We have only to add, that this book, agreeably to the deſign of the Compiler, furniſhes the Public with a compendious account of the moſt remarkable antiquities in England and Wales.

Art. 8. *Obſervations on the Military Eſtabliſhment and Diſcipline of his Majeſty the King of Pruſſia*; with an Account of the private Life of that celebrated Monarch; and occaſional Anecdotes of the principal Perſons of his Court; interſperſed with Deſcriptions of Berlin, Potſdam, Sans Souci, Charlottenbourg, &c. Tranſlated from the French, by J. Johnſon, M. A. 8vo. 2s. Fielding and Walker.

An ample account of this entertaining work, on its original publication, was given in our Review, vol. lvii. p. 516.; and the ſeveral detached extracts that have appeared in our periodical collections, ſince this tranſlation has been made, render it too generally known to enlarge farther concerning it. There is a good frontiſpiece added, exhibiting the King of Pruſſia on horſeback, reviewing his troops.

RELIGIOUS.

Art. 9. *An Explanation of the Prophecy of the ſeven Vials*, or the ſeven laſt Plagues, contained in the Revelation of St. John, Chapters XV. XVI. By a Country Clergyman. 8vo. 1s. Rivington. 1780.

It is at leaſt highly expedient that Authors ſhould read before they write; and know what others have publiſhed, before they reſolve to publiſh themſelves. 'I have not,' ſays this Writer, 'Biſhop Newton's Diſſertations on the Scripture Prophecies by me, but from the compilations of the Commentaries I have,—I find they,' that is, Biſhop Newton and others, 'look upon all the plagues contained in this chapter, as not being yet accompliſhed, and ſo have not attempted any particular explication of them.' We know not what *Compilations of Commentaries* this Country Clergyman may have in his library. His collection muſt undoubtedly be very imperfect. At leaſt, we may be certain, that Lowman's *Paraphraſe, and Notes, on the Revelation of St. John*, does not make a part of it. According to that learned Commentator, the events prefigured by five of the ſeven vials, have already taken place. Nor is he ſingular in this opinion. Indeed, if the Author of this pamphlet had condeſcended to have looked into Mr. Lowman's Paraphraſe, he would have found the greater part of his deſign anticipated, and might have contracted his work into a compaſs too ſmall for a ſeparate publication. The only part which can properly be called new, is his explanation of the fourth vial. By the Sun, upon which the vial was poured, our Author underſtands 'the Goſpel; or, in a more extenſive ſenſe, the whole Scripture:' and ſo applies the prophecy, to the tranſlation of the ſcriptures into the vulgar tongues, and their introduction among the common people at the Reformation, which gave great uneaſineſs and torment to the Church of Rome, &c.' Mr. Lowman, in agreement with other expoſitors, and with greater probability, underſtands by the Sun, the Papal dominion and authority; and applies the prophecy to the miſchievous and deſtructive effects of the ambition and contentions of the Popes, from about the year 1371, to the beginning of the ſixteenth century. From ſome late publication, our Author has adopted an opinion, that the fifth vial prefigured the diſſolution of the order of the Jeſuits. According to Mr. Lowman, this part of the prophecy was accompliſhed at the Reformation.

We are ſorry to ſpeak thus ſlightingly of a publication, which is written with great ſeriouſneſs and moderation, and diſcovers an amiable ſpirit of candor and liberality in the Author. But ſomething more than good intentions and diſpoſitions, is neceſſary in one who profeſſes to inſtruct the Public, and eſpecially who undertakes to explain the Revelation of St. John.

Art. 10. *The Heavenly Doctrine of the New Jeruſalem:* Tranſlated from the Latin of the Honourable Emanuel Swedenborg, of the Senatorial Order of the Nobles, in the Kingdom of Sweden. 8vo. 2s. ſewed. Philips. 1780.

The Tranſlator informs us, that this work is called the Doctrine of the *New Jeruſalem*; 'becauſe, by the New Jeruſalem is ſignified, the

the New Church on earth which is now about to be eſtabliſhed by th Lord; and is particularly deſcribed in the 21ſt chapter of the Revel tion. The Old Chriſtian Church, it is ſaid, which was formerly founde by the Lord, is now at its period, or conſummation, in conſequen of its ſucceſſive corruptions in life and doctrine; for where genuin charity and genuine faith are extinguiſhed, there the Church is at a end; inaſmuch as charity and faith, operating in the heart an actions of men, alone conſtitute the life and exiſtence of the Church. It hath therefore pleaſed the Lord of his mercy, to the end that his kingdom may ſtill remain on earth, and that he may thence be ſupplied with members for his glorious kingdom in heaven, to begin at this time the eſtabliſhment of the New Church which he had foretold, and to reveal the doctrine of that Church in our Author's writings. This doctrine is called, Heavenly, becauſe it is founded on the ſpiritual ſenſe of the word of God; and was revealed to our Author, as he expreſsly declareth, immediately from the Lord, out of heaven, while he was reading the Word.'

Poſſibly, when the doctrine here taught is ſtripped of its peculiar garb, it will be found to mean nothing more than that real piety, integrity, and goodneſs of heart, which all good men muſt plead for, and earneſtly wiſh to ſee univerſally prevail. The Tranſlator and Editor of this Tract has, we ſuppoſe, different views of the ſubject, and firmly believes in its Author as an inſpired Prophet, raiſed up to reform the Church. As we ſhall not diſpute with him on this head, we will only add, that while we cannot but conſider the late Count Swedenborg as an enthuſiaſt of the firſt order, we muſt alſo regard him as a moſt extraordinary, and, indeed, a moſt WONDERFUL man!

Art. 11. *An Eſſay explaining Jeſus's true Meaning in his Parables*, from the Occaſion of his ſpeaking, and the Application of them. By William Aſhdowne. 8vo. 1s. 6d. Canterbury, printed. London, ſold by Macgowan. 1780.

We have had many wild and arbitrary interpretations of our Saviour's parables, and of other parts of ſcripture, through a failure of attending to their immediate connection and deſign. Thus far we agree with this Writer: But we muſt acknowledge ourſelves diſappointed when we came to look over the pamphlet, which bears few marks of ingenuity or learning. The ſtyle is negligent, defective, and unpleaſant; and the obſervations are often trite and unintereſting. Our Author mentions, more than once or twice, the parable of *the prodigal*, as having ſhared with others in miſinterpretation; and he writes concerning it, and two preceding parables in St. Luke's goſpel, in this manner:—'The concluſion and application which Jeſus leaves with his accuſers and the people was, that if the ſteps theſe ſeveral perſons had taken in ſeeking and finding what they had loſt, and the reciprocal joy it excited in them, and thoſe who were their friends, was perfectly natural and therefore juſtifiable; and likewiſe the conduct of the father towards the returned penitent ſon, they could not but acquit him of having acted reproachable to his prophetic character, in receiving and eating with publicans and ſinners, as in doing that he was ſeeking and finding, and alſo ſaving the loſt ſheep of the Houſe of Iſrael. At the ſame time me he leaves his repreſentation of the angry and murmuring ſon gainſt his father, as a juſt draught of the principle and conduct of is unjuſt accuſers, to their own reflections upon it, as well as that f the people's.'

Mr. Aſhdowne ſeems pleaſed with his diſcovery, 'that our Lord, in theſe parables, intends ſolely to vindicate his conduct in aſſociating with publicans and ſinners;' and obſerves, in ſome kind of triumph, 'we may with certainty infer, that the uſual explanation given by moſt expoſitors,—that by the undutiful ſon, Jeſus deſigned to repreſent the Gentiles; by the father, *his* Father; and the reception the ſon met with, that of a ſinner's acceptance with God; the angry murmuring brother, the Jews murmuring againſt the Gentiles being received into the kingdom of God—are all equally alike wholly foreign to the intention of the ſpeaker, and therefore void of truth, as not in the leaſt comprehended in the true occaſion of his ſpeaking the parable.'

But though we agree with this Writer, that fanciful commentators and preachers have too often obſcured what they pretended to elucidate, and wandered wide from the truth of ſcripture; though we alſo allow him to be right as to the immediate occaſion of theſe parables, we muſt yet confeſs that we do not perceive any thing unjuſtifiable or improper in ſuppoſing them to have a farther view, and generally to ſignify that compaſſion and favour which a ſinner will meet with from the Great Father of mercies, when he repents and returns to his duty. Our Lord himſelf teaches us this, when he ſpeaks, at the very time, of joy in heaven over a ſinner who repents.

On the whole, though Mr. Aſhdowne's remarks on the miſinterpretation of ſcripture are often very juſt and worthy of attention, yet it does not appear that his performance will yield the reader all that ſatisfaction and improvement which might be expected from the nature and deſign of his undertaking.

SERMONS.

I. Preached at the Aſſizes at Eaſt Grinſtead, Suſſex, March 20th, 1780, by William Gwynne, B. A. Maſter of the Grammar School at Lewes. 4to. 1 s. Cadell.

From Rom. iii. 18. *There is no fear of God before their eyes.*—Mr. Gwynne delivers a very ſeaſonable and uſeful diſcourſe. He conſiders a principle of piety as the ſpring of an upright and virtuous conduct; and which, ſo far as it really prevails, creates a juſt confidence between man and man. It is therefore peculiarly ſuitable to the occaſion of his diſcourſe, to recommend the careful cultivation of this principle, at all times, as he very properly does, to judges, juſtices of peace, juries, witneſſes, &c. &c.

II. Preached at the Aſſizes at Horſham, in Suſſex, Auguſt 11th, 1780: By William Gwynne, B. A. Maſter of the Grammar School at Lewes. 4to. 1 s. Cadell.

This, like the former, by the ſame Author, is a good and uſeful diſcourſe. It is uſhered in by a dedication to Lord Mansfield, in which Mr. Gwynne ſeems rather to run into that adulation and flattery which he profeſſes his deſire to avoid. The ſubject of the Sermon is implied in the words of our Lord, *Have peace one with another.* From which he directs and recommends, with ſenſe and judgment, the cultivation and exerciſe of a peaceable temper and practice, in the different views in which it may be conſidered.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

IN the Preface to the late edition of Mr. Jeremy White's Treatiſe on "The Reſtitution of all Things" (of which ſome account was given in your Review for September) the names of ſeveral writers on the ſame ſubject are taken notice of. The Author might have increaſed the catalogue. I beg leave to mention one writer of diſtinguiſhed celebrity in his day, though his name is now almoſt forgotten; who, though he did not appear as a profeſſed vindicator of *Origeniſm*, yet, in a very long and elaborate treatiſe, he advanced ſuch poſitions as evidently lead to it. This writer was PETER STERRY—a Puritan divine, of great account with Oliver Cromwell; and if the author of *Hudibras* is to be believed, he attended the Protector in his laſt moments, and uttered ſome extravagancies that were hardly conſiſtent with a ſound ſtate of mind. But whether theſe were the exaggerations of a malignant wit, who eagerly caught at the tale of the day, in order to expoſe a hated party, or whether there was in truth any ground for the report ſo much to the diſcredit of his underſtanding, is a point I am unable to ſettle. Be this as it may, Mr. Sterry poſſeſſed a very conſiderable ſhare of metaphyſical acuteneſs; and though the luxuriancy of his imagination led him to adopt ſome ſingular notions in religion, and to expreſs himſelf in a viſionary ſtyle, yet his treatiſe entitled "* A Diſcourſe on the Freedom of the Will," contains a variety of curious and original reflections on the ſeveral ſubjects debated between the Calviniſts and the Arminians; and breathes a ſpirit of candour and benevolence almoſt unknown to the diſputants of *that* day.

The Preface to this ſingular treatiſe is a moſt beautiful picture of an enlarged and liberal mind. It is too diffuſe and metaphorical; but it abounds with paſſages uncommonly elegant, and a kind of Platonic ſublimity blended with the purity and benevolence of Chriſtianity, ſtrongly characteriſtic of an ardent and vigorous fancy, under the influence of evangelical truth.

The Author was a ſtrong *Neceſſarian*, and, conſiſtently with his principles, he adopted the ſcheme of *univerſal* charity. Dr. Prieſtley ſomewhere ſays, that a Neceſſarian is under the ſtrongeſt obligations, by his own ſyſtem, to exerciſe candour to *all* men. Mr. Sterry thought the ſame, and expreſſes his ſentiments on this head with equal energy and impartiality.

I will beg leave to communicate to the numerous Readers of your excellent Journal, one or two ſtriking paſſages from this curious Preface, leaving it to them to make their own reflections on it.

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* A poſthumous work, publiſhed in the year 1675, fol.

'St. Paul ſays, Sin *deceived* and then ſlew me. No perſon is willingly deceived in his apprehenſions of truth, or diſappointed in his expectations of good. But ſin, by its deep and myſterious enchantments, changes itſelf into the moſt alluring reſemblance of the heavenly image. . . . . . Yet *ſtill* in the midſt of theſe enchantments—yea under the power of darkneſs and death itſelf, as the Athenians had an altar inſcribed, "To the Unknown God," ſurrounded with altars proſtituted to the ſervice of falſe divinities, ſo the underſtanding and will, according to the proper qualities of their nature, exiſt in EVERY ſpirit, as altars in a temple, burning with their own ſacred fire, and aſpiring to the higheſt heaven, through all the clouds of darkneſs that obſcure and oppreſs them.'

'Charity beareth all things—or, as it may be rendered, *comprehendeth* all things. It throws a luſtre, a pleaſing comelineſs, on every object, and comprehends every being in its good wiſhes. Nothing is abandoned by it; for "it believeth all things and hopeth all things." Like its divine principle in the Godhead, it hath an unreſtrained complacency in all his works, and pronounceth them GOOD. It believeth all things to be the tabernacles of the Divinity, like that in the wilderneſs, which, though moving through the barren deſert—a land of graves—of fiery ſerpents, and beaſts of prey, yet anſwer to their ORIGINAL pattern on the Mount: and though covered with a coarſe tent, that hath felt the fury of the elements, yet within are filled with the preſence of Jehovah himſelf—the glory of Him who is all in all.'

'Let not any man raſhly queſtion the cloſe contexture of the whole work of God, through all the ſeveral parts and conduct of it, by an invariable union of cauſes and effects, becauſe he meeteth with a HELL as well as a heaven, as one of the extremes of this work. Divine love (which tranſcends all human wiſdom) knows how to joint even hell into its work, with ſuch ſurpriſing ſkill, that even *this* ſhall be beautiful *in its place*, and add a grandeur, a ſymmetry, yea, a lovelineſs to the whole.'

I muſt acknowledge, that the luxuriance of Mr. Sterry's language is in ſome degree repreſſed in the above extracts; but his idea is moſt ſcrupulouſly preſerved, and no liberty taken but ſuch as was neceſſary to give his ſentiments their proper energy.

I am, Gentlemen,
Your conſtant Reader,
L. K.

⁂ The Letter ſigned *A Polygamiſt*, is in every view improper for inſertion in our Journal, eſpecially as the Writer of it hath propoſed a continuation of his remarks. We cannot make the Monthly Review the vehicle of litigation. Our work would be endleſs, if we held ourſelves bound to anſwer every captious queriſt who might think proper to call us to an account for delivering an opinion that ſuited not his own.

We are, nevertheleſs, always diſpoſed to avail ourſelves of the hints, corrections, and animadverſions of our learned and intelligent Readers; and ſhall, with equal deference and gratitude, *kiſs the rod* of the *more ſober critic*. We wiſh we could compliment our preſent

Correſpondent with this appellation; but that "impartiality" for which he compliments us, forbids it. His obſervations have no claim to criticiſm; they are vague, trifling, and impertinent: and notwithſtanding the Author talks with abundant vanity of his 'various and extenſive reading,' yet we muſt freely tell him, that his reading doth not appear to have had the happieſt influence either on his underſtanding or his manners.

Our Correſpondent, before he thought proper to act the critic on our remarks on Mr. Madan's Thelyphthora, ſhould have taken care to have underſtood them. That he doth not, will appear from the following paſſage of his Letter. Addreſſing himſelf to the Reviewer of Madan's treatiſe, he ſays—'*Polygamy*, you allow, might ſuit a ſtate of innocence, which, in my opinion, is ſaying much in its favour.' Now, unfortunately for this Critic, the Reviewer hath ſaid no ſuch thing:—ſo far from it indeed, that he conſiders the primitive inſtitution of marriage, which limited it to one man and one woman, as a proper model for connubial contracts, eſpecially under the refined diſpenſation of the goſpel, which expreſsly inſtructed its profeſſors to regulate their conduct in this reſpect by that practice which had its ſanction from the age of original innocence. The Reviewer thinks, that the practice for which Mr. Madan is ſo zealous an advocate, had its origin in that licentiouſneſs of principle, and depravation of manners, which ſucceeded the Fall, and may juſtly be numbered among thoſe *many inventions* which *man ſought out*, when he ceaſed to be *upright*.

If our Correſpondent will be at the pains to reviſe the paſſage [p. 282. Rev. for Octob.], which he hath ſo haſtily caught at as a conceſſion in favour of Polygamy, he will be convinced that he hath totally miſapprehended the whole ſcope and tenor of the argument; for the Reviewer is not ſpeaking of Mr. Madan's doctrine of Polygamy, but of his looſe, unguarded, and dangerous poſition, reſpecting the *forms* and *ceremonies* of marriage.

Our Correſpondent talks of his *anatomical preparations*: from hence, and from ſome other paſſages of his Letter, we preſume he is a perſon of ſome medical profeſſion: but if we were to tranſcribe that part of his Letter, in which he ſpeaks of thoſe "infallible marks of pure and genuine *modern* virginity, which he hath often met with in the courſe of his practice," his brethren would conſider him, either as wantonly humorous or gravely ridiculous.

Our Correſpondent's reflections on the caſe of Dinah are nugatory and ſuperficial. "It was, ſays he, an abſolute rape, or to ſay the leaſt, a mere caſual rencounter in the fields." This ſaving clauſe will by no means avail our Critic; on the contrary, it annihilates the whole force of his argument. If it was only 'a caſual rencounter in the fields,' Dinah was to all intents and purpoſes, on Mr. Madan's ſcheme, the wife of Sechem. The very act itſelf, whether caſual or concerted, made her ſo; and no powers under heaven could diſſolve the union. Vid. Exod. xxii. 16, 17. Deut. xxii. 28, 29. and above all Mr. Madan's reaſonings on theſe texts, in Thelyph. vol. I. 24—29. Our Correſpondent's aſſertion, that it was an *abſolute rape*, is a mere *gratis dictum*. The Hebrew word by no means denotes force or conſtraint; and is very properly rendered by our tranſlators—*He* TOOK *her* [TULIT *eam*. Montanus]. But the reply made by her brethren to the expoſtulation of Jacob, is a demonſtration that no *violence* was uſed—"Should he deal with our ſiſter as with an *harlot?*" Our Correſpondent thinks that Mr. Madan acted *very judiciouſly* in paſſing over this caſe of Dinah, without making any particular obſervations on it. We think he acted diſingenuouſly; for in our view it is a *caſe* ſo much *in point*, that it could not be paſs'd by without deſign.

If this Letter-writer had deſigned to have written a regular reply to the remarks in the Review, he ſhould have taken ſome notice of our animadverſions on Mr. Madan's unwarrantable liberties with ſeveral texts of ſcripure, before he proceeded to take the caſe of Dinah into conſideration. He hath paſt over the criticiſms on Gen. ii. 24. Mat. xix. 5. and omitted to take any notice of our remarks on Mr. Madan's abſurd interpretation and perverſion of Exod. xxii. 16, 17. In this, we think, he hath acted full as *judiciouſly* as Mr. Madan, in his omitting to take notice of the caſe of Dinah.

We can give no encouragement to this Correſpondent to continue his animadverſions in the line he hath choſen. If he deems them of too great conſequence to be loſt to the world, we would adviſe him to collect them together, and publiſh them in a pamphlet. They will then fall under our obſervation in the common courſe of reviewing; and we will not fail to pay them all that reſpect to which their merit ſhall entitle them.

†‡† Our beſt acknowledgments are due to our Correſpondent L Z, for the hearty laugh he has afforded us, by the deſcription of the weekly club, whom, in our defence, we had occaſion to mention lately, under the title of the Mathematical Society [M. R. Septemb. 1780, pag. 238.], as having given *their ſanction* to a new philoſophical ſyſtem, on which we had found ourſelves obliged to paſs ſome ſtrictures. The particular Reviewer, however, whom he ſo earneſtly invites to accompany him, *incognito*, to viſit this body on a Saturday night, would right gladly liſten, in a corner, to the 'learned lecturer's' orations againſt Newton, and in favour of the *air* ycleped *vital*, did he not dread *detection*, and its poſſible *conſequences* to his *perſon*. He muſt therefore decline L Z's friendly offer, and be content to enjoy, in idea only, the rich humour of the ſcene he paints; part of which he would here tranſcribe, were not the proceedings of the principal actors in it—[he means no diſreſpect to the harmleſs audience, who meet to drink their porter in quiet]—though excellent ſubjects for a news-paper eſſay, rather of too ridiculous a caſt to be admitted into a grave and *ſober* literary journal.

*** Sir Robert Cotton's "Diſcourſe on the Authority of the high Court of Parliament," concerning which a Correſpondent inquires, was publiſhed three times in the laſt century; but the impreſſions, beſides being now not eaſily to be met with, are full of faults. Perhaps a new edition, from a more correct manuſcript, with notes, might be acceptable to the Public.

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